

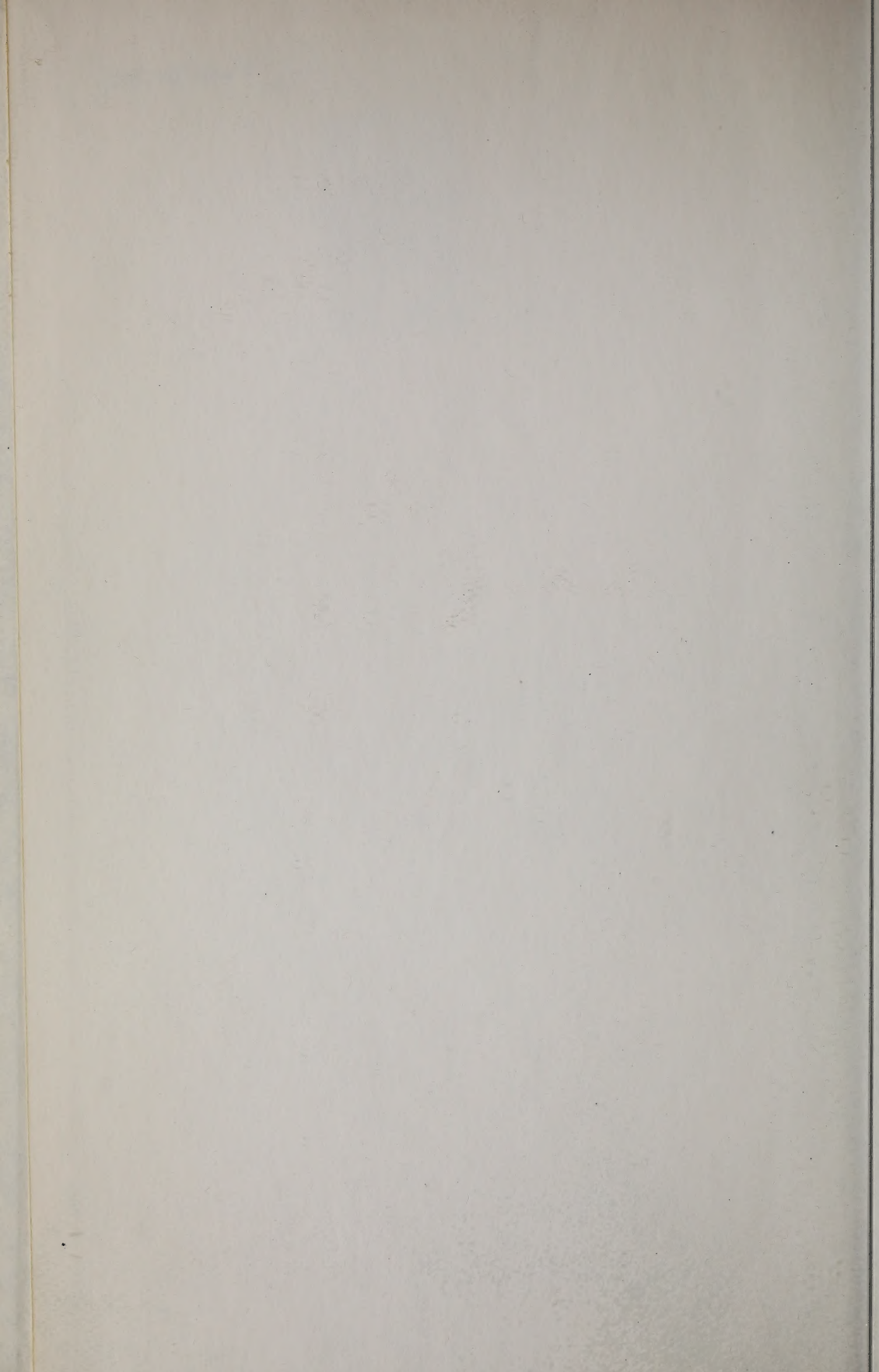
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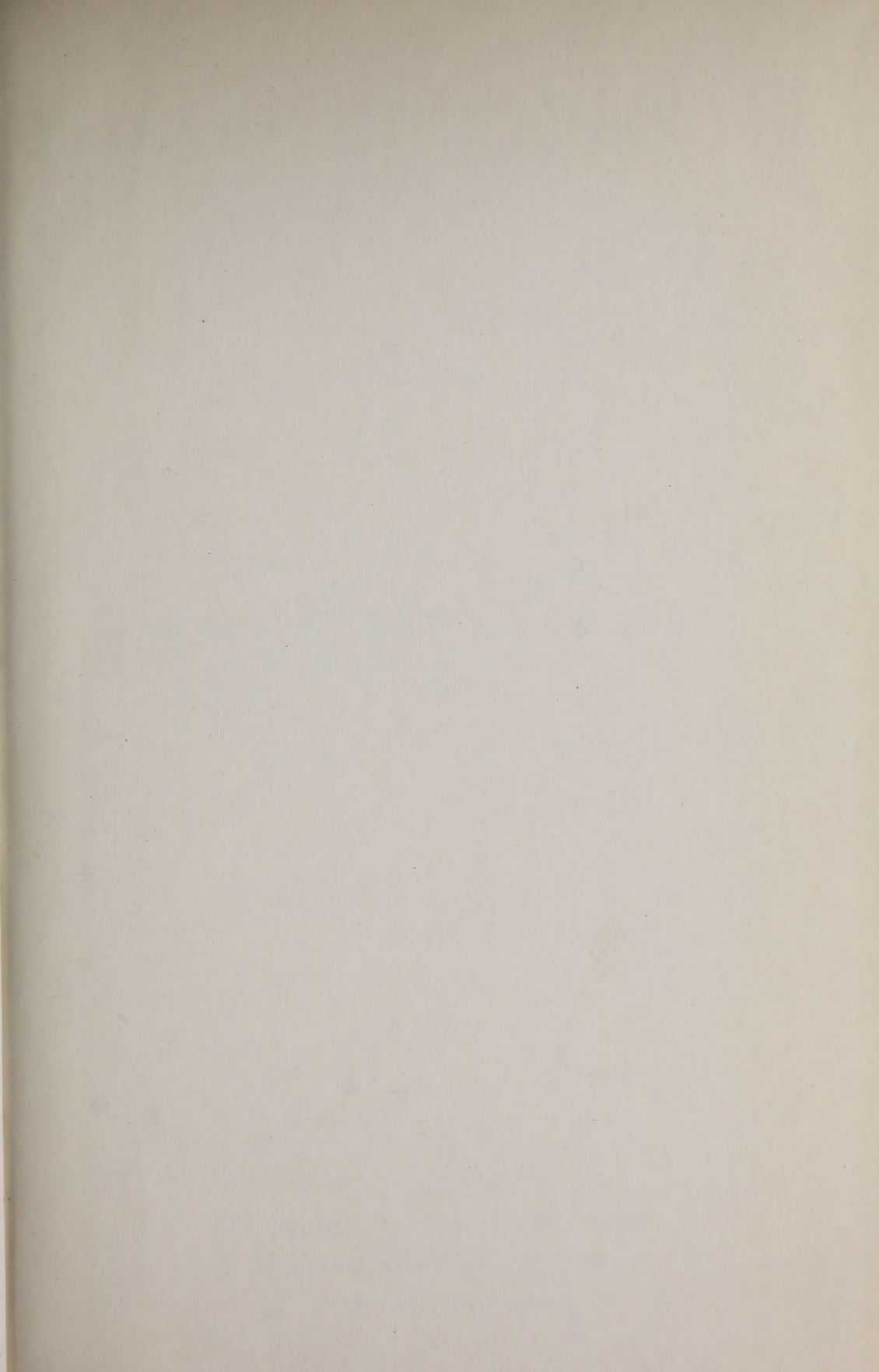
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FRIENDS' INTELLIGENCER.

EDITED BY

AN ASSOCIATION OF FRIENDS.

VOLUME XVI.

PHILADELPHIA:

PUBLISHED BY WILLIAM W. MOORE,

No. 324 SOUTH FIFTH STREET, BELOW SPRUCE.

Merrihew & Thompson, Printers.

1860.

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FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, THIRD MONTH 19, 1859.

No. 1.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 324 South Fifth Street,
PHILADELPHIA.

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

AN EPISTLE TO FRIENDS FROM JOHN SIMPSON.

Dear Friends,—My mind has been solicitous that we may improve, believing religion is progressive, and will progress, if we are faithful. Let us, therefore, press forward toward the mark of the prize of the high calling, whereunto we are called, and not sit down in a careless, lukewarm situation; for Zion will travail, and oh! that she may bring forth children to the honor of our Heavenly Father. And that there may be fathers and mothers that may take these little ones by the hand that are travelling for the prosperity of Zion, and for the honor of their God. Then we shall have judges as at the first, counselors as at the beginning, and Zion will shake herself from the dust of the earth, and put on her beautiful garments of righteousness and peace; and those interesting prophecies spoken in the Prophets be fulfilled, when the mountain of the Lord shall be established in the top of the mountains and exalted above the hills, and they shall say, come let us go up to the mount of the Lord, to the house of the God of Jacob, and he will teach us of his way. And now, dear friends, let us walk in his path—the path that he has cast up for his redeemed and ransomed to walk in; then the law will go forth of Zion, and the word of the Lord from Jerusalem, religion will be our law, and peace and righteousness our conversation. Then there will be nothing to hurt or destroy in all his holy mountain, the Church. Ephraim will not vex Judah, nor Judah envy Ephraim; no bickering about religion, but each worship under his own vine and fig tree.

Now, my dear friends, let us guard against a spirit of boasting, and leaning to our own understanding, remembering from whence all good comes and all right direction, rendering the

praise where due; for the Lord will not give his glory to another, nor his praise to graven images. Let us look to the rock from whence we were hewn, and hole of the pit from whence we were digged, and not think it was done by our own wisdom, for the Lord alone was to be exalted in that day—in those Christian days—and in all our movements take him for our guide; for the Lord's children are taught of him. Now if we take him for our teacher great will be our peace.

In the transaction of our discipline, let it be done in the peaceable spirit and wisdom of Jesus, and not one endeavoring to bear down another by force of argument, or multiplying of words, but showing a decent condescension one to another. The rulers of the Gentiles exercised lordship over one another, but it was not to be so in the Church of Christ, but all to be as brethren.

Believing there, are many looking toward Friends, as we may see it in our large Quarterly Meetings, &c., and they come with a good intent, not being able to get what their poor souls desire from the barren mountains of their empty profession, nor those hireling teachers that teach for hire, and divine for money; that are wells without water, and clouds without rain. Now those seeking ones are looking towards Friends, and if we keep to our profession, they, seeing our good works, will glorify the Heavenly Father, and flock to us like doves to the windows. But if we go back and let fall our profession, others will be raised up. God will have a people that will worship him in the beauty of holiness. And if the children of the kingdom will not come to the marriage supper of the Lamb, they will be cast out, for he will have his table filled—now there is room for all, and bread enough and to spare—all may come that will come, and partake of the waters of life freely without money and without price: and may we not say with the Prophet, "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not." Now I have to believe there are many up and down who find no rest for the soles of their feet, and are looking for something they cannot get from their teachers, who only direct them to the good old book—and one of the best of books; and I wish we were more conversant with it. Christ said to the Jews, "Ye search the scriptures, and in them ye think ye have eternal life:" he said they testified of him. Now how wonderfully do they testify of that inward

principle of light and grace in the heart, that Moses recommended to in his day—a teacher in thy heart—that we need not go to this man, nor the other to teach us, for the Lord hath promised to teach his people himself. Not that any one should think I have not unity with the true ministry, for I surely believe there is, and will be, prophets raised up in our Israel to preach the everlasting gospel. John saw the angel fly through the midst of heaven, having the everlasting gospel to preach to the inhabitants of the earth—and if we are faithful, there will be them raised up that will have to smite the earth with the rod of their mouth, and slay the wicked with the breath of their lips—that earthly disposition that is among us, that does seem to grasp after everything within its reach, to accumulate wealth—and to slay that wicked, vaunting spirit that would almost say there is no God.

Now let me address the fathers in the Church, that you may stand in the station wherein God has placed you, and be as pillars that shall go no more out: for the fathers, where are they? and the prophets, do they live for ever? And you of the middle age to improve your talents to the honor of God, and not bury them in the earth, nor wrap them in a napkin—not to be earthly-minded, grasping after everything within your reach to accumulate wealth; even sometimes I fear to the grinding the face of the poor. Not but it is right to be decently industrious and use prudent economy. And you that are wealthy, what a blessing it would be, if, out of your abundance, you could spare some honest and industrious young men a few hundred dollars without interest; how it might enable them to procure themselves a comfortable home in their old age.

And let me address the dear youth, the beauty of the present, and the hope of the succeeding age. Now, my dear children, let me entreat you to serve the Lord in your youth—"a flower that's offered in the bud is no vain sacrifice"—and you will never have to repent your having closed in with divine mercy in the days of your youth, but far otherwise. Let me tell you, one of the greatest regrets now in my old age is, that I did not close in with the offers of divine love and mercy before age and infirmity overtook me: but blessed be his holy name, for his mercy endureth for ever. Therefore let me entreat you not to stand out until those days overtake you, wherein you have to say, you have no pleasure in them. Now when you go to meeting (which I hope you may not neglect) consider what you go for, and what is the use and intent of our meetings, and not go in a trifling and thoughtless manner; but go in and sit down and turn your minds inward, and pray to him who seeth in secret, and he will reward you openly. We profess to be Christians, we cannot profess higher. Christ told the woman of Samaria, they that worship must worship in spirit and in truth, for the Father seeketh

such to worship him. Now when you go to meeting, go as the dignity of our profession calls for, and not in a light, trifling manner—nor stand about out of the house in light, trifling conversation: but retire in and sit down, and there beg of your Heavenly Father to teach you a prayer he will hear, and grant you worship he will own; and with gratitude acknowledge the favors received. Be not ungrateful receivers, for it is said ingratitude is one of the blackest of crimes.

We see that with all our wisdom and ingenuity we cannot cause the clouds to rain upon us, nor make one stalk of grain or grass to grow—but these are all gifts of his Almighty power. And now I conclude, and remain your friend, J. S.

Solebury, 10th mo. 1st., 1835.

TANNER'S LECTURES.

(Continued from page 824.)

It was my intention to have omitted the word "early" in the title of this concluding Lecture on the history of Friends in Bristol and Somersetshire, and to have occupied this evening chiefly with a notice of what may be called the *middle age* of our religious Society; but having been obliged, by want of space, to leave out of the last Lecture several matters of interest connected with the earlier period, I must endeavor to supply these, before passing to the consideration of later events and circumstances. No one can be more sensible than I am that the words "imperfect sketch," which were used in reference to the account given of the persecutions of Friends, is quite as applicable to the representations which I have attempted to make of their first gathering as a religious Society, of the circumstances in which the members were placed, and of the attempts which were made to supply that need of *Christian discipline* which has been felt by the Churches of Christ in every age.

Having already entered into some particulars in relation to the care of the poor and the performance of other charitable duties, I must now make a further reference to the mode of *dealing with delinquents* in the early days of our Society. That mode, was, I believe, thoroughly Christian, as respects both the *order* of the proceedings, and the *spirit* in which they were conducted. The chief object kept in view was to *reclaim*, not to cut off. When private labor failed, the case was reported to the Meeting for Discipline, the offender was invited to attend, and, if needful, a Committee was appointed to labor with him. The terms made use of in such appointments were sometimes very expressive. Two or more Friends were desired to go and visit such an one "in love to his soul, and admonish him to repent and turn to his first love, and testify against his evil;" or "in the fear" or "love of God;" or "in love and tenderness;" or "to discourse with him lovingly, and give account how they find

him;" or "to speak with him in abundance of love, and endeavor to make him sensible of his outgoing." If such a visit was declined, another attempt was ordered to be made; and sometimes, when one Committee had failed in its object, another was appointed.

The patience and forbearance exercised in some of these cases are very remarkable. In the instance of a Friend of Minehead, who was disowned by the Quarterly Meeting of Somerset for receiving impropriate tithes, to which he had become entitled in his wife's right, years of labor were bestowed before the decision was come to. In 1701 he is reported as saying, "he could justify himself, and would, one way or other, seek to give Friends some satisfaction." The Committee are then desired to ask him "in what manner he will do it?" In 1703 they were to "let him know that Friends cannot always bear with him." Again, being requested to return a positive answer, he replied that he would write to the meeting; but no letter being received, he was told that "Friends would no longer be put off." The Committee at length reported that they "did not find him like to answer," and he was thereupon disowned.

Those who on being visited expressed regret for their misconduct were asked to draw up a declaration or testimony of their repentance; and if this was considered satisfactory, they were desired to read it at the close of a Meeting for Worship, as an evidence of their sincerity. In other cases, in which the meeting had to draw up a testimony, this document was also read at the close of a Meeting for Worship.* In cases of disownment for marriage out of the Society, a copy was sometimes ordered to be sent to the priest by whom the parties had been married, and a Friend who had acknowledged himself guilty of intemperance was desired to furnish a list of all places and houses in which his conduct had been a cause of reproach, in order that a copy of his declaration of repentance might be sent to each of them. Among the declarations of repentance, copied in a book kept by the Bristol Meeting for that purpose, is one from Hannah Salter, (late Stringer,) in reference to the part she had taken as one of the followers of James Naylor. It is not clear in all cases whether the testimony issued on account of misconduct amounted to, a deprivation of membership. I have met with one instance in which a second testimony was issued, because the first was not clear on this point; and another in which it was repeated, because the individual had continued to attend meeting—his conduct being still bad. The testimonies of disunion generally concluded then, as now, with some expression of good desire for the offender, such as that he might "come to a true and living sense of his condition," &c.

* This practice was continued till 1801.

One feature common to many of these documents cannot, however, be referred to with the like satisfaction; they contain expressions which could only be considered correct, on the supposition that the Society of Friends was occupying exclusively the position of the one true Church. The perception was not wanting to the early Friends, that true believers were they, who, in the words of George Fox, "were born of God, and were passed from death to life," under whatever name they might be known among men; but believing as they did, that the Reformation had failed of its full accomplishment as respects the surrounding sects; and recognising too, in many of these, that spirit of persecution which is so inconsistent with the Christian character, they were perhaps too often led to entertain the idea, that all the sincere-hearted of other denominations would be brought to join their own standard of profession; and to speak of themselves in terms appertaining to the whole Israel of God; this remark applies also to some of the printed books of that period. In one of the controversies in which Friends of Bristol were involved, and of which an account is given in a pamphlet published in 1655, the question is put to George Bishop, by an opponent, "What do you mean by this phrase, 'My people?' Do you by that intend only those of your own opinion and party? If so, why are you only to be esteemed the people of the Lord?" George Bishop's answer was clear and full. "I answer, by 'My people,' or 'the people of the Lord,' we do understand all such in every nation, kindred, and people, who fear the Lord; be they known or distinguished by whatsoever name or appellation. They who fear God and work righteousness are accepted of Him; as Peter said in the case of Cornelius, who was converted to the faith, who was before a Gentile, and without the law; and so the Jews had no conversation with such till after Jesus was offered up, who broke down the middle wall of partition that was between, having aboished in His flesh the enmity, even the law of commandments contained in ordinances, for to make in Himself one new man, so making peace. So that when we say 'My people,' or 'the people of the Lord,' we restrain it not to any sort, or particular company, or society of men, but to such as fear the Lord as aforesaid." It is evident that the opposition which Friends at first experienced from the surrounding sects, was but little calculated to lead them to judge favorably of those bodies; but as persecution declined, it is refreshing to observe a better feeling springing up. We find John Whiting, for example, holding friendly intercourse with the Bishop of Bath and Wells; the Bishop listening respectfully to his statements and opinions, and inviting him to dine with him whenever he came to Wells.

The most frequent causes of disownment in our early days, appear to have been the being

married by a priest to a person not attending our meetings, and intemperance in drinking. The practice of the Society in regard to the first, was not uniform; in 1739 the Middle Division adopted the following minute: "Inasmuch as we are now in the practice of disowning persons that have been in unity with us, for going to the priest to be married, and upon inquiry we find that others are not in the same practice, it is agreed to apply to the Quarterly Meeting about the same." What answer was given does not appear, but in 1755, John Clark, the ancestor of the present Clark family of Street, &c., was retained in membership on his expressing regret, in a letter to the Monthly Meeting, for the *manner* in which he had been married, his wife being also looked upon as a member from the time of marriage, and attending the meetings of Friends with him. In that instance the chief objections to such marriages were obviated; John Clark not having withdrawn from his religious profession, or been involved in those differences of religious sentiment which are so important to be avoided by those who enter on the close relationship of marriage.

Great as are at present the evils of intemperance, there is reason to believe they were still greater in the times of which I am speaking. The testimony afforded by national statistics is necessarily imperfect, but it is a significant fact, that the quantity of malt annually used in England at the close of the seventeenth century, for the manufacture of beer, was from twenty-two to twenty-three million bushels, whilst in the excise year ending in 1856, the quantity was under thirty-two million bushels. The increase in the population in the intervening period, was probably not less than as three to one, whilst that of malt used in making beer was less than one and a half to one. We must not however overlook the extent to which ardent spirits have been substituted for beer. I cannot say how far the reduction of which I speak is due to the introduction of un-intoxicating drinks, such as tea and coffee, or how much of it is due to the labors of temperance societies. I am one of those who believe that total abstinence from the use of all intoxicating drinks, as beverages, is the course which should be pursued by those who wish to see the evils of intemperance still further diminished. It appears to me that the Society of Friends has derived great benefit from the extent to which its members have adopted it, and that its further adoption would be helpful alike to ourselves and the cause of temperance. But I also think that this question comes within the range of that Christian liberty, with which no Church authority ought to interfere.

I must not omit the following minute of the Bristol Men's Meeting, under date of the twenty-sixth of the second month, 1675. "The persons who were appointed to speak with Peter

Hawkins, have given an account of their care over him. And Friends do further request the same persons, or any two of them, to advise Peter Hawkins not to sell ale any longer than to dispose of what he hath, for that they do judge that Peter Hawkins *his* selling ale is contrary to the truth." It is needful to lay the emphasis on the word "his" in this minute, for I find from a more private record of the case, that the charge brought against him, and on which indeed he was afterwards disowned, was that of keeping a disorderly house. Two other such charges are made about the same time, against attenders of meetings,—one in Bristol, and the other in the West Division. There is a curious minute of Frenchay Monthly Meeting, in 1702, which states that report was made that some Friends had been visited for selling ale, and had promised when they had sold all the ale in the house, and what more the malt would make that they had by them, they would give over selling ale, except at fairs. This exception as to fairs seems rather lax, but it probably refers to the liberty granted to the inhabitants of certain towns, to open their houses as places of entertainment at fair times.

In reference to the general proceedings of the first Meetings for Discipline, two things strike me as worthy of imitation; the love and forbearance shown toward delinquents, and the uncompromising adherence to all that was felt to be right and true. We may think them mistaken in some of their conclusions, as in the matter of disownment for receiving and paying *impropriate tithes*, and for the marriage of second cousins (I forbear to speak of some other like questions, which are under consideration;) and their decrees were not intended to be like those of the Medes and Persians; but we have much to learn from them, if I mistake not, as respects their fearless adherence to what they believed to be right. *Expediency* was a word almost unknown to them. The question of whether a certain course would be politic or impolitic, was foreclosed by the consideration whether it would be *right or wrong*.

(To be continued.)

[From The Christian Observer.]

BARCLAY'S SUBTERRANEAN JERUSALEM.

Steamers, well-furnished hotels, and now a Murray's "Hand Book for Syria," are yearly crowding Jerusalem with English and American travellers, whereof some go there apparently for no other reason than because fashion has lately placed the ancient city within the limits of the "Grand Tour." Very few days are enough to satisfy their languid curiosity; and with no questions, historical or prophetic, statistical or topographical, are they disquieted while they remain. Among them, however, there is also an increasing number of those who are going, in

true pilgrim spirit and intention, to Zion, that they may "mark well her bulwarks," and "consider her palaces,"—with whom this is far from being the case. In the measure of the knowledge which they take with them, and of their diligence while they are there, they indeed find much of what they went for. They see words translated into facts; substantial realities take the place in their memory of narrative and of description; and Divine admonitions have been spoken to them afresh, with an emphasis that has fallen with strange and even awful power on their hearts. They think, and they will think always, of their visit to Jerusalem as one of the greatest blessings of their lives. And yet they must acknowledge that even this is not an exception to the law of privilege, and that it has come to them with many attendant drawbacks and disparagements.

What we here mean by the nether or subterranean Jerusalem, is that region of the ancient capital which, however familiar to them, always lay hidden from the busy and agitated crowds who lived, and moved, and had their eventful being in it during the remote eras of the Jewish history. The spaces we are speaking of lie under the thick deposit, which the great inundations of violence that have swept over the city from time to time, have left upon its surface. How deep these architectural sediments or strata are, and what ponderous heaps, especially on the slopes of the city hills and at their feet, must be cleared away before we can look on the virgin site, in outline and proportions as it was seen by Abraham, for example, as he passed it, "journeying towards the south,"—may be imagined, when one remembers that at least seven cities have succeeded one another, and been overthrown, upon that surface. Nor are we, as will be hereafter shown, without the means of estimating the amount of this superincumbency, and the rate of its accumulation. They are the excavated spaces and structures underneath it of which we are now speaking, which have not only been comparatively untouched during the greater part of the surface upturnings, but have, in fact, been protected and conserved by means of them. How this has happened will be evident if, assuming the existence of such nether region, from the time of Solomon onward, we bear in mind that each successive demolition of the civic structures, of the temple and palaces, of the porticoes and colonnades, would, either by filling up under these spaces, or by covering them, render their ruin impossible; the heaps of masonry, broken and overturned, would guard them from the ploughshare of destruction; and then, after the fragments left in each former havoc were raised and used afresh, these substructures would continue in the main unchanged, and would so continue, while the ground above was gradually thickening by the successive lay-

ers that were deposited by the ravages which, through one generation after another, were going forward on the surface.

It was in 1818 that, for the first time in modern days, the attention of residents and visitors was distinctly called to this interesting subject. In that year Dr. Richardson (and about twelve years afterwards, Catherwood) obtained knowledge of this hidden region which strongly excited the curiosity of every one who heard of it. Others, especially Walcott and Tipping, made additional discoveries of considerable importance; but all that was previously known or surmised of this interesting region, is now described, for the first time, clearly and authentically, by Dr. Barclay; and so much of new discovery in addition has been effected and detailed by him, that undoubtedly he holds the chief place amongst the unfolders of the ancient city. He has brought out the whole of this mysterious region, so far as it is at present known, distinctly into one view; and he has so done this, with such graphic clearness and such unquestionable accuracy, that, henceforth, every intelligent visitor to "the City of the Great King" will have two distinct objects before him in his pilgrimage—the city itself, standing on the deposits of its seven predecessors, with the valleys and plains and the everlasting hills that are—unchanged—around it; and underneath, distinct and quite apart from all these objects, another region, secure, and providentially guarded from all polluting, humiliating contact, where one is in immediate communion with the expressed mind and character of the ancient people,—where, in language with which no one can have tampered, we can read their thoughts and purposes, their own estimate of their mission in the world, and their views of their great heritage in future time.

We have repeatedly used the designation "nether Jerusalem," to describe this region, since it is that which Dr. Barclay employs for the heading of that part of his work which contains his information respecting it. He begins by giving an account of two long passages, which appear to have led from the interior of the city, outside, to a distance of about four miles into the country; and of another, which opens into the Kedron valley from Bezetha. He explored all three of them partially; as far, *i. e.*, as the heaps of fallen rubbish choking them would allow him to proceed. He intimates no doubt of the accuracy of the reports concerning their extent; and, in addition to his own observations, one may remark an "evidence of congruity" between what he has discovered in this instance, and certain statements in Josephus' "War," which bear significantly upon our subject. It appears from the historian's narrative that even after Titus had built this wall round the city, the besieged must still have had some communication with the country. After every needful allowance has

been made for Josephus' exaggeration of their numbers, it remains certain that, for obtaining food, and for the interment of their dead in those summer months, they must have had such hidden means of exit as these long passages would furnish. The discovery, and the exploration of them, therefore, so far as it has been effected, verifies to this extent the historian's narrative; and now, his testimony, since it has been so far, unexpectedly, we may say, confirmed, may well be used as a motive and reason, additional to those which led Dr. Barclay to begin this enterprise, for carrying it energetically forward whenever there is an opportunity to do so. Let those passages then be cleared and searched, and can we doubt that treasures of inestimable value will reward the labors of the explorer, as he gropes and burrows in their deep recesses, even though he should fail in making his way through the whole of their extent?

But, coming now to the instances in which complete success has been attained, we will begin with the immense cavern which extends beneath the greater part of the north-east corner of the city. The sudden disappearance of his dog through a long, narrow hole under the outer wall near the Damascus gate gave Dr. Barclay the first hint of the existence of this vast excavation; but the difficulties and perils, especially from the jealousy of the Mahomedan authorities, of exploring it, hindered him for awhile from making the attempt. Soon afterwards, however, it happened that he had a visit from Nazir Effendi, "a State-Church dignitary only a few grades below the Pasha," and he, "admiring the fine view from the terrace of our house, remarked that ancient Jerusalem was several strata below the superficies of the present city; and that it would be interesting to explore the magnificent subterranean remains of the gorgeous palaces of King David, Solomon, and various other monarchs of former times, could an entrance but be effected." *Apropos* of this remark, Dr. Barclay asked of the Effendi permission to attempt an entrance into the cave which had so excited his curiosity. This was given; and the work being accomplished with fewer difficulties than they had counted on, they found themselves in an immense cavern, of about two acres in extent, which stretches in a southeasterly direction beneath the greater part of the intramural portion of Bezetha, on which that northern quarter of Jerusalem is built. They found, in fact, that they had entered the very quarry out of which the stones were excavated for the building of the temple; as was evident from these circumstances—first, that the excavation had been made for building purposes; second, that the detached blocks, of whose form and size clear traces were left in the places from which they were dug, perfectly corresponded in shape and material with those remnants of the old temple which are still

standing in the Jews' place of wailing, and at the south-east corner of the Haram; and thirdly, from the manifest evidence that the stones, taken from the quarry, were also *dressed* there, as was the case, we know, with those used in "the building of God's house, which was built of stone made ready before it was brought thither, so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building." "What untold toil was represented by the vast piles of blocks and chippings over which we had to clamber in making our exploration! . . . For centuries these intermediate halls had resounded to the busy din of the hammer and the chisel." Some of the blocks are only partially detached; they are left as if the mason would return in an hour or two, to complete his work; the marks of his chisel are discernible on all sides upon the walls; the broken pottery of his drinking vessels lies strewn upon the ground. Whoever enters that quarry is there brought into immediate contact with the industrial activity and enterprise of the remotest eras of Jewish history; and the impression produced by it is greatly deepened, or we may say, literally doubled, on finding that this spacious cavern, more than six hundred feet long and one hundred and twenty-five broad, and on an average about eight feet high, was originally continuous with the cave long known as the grotto of Jeremiah in the extramural portion of Bezetha. The road which now passes between them, marks a "cutting" of the hill that was necessary for the erection of the "second wall," which must, whatever supposition be taken concerning its remaining course, have surrounded the city in this direction. When one thinks of the hugeness of this mass of limestone, broken up and squared into blocks, such as those which are still visible in the ancient portions of the wall, the most vivid impression of the splendor and massiveness of the structures that adorned the city is produced; and one gets also, since of these structures, so small a portion is remaining, some conception of the thickness of those strata of chaotic ruins which cover the native rock, and fill and choke the ravines that, as we know, lay deep between the hills of the ancient city.

(To be continued.)

HISTORICAL SKETCHES AND REFLECTIONS.

BY S. M. JANNEY.

No. 1.

The study of history places before us the experience of former generations, and enables us to profit by the lessons they received in the school of adversity, without being subjected to the sufferings they endured. By this means we enjoy a privilege that compensates in some measure for the shortness of human life; for the accumulated wisdom of ages being placed within our reach, we may in this day attain to an advancement in

knowledge that would have required centuries of observation in the antediluvian world. It is true that many of the moderns who enjoy this privilege refuse or neglect the teachings of history, and are not satisfied until they find by their own experience that every infringement of the moral laws established by the Creator for the government of man, is invariably followed by degradation and suffering. This applies to nations as well as individuals, for the only basis of lasting tranquillity and happiness is found in obedience to the laws of God.

To investigate and portray the manners and customs of nations, to trace the changes in religion and their effects upon morals, to note the state of education and the progress of liberty: these are the important purposes of history. But how often has the historian overlooked these subjects, which concern the great mass of mankind, confining his attention chiefly to the disgusting details of war, and the narration of political intrigues. The heroes of antiquity, who pursued the trade of robbery and murder in the devastation of kingdoms and the butchery of nations, have always had their admirers among the unthinking, and their exploits are blazoned on the page of history; while the inventors of the useful arts, the pioneers of science, and the reformers of morals, have too often been neglected in their own age and forgotten by posterity. There is, however, an improvement of taste beginning to prevail, and I trust the day is not distant when human actions will be weighed in a more impartial scale, and admiration of military glory will be superseded by a just appreciation of the Christian virtues.

The earliest records now extant are the writings of Moses, which, according to the generally received chronology, were composed about 1500 years before the Christian Era; but according to Josephus, who wrote in the latter part of the first century, the law of Moses had then been in existence 2000 years.

The Book of Genesis contains the only satisfactory account we have of the creation of the world, the formation of the first human pair, the destruction of nearly all their posterity by the Deluge, and the re-peopling of the earth by the descendants of Noah.

In the time of Josephus, there were still extant the works of several ancient authors, who wrote concerning some of the most important events recorded by Moses. Among these authors were Manetho, who wrote the Egyptian history, and Berosus, who collected the Chaldean Monuments.

These writers and others were appealed to by Josephus as corroborating the Mosaic account of the deluge, and the great age attained by some of the antediluvians.

On comparing the books of Moses with the oldest of Pagan writings now extant, all reflect-

ing minds must admit the immeasurable superiority of the former. The mythology of the Greeks is a tissue of the most extravagant fables, in which the vices of humanity are attributed to the gods, and examples of licentiousness and crime are thus held up for the imitation of mankind. Their ideas concerning the creation of the world and of man were no less erroneous and absurd than their conceptions of the divine nature. It is only in the graphic and sublime description of Moses, that we find a narrative of creation that satisfies the reflecting mind, and does not contradict the latest discoveries of science.

It is true that we cannot gather from his narrative a knowledge of those geographical and astronomical truths discovered by modern science; his object was not to teach science, but religion; and he describes in simple but sublime language, those wonderful changes wrought by divine power, on the surface of our globe in the course of long revolving ages. It is observed by Professor Silliman that there is a remarkable "coincidence between the order of events as described in Genesis, and that unfolded by geological investigations."

It is generally admitted that the six days of creation were periods of indefinite length, probably extending through many centuries, and there are several passages of scripture showing that the word translated day, will bear this interpretation. It is very remarkable that this view of the subject was taken by Thomas Story, a prominent minister in the Society of Friends, more than a hundred and twenty years ago, and before geology was known as a science. In a letter to James Logan of Pennsylvania, dated London, 12th mo. 8th, 1738, after alluding to his visit to Yorkshire, he thus continues: "Where I spent some months, especially at Scarborough, during the season attending the meetings, at whose high cliffs, and the great varieties of strata therein, and their present positions, I further learned, and was confirmed in some things; and that the earth is of much older date, as to the beginning of it, than the time assigned in the Holy Scriptures, *as commonly understood*, which is suited to the common capacities of human kind, as to six days progressive work, by which I understand certain long and competent periods of time, and not natural days, the time of the commencement and finishing of all these great works being undiscoverable by the mind of man, and hid in that short period, 'In the beginning God created the heaven and the earth.' And then the author goes on to set forth the further modifications of the terraqueous globe; and I conjecture, very long after it had its being with the rest of the worlds."

About fifty years ago, Doctor Chalmers, then a young man, ventured to say in one of his lectures that "The writings of Moses do not fix the

antiquity of the globe." This sentiment was then considered an evidence of no small courage in a divine of any established church, but it has now become the settled conviction of nearly all who have examined the subject.

"In the beginning God created the heaven and the earth." In this brief but expressive sentence, no date is assigned for the first act of creation; it is only when man appears upon the scene at the close of the sixth day, that our chronology begins.

The late Hugh Miller, who stood in the first class of geologists, in his last great work, "The Testimony of the Rocks," has shown conclusively the general agreement between the "two records" of creation, "the Mosaic and the Geological."

As the inspired author of the "Revelations," looking forward, beheld in successive visions the future history of the church, so the inspired author of Genesis, casting his glance backwards through the long vista of departed ages, saw in the vision of light the successive epochs of creation.

First, he beholds the light dawning upon the void waste of waters that cover the globe. Neither sun, moon, nor stars can be seen through the steaming vapors that arise from the tepid ocean; but a gray diffused light appears in the east and gradually spreads to the western horizon. Secondly. The dense vapors collect in the form of clouds, which roll in dark masses in the upper regions of the atmosphere, and thus the waters above the firmament are divided from the waters of the ocean beneath.

Thirdly. Continents and islands, emerging from the ocean, become dry land, and the earth brings forth grass and herbs and fruit-bearing trees.

Fourthly. The clouds and mists that had enveloped the earth are dispersed, so that the sun appears in splendor as though it were just created; the moon's pale crescent hangs in the western sky, and as the evening advances, the stars shine out from the blue depths of the firmament.

Fifthly. The waters bring forth abundantly, the ocean teems with life, fowl in vast flocks darken the air, and reptiles of gigantic size creep along the shores.

Sixthly. The earth "brings forth the living creature after his kind," cattle are grazing on the wide savannas, beasts of prey are roaming through the dense forests, and every form of animated nature seeks its appropriate food.* At length man appears upon the scene, created in the divine image, the crowning work of omnipotence; for, though his body was framed of earthly materials, he was created a living soul, destined for immortality, and qualified to hold converse with his Almighty parent.

* See "Testimony of the Rocks," which contains a more extended and beautiful description of the successive epochs of creation.

The beneficent Creator saw that it was not good that man should be alone, and therefore he made a help-meet for him. The account given in Genesis of this last act of creation is beautifully adapted to illustrate the endearing nature of the conjugal relation and the equality of the sexes.

It has been paraphrased in the following lines:

"Nor yet was Adam in his bliss complete
Till from himself was formed a partner meet;
Not from his head the beauteous vision came,
Lest she presuming, should dominion claim;
Nor yet ignoble, from his feet, her birth,
Lest he should trample, and despise her worth;
But from his side, and next his throbbing heart,
Fair woman's form did heavenly love dispart,
And gave to man to cheer his path below,
An equal partner of his joy or woe."

During these successive stages of existence, the earth had undergone great changes and convulsions; but after the creation of man a new era began, the globe was fitted for the habitation of the human race, the face of nature subsided into repose, and the Creator appeared to rest from his works in the physical world. Under the Mosaic dispensation, the seventh day was therefore kept as a day of rest; it is also typical of that sabbath of the soul which results from the work of redemption, bringing forth in man a new creation of holiness. "There remaineth, therefore," says the Apostle, "a rest to the people of God, for he that is entered into his rest hath ceased from his own works, as God did from his."

FRIENDS' INTELLIGENCER.

PHILADELPHIA, THIRD MONTH 19, 1859.

The interest and sympathies of those who deplore human wrong and suffering in every form, have been recently awakened on behalf of the remaining tribes of Indians still inhabiting our western frontier, by the public addresses on their behalf of John Beeson, who has resided for some years in Oregon Territory, and who has had opportunities of observing and knowing the wrongs and injustice to which they are subjected. We think few could listen to the simple but forcible appeals of their advocate, or mingle with him in private, without being impressed not only with his single-mindedness, but with the persuasion that he believes himself called upon, by an imperative sense of duty, to plead this unpopular cause.

The wrongs done to the Indian are not alone those perpetrated by border ruffians, and corrupt government agents, but lie deeper in the erroneous public sentiment which denies him the feelings of a man, and his claim to justice and

humanity. Mingling, in many of the frontier settlements, with a population of whites to whom the term *savage* would be much more applicable than to the Indian in his native State, they become corrupted by the contact, and are then hunted and shot down like beasts of prey.

John Beeson, who has had opportunities of intercourse with some of the tribes who have escaped the contamination consequent upon mingling with a depraved white population, does full justice to their noble traits of character, their sense of equity and honor, their grateful sense of kindness, their hospitality and chastity. Even in the matter of *politeness*, their self-control, and deference for each other, might well be imitated by what we are pleased to call *civilized* communities.

John Beeson has published a small book, called "A Plea for the Indians, with facts and features of the late war in Oregon;" in which some plans are suggested for their welfare and improvement, which, if carried out, would save the remnant of a once powerful people, and our country the guilt of their extermination. He combats the idea which so generally prevails, that the Indians are doomed to disappear before the march of civilization, as an anti-Christian sentiment, held by those who believe that might constitutes right; and also by the indolent and desponding, who refuse to do the little that is in their power to arrest the torrent of evil, which is fast sweeping them away. Although the views of the writer of this little work, are so far in advance of the policy hitherto pursued towards the Indians, that they may appear to some almost Utopian or visionary; yet his confidence is unshaken, that the earnest co-operation of all those who deeply feel the subject, will at no distant period accomplish the desired result. One of the means proposed is the publication of a paper called the *Calumet*, by which the public may be informed of all matters connected with the Indians; a mouth piece, in fact, through which the *red man* may speak to his white brethren.

Not alone on account of the wrongs of this injured people, should every good citizen desire that justice may be done them, even at this late day, but in order to avert the reaction of suffering to ourselves and our posterity, which must certainly follow upon the continued violation of the laws of justice and humanity.

We understand that Associations have been formed in New York and Philadelphia, with the object of carrying out the beneficent measures proposed.

We give an extract from the work alluded to, which will show the views of the writer on the subject of the religious instruction of the Indians.

EXTRACT FROM "A PLEA FOR THE INDIANS."

There is a prevalent belief that the Indians are doomed to fall away and perish from the track of Civilization—that it is in the order of Nature; and, therefore, it is not worth while to attempt to save them. But let us enquire what destiny or law of nature can exist for such a purpose. The approach of civilization does not annihilate or poison the natural elements. Earth, air, and water continue the same; and therefore altered nature does not destroy. And even if civilization was forced upon them, so as to bring them at once under its conventionalities and restraints, even this change, great as it would be, could not, in my humble opinion, cause destruction. It is a well-known fact, that animals become acclimated and live in extremely unnatural conditions; while it is admitted on all hands, that man has the power of acclimation, and adaptation to ungenial circumstances, in a far greater degree than any of the inferior animals. I will, then, venture the assertion, that it is not Civilization that destroys, but the more highly energized Savageism that creeps under its mantle, usurps its prerogative, and does unspeakable wrongs and mischiefs in its name. In short, it is that same spirit that has no independent absolute integrity, but, by its own confession, disregards treaties, and tramples them under foot, whenever it can do so with impunity. Let us look at the plain facts, and see if this is not so. We have robbed them of their lands; we have invaded their homes; and while we have refused them sufficient protection from our own, we have withheld from them the right of self government. We have appropriated every choice spot west of the Mountains, for our own use, and, in many instances, have put them under the control of agents whose acts declare them the enemies of the race. Let me illustrate this by an anecdote. I inquired of a gentleman in relation to the Reserve, on which they were collecting the Indians; and he answered that it was "*only fit for a Reserve.*" By this I inferred that the country was of such a character as neither Whites nor Indians would choose to live upon. Need we wonder that the Indian Tribes pine away and die, when we see them crowded together in a small compass, consisting chiefly of hills and ravines unfit for culture, and therefore alike ungenial to the savage and the civilized?

Let us imagine what would be the chance for

longevity, if the inhabitants of any of our cities were compelled to move, *en masse*, and take up their abode within some circumscribed limits of our mountain ranges, which are not yet occupied by man, and where the passes are all guarded by forts, and armed by hostile soldiers to prevent escape. Let us fancy them cut off from all the world, deprived of their liberty, and, though supplied with food, yet of a different and less congenial quality than their accustomed diet. Let us think of them thus confined, without local attraction, without occupation, without motive for exertion or encouragement to improve, and all these evils enhanced by the oppressive and debasing consciousness of being hated and despised by the whole world.

And for the sake of the argument, setting aside all extra acts of oppression, robbery, and murder, whether single or wholesale, who does not see that a people thus placed, without commerce and without hope, would soon deteriorate, and under the influence of wasting diseases forced upon them from without, would gradually perish from the earth? Yet these circumstances certainly are not the essential attributes or adjuncts of Civilization, but absolutely the reverse. In all these facts, and many more like them, there is direct proof, that whenever a savage tribe declines and subsides from the path of a more highly advanced people, it is not owing to the civilization, but because of the more strongly-armed selfishness which it organizes, and carries along with it. To this, then, the remedy should be applied; and being so, it would be felt to the very heart's core of our own people.

The Indians also labor under another difficulty, not less formidable than the last-mentioned, and that is, the cold indifference that is felt toward them, on the ground of their obstinate unbelief. Knowing this, as I do, I should not be just were I to omit a plea for them in this particular.

Let us for a moment consider, that, although the Indians may not have a Bible, or a knowledge of the Written Word, it by no means follows that they are destitute of divine inspiration and of religious principle; for we should bear in mind, that they who wrote our own Bible, had, previously, none to read. And yet we learn that Enoch walked with God, that Abraham was the friend of God, that Moses observed the Law before it was written, and that men of old were moved by the Holy Ghost, before Propheis spoke. Thus we have the strongest proof from the Bible itself, that inspiration, and the knowledge of God, are not derived from it alone.

Moreover the Scriptures plainly declare that there is "a light that lighteth every man that cometh into the world," and that "God is no respecter of persons." What presumption, then, it must be, to suppose that the Indians are purely savage, and to treat them without any regard to

their religion, their conscience, or their sense of moral right.

It is true that their creed is not written in a book; neither have they temples built with hands, nor any idea of a Triune God, or of a Mediator through whom to approach and conciliate the Majesty on High. But they have, on their own mountains and valleys, the same Presence that dwelt with Moses, and Daniel and the Prophets on the mountains and valleys of Palestine. The bright sun and the fertilizing rain, are, to their simple minds, ministers of blessing. They look up to the blue canopy and meditate on the starry heavens; they bask on the sunny hill-side, or recline under the spreading trees; they retire into the deep aisles of the forest, and find there God's solemn temples, where the babbling brook, the sighing zephyr, and singing birds, all have ministries of love and worship; and with them they unite, in adoration of the Great Spirit, whose informing presence animates the whole, and in whom the Indian, as well as the Christian, lives, and moves, and has his being.

They have, then, a faith, and a creed, and the book of God, as revealed in Nature, always open before them. They read, and reflect, and have imbibed a Theology, that is not only sacred to them, but has also that vital element which we suppose belongs exclusively to religious faith; for it is a source of hope in trouble, of courage in conflict, and of triumph in death.

In short, for many reasons, our religion is to them not only incomprehensible, but revolting and absurd; and not merely this is true, but the conduct of those who offer it, in many cases, affords the strongest arguments against it. Indians are quick to perceive that the White Man's Book will be of no benefit to them, since, with the sacred volume in their houses, and its precepts in their mouths, they are despoiled of their possessions, and driven from their homes. They can not perceive the superiority of a religion, whose professors are not only robbing and murdering, but destroying them with debauchery and drunkenness. How should they—how *could* they—if they have any sense of right or truth in them, turn from the religion of their fathers, and from the hope of their whole lives, for a system that is incomprehensible to their intellect, subversive of their interests, and, to the last degree, odious and revolting to their moral consciousness and native nobility of soul?

We shall be better able to appreciate the force of their objections, if we only think how we ourselves should feel, if a more powerful people should take possession of our country, spread themselves in overwhelming numbers over our cities and villages, devouring our substance and treating us with contempt, and at the same time requiring us to forsake our religion, demolish our churches, tear down our school-houses, and adopt a faith which we could not comprehend,

and ceremonies and habits which we could not approve. Would not all this be to us what it has heretofore been to the natives of this continent, as well as to the Islanders of the Pacific, a violence, a sacrilege, and a death-blow?

Now as there is a certain correspondence and relationship in all things naturally associated, it follows that human beings must be somewhat in accordance with the surroundings of their nativity and growth. Hence, geographical characteristics make an impress upon the inhabitant of every clime. It is, therefore, not possible, that the Indians, inhaling as they do, an atmosphere of resplendent purity, and surrounded by objects of loveliness, of which they are close and attentive observers, *can* be without high aspirations, and the elements of intellectual and moral power considerably developed. When first visited by the Whites, they were a numerous, but healthy and happy people divided into Tribes, each held within its own acknowledged limits, but all united for general defence and common national interests. They had their laws and officials, and a government adapted to their circumstances. They were credulous, hopeful, and anxious for improvement. So much, indeed, did they desire this, that, years ago, the churches were electrified by the news that a delegation of Indians from West of the Rocky Mountains had come to the States for religious teachers. Who can conceive the extent of that sacrilege, when vice and depravity, in all their horrid forms, stalked forth into such a country, and among such a people!

The Indians have their own myths, it is true; but they are eminently spiritual; and we should not condemn them because they are so constituted as to demand rational solutions of whatever is presented to them as truth. They read intelligently the writing of the Great Spirit in all exterior nature, as well as in the human soul. The tints of the flower, the cells and fibres of the leaf, the granules of the rock, and the veins of the wood, are poems—hymns—sermons—not of unmeaning and lifeless words, that fall coldly on the ear, like flakes of spring snow, only to dissolve and pass away, but living utterances of that great Interior Life which, in all they see, and hear, and know, they recognize, and honor and adore. This great sentiment of veneration, which is, in itself, a fountain of love and praise, pervades the whole character of the true Indian. It informs, it inspires, it exalts him. Think, then, how impossible it must be for him to exchange this august worship, that has grown with his growth, and strengthened with his strength, for any of those dogmas, which are so far from satisfying Christianity itself, that they have cut into the very heart of the church, dividing it into hostile factions, armed with deadly hatred against each other, until its history, in almost

every age, has been dyed crimson with the blood of the faithful.

Let us, then, first seek to conciliate each other, that we may meet on some common ground of toleration and goodfellowship before we dare to brand the Indian as a heathen, because he questions any or all of those dogmas that are bandied about from sect to sect, and made brands of contention throughout all Christendom.

I would recommend that all mysticism in Theology should be kept entirely away from them, and that they be taught only plain, practical, Christian truth. Let us give them, not only in words, but in all our actions, the spirit of the Golden Rule. This they can easily appreciate, and will be ready to accept, because its law is not one-sided, but mutual; for in requiring me to be just and kind to all, it equally requires that every human being should be just and kind to me. If this teaching had no direct practical advantage, it would yet be of inestimable value, as a means of unfolding the higher faculties; and opening fountains of pure and exalted pleasure, it would at once develop and satiate with its own proper enjoyments the true nature of man. I submit that if this Rule should be taught, not only to the Indians, but to other people, as a cardinal doctrine, instead of some others which are considered as such, it would be a vast benefit to all mankind.

Setting aside all special applications of faith in creeds, we believe and know that our great Teacher and Exemplar went about doing good, not only rebuking sin in high places, but healing the sick and binding up the broken-hearted. He preached "deliverance to the captive, and the opening of the prison-doors to them that were bound," and finally laid down his life to confirm and seal his doctrines, thus literally becoming the Saviour of men. And if those who profess to be his followers had gone up and down the valleys of Oregon, imbued with a spirit akin to that which he manifested in traversing the mountains and valleys of Judea, what different results should we now have realized! But so far were many of his representatives from exhibiting his spirit, that if he could have appeared there bodily, with his own Gospel, just as he taught it eighteen hundred years ago, they would have been among the foremost to urge a second crucifixion; for by generally taking part against every principle of humanity, they have virtually confirmed this declaration. Christ himself declares thus concerning similar circumstances, "Inasmuch as ye have done wrong unto the least of these, ye have done it unto me." I can not, therefore, do otherwise than repeat my solemn conviction, that the pure Gospel has been but partially preached, and that the Indians have never had any thing worthy of its name.

The fit word must be fitly spoken.

DIED at Rochester, N. Y. on the 11th of 2d mo. last, PATIENCE, wife of Samuel S. Waring, aged about 70 years. In the decease of this beloved friend our society has lost one of its valuable members. She was a pattern of humility and simplicity, and filled with propriety the various relations of life, being an affectionate wife, a tender parent, a kind and sympathising friend, and a meek and devout Christian. T. H.

—, at Dunning's Creek, on the 2nd inst., AMANDA JANE BLACKBURN, daughter of Hiram and Mary Ann Blackburn, in the 7th year of her age.

—, on the 24th of 2nd month last, ABBY ANN FOULKE, in the 43d year of her age. She was an exemplary Friend and a useful member of Richland Monthly Meeting.

—, on the 11th of 2nd mo. last, HANNAH F. CUSTARD, relict of the late George Custard, aged 69 years, a member of Richland Monthly Meeting.

—, on the 25th of the 2nd month last, JANE STRAWN, aged 79 years, a member of Richland Monthly Meeting.

—, at Newtown, Bucks Co., on the evening of the 7th inst., MARY K., wife of Thos. Janney, aged 53 years.

THE MISSION OF THE DEW DROP.

What is the mission of the dew-drop? For what purpose is the crystal gem sent from its home on high to pillow its bright form on the lowly lap of earth? We say, to cause freshness and beauty to each, plant and tree.

Who can wander abroad in the pure morning hour, and see the tiny flower and spear of grass, bathed in dew-drops, sparkling in the golden rays, and not feel the beauty and wisdom there is in this vast creation. When the king of day has sunk to his western couch, leaving all nature glowing in his farewell smiles, then twilight's soft dews nestle closely in the hare-bell's cup and the violet's bosom. All day long has the sun poured his rays abroad o'er the earth, parching the verdure, but as evening shades descend, down comes the crystal draught from heaven, to revive the withered plant.

But is there not another mission which the dew-drop has to perform, other than its mere physical use? Can it not convey a lesson to the mind? Yes, if we are willing to receive instruction from so small an object, we may cull stores of knowledge, even from a dew-drop.

Do we not see how each little drop sinks in the bosom of the flower, revives and strengthens it, and know we not that one little act of kindness, one word of love, "dropped in the heart's deep well," may call a sorrow-stricken soul back to joy again? We need not think that a kind word of ours is too trifling to perform its mission of good; for we see that each dew-drop helps to form the refreshing balm, and we know not how far its influence may extend. Perhaps the lordly oak would not have waved so proudly if the dew-drop had not first glittered on the ground that held the acorn's cup. We know not the potent influence one little word may have on some lonely heart. No act falls fruitless—no

gentle soothing word escapes our lips—but finds a resting place in some bosom.

There is a chord in the human breast that is capable of vibrating the faintest note, and it joys to echo the melodious tones of love; but so susceptible is this delicate chord, that the harsh note falls heavily upon it, and repeated jars may sever the golden string. The word of kindness and gentleness, will ever be as strains of heavenly music, floating around the path of life.

May we take the bright dew drop for our example, and like it dispense freshness and life wherever our lot may fall. Yielding our mite, with the assurance that God will ever be with those who are true to their trust.

Like the dew-drop, may we remain uncontaminated by the things of earth, and be able to dispense our blessings among the poor and lonely, without imbibing the sins of this world. Then when our mission on earth is ended, and others come to fill our places, may we shine more bright and beautiful in that land where the dews of heaven ever bathe the flowers of eternal bloom.

1st mo. 1859.

THE LAMENT OF A FEMALE CONVICT OVER HER CHILD.

Hush—hush my babe; thy mother's bosom
Not long shall pillow thy dear head,
No tender arms with fond endearment,
Will fold thee, sweet, when I am dead.

Hush—hush those cries, my only treasure,
It wrings my heart thy tears to see,
Who, when my forfeit life is taken,
Who, hapless babe, will weep for thee?

Those tender cries, ah! who will hear them,
None love the convict's orphan child—
And though for thy dear sake I perish,
Alas! for mine thou'lt be reviled.

Thy little limbs were almost frozen—
On me was fixed thy asking eye,
The means to save thee were before me,
And oh! I could not see thee die.

Perhaps 'twas wrong—my brain was turning,
I knew not then the wrong from right,
I only saw my child expiring,
Oh! 'twas an agonizing sight.

Must I, must I leave thee dearest;
Is there no kind hand to save,
None to snatch thy wretched mother
From an ignominious grave?

No, their hearts are steeled to pity,
Yet they their reward shall reap,
And though I mourn their cruel sentence
'Tis not for myself I weep.

In the grave this aching bosom
Shall be no more by cares deprest,
There the wicked cease from troubling
And the weary are at rest.

But for thee! what ills await thee!
Lone, unfriended, thou wilt roam,
Not a heart to heed thy sorrow,
Not a spot to call thy home.

But though by man thou art unheeded,
 For thy mother's crime reviled,
 God above, who sees my anguish,
 Will protect my orphan child.

Thou who judgest all uprightly,
 Thou who hears the captive prayer,
 Father, take my soul to Heaven,
 Grant my babe may meet me there.

AMERICAN GEOGRAPHICAL AND STATISTICAL
 SOCIETY.

The stated monthly meeting of this society was held last evening at the Historical Society rooms, when ABRAHAM GESSNER, M. D., delivered an address upon "The Fisheries of North America." He said that the fisheries in our northern waters adjoining Newfoundland were first discovered by Sebastian Cabot. For a time France claimed several of the islands as fishing grounds, but after the Conquest of Canada nearly all were surrendered to the British. The treaty made with Great Britain after the Revolution gave the United States right to fish in these waters, but not to go on shore to cure the fish in these harbors. The treaty of 1818 gave us the right to fish in all the waters within three miles of the shore, and to go into the harbors for repairs. But since 1851 the American fisherman can take his fish anywhere except in the rivers. These deep sea fisheries do not decrease like those in the rivers and estuaries when civilization and commerce have driven the fish away. The power of reproduction in these deep-sea fish is remarkable. In examining the different varieties he had found in the cod, 62,000,000; in herring, 58,000, and in the mackerel 70,000. In speaking of the Gulf Stream, he said that it was probable that Newfoundland and the adjacent islands were formed by this immense mass of moving water. The fisheries commence at about the latitude of New-York, or about 40°, and extend north to the Polar Sea. The fishes of the north differ from the south—those of the south being generally high and brilliant colors; those at the north are generally black or dark. Taking the dividing line at about 40°, the fish are more valuable as they go northward. Mr. Gessner gave a description of the various kinds of fish that frequent our shores, both of north and south, and of the modes of taking them; referring to the early French settlements in the islands that abound in the fishing grounds, and the present British fishing places; and also referred to the difficulties that had occurred between America and England about the fisheries. In many cases the English cruisers had been more lenient towards the American fishing vessels that were violating the law than the American war vessels themselves. He referred to the great gulf of the St. Lawrence, which is, perhaps, one of the best fishing grounds in the world, except Newfoundland, which is the very paradise of all deep sea fishermen—here

are these vast shoals of cod and other fish, where our sturdy sailors procure such great quantities of these inhabitants of the deep.

From the London Times.

DR LIVINGSTONE'S EXPEDITION.

The following letters have been received by a gentleman in Glasgow from Dr. Livingstone:

"Steam Launch Ma-Robert, River Zambesi, }
 June 23, 1828. }

"My dear Sir,—By the departure of the colonial vessel Pearl I am enabled to communicate with my friends at home by the overland India route, and I have much pleasure in informing you that we have been very clearly favored with weather ever since we left Liverpool. I feel thankful for the mercy which has watched over us, for, with the weight on our deck, a gale would have wrought a fearful stramash. I was obliged to part with Mrs. Livingstone and Oswell at the Cape, but we there met Mr. and Mrs. Moffat from Kuruman, and she will go with them thither, and afterwards join me by the overland way beyond that. This we felt to be a trial, but now see it was for the best, for the Portuguese and natives are at war, and cannot pass up the river. You are aware that I did not see the lower portion of the Zambesi, but left it at Mazaro, a place 70 miles from its mouth. This lower part had to be all explored, and that took up about a month, from the number of mouths it possesses. We found a very good bar and harbor at the river or branch by which we entered. It is called Kongone, and has ten mouths, if I may so call them, sucking water by them out of the main stream. One of these is a natural canal, five miles long, through which we entered the Zambesi. Our ship, the Pearl, was a screw, and would not back readily, and was quite too deep for exploring. We were, moreover, hampered by very stringent orders not to run any risk of detaining her in the river, but rather land our goods on an island, and send her off. This we have done, though with a paddle-steamer of five or six feet draught we could have gone to Tete. We are below Mazaro, and next week will go to Tete, where my men are waiting for me. It is said that many of them have died of smallpox, a disease unknown in their own country; but the rest have purchased pigs, goats, and poultry with their earnings, and refuse either to slaughter or sell them till I come. We went up to Mazaro in the Ma-Robert, and encountered the enemy, consisting of 200 well-armed natives (with Tower muskets). We approached them slowly, and, when within hail, I called out that we were English, and pointed to the English ensign. They gave a shout of joy, and we soon saw them running down with bananas for sale. We mean to keep free of the quarrel on both the native and Portuguese sides, and get away beyond them as soon as possible.

My brother found very good cotton in the delta; but all complain that wars ruin their cultivation. Of the river I can now speak with confidence, as I had the company of three naval officers. It is generally from 1,000 to 2,000 yards wide; but when it has islands it spreads out to two and a half or three miles. These are the worst parts; in the narrower parts we have from three to seven fathoms. In these broad parts a channel of two or two and a-half fathoms can be found only by searching. One of my friends remarked it was more like an inland sea than a river. I shall adhere to the opinion I have all along expressed, that a vessel drawing from four to six feet water could run upon it during seven or eight months of the year with ease. We all enjoy good health, no case of fever having appeared among us, and we have been in the delta five weeks. But this I knew beforehand to be the healthy season, or winter, and selected health in preference to a full river. "I am, &c.,

"DAVID LIVINGSTONE."

"Tete, Sept. 14, 1858.

"My dear Sir,—I wrote you a long letter by the Pearl, but, unfortunately, by some mistake it was unsent, so I have now to tell you that we spent some time getting a proper entrance into the Zambesi, as the main entrance seemed unsafe. We entered by a side branch, and having been about a month exploring the delta, and the river falling fast, it was resolved to land all our goods on an island, and carry them up by successive trips in our small steam launch. This we have been doing as fast as we could. This you are aware of probably ere this, and possibly also of the very favorable opinion respecting the value of of this river expressed by the two naval officers who accompanied me. I see it now several feet lower than they did, and as it is spread out in many places below Lupata to from one to three miles in width, you may be sure we have difficulties in finding the deep channel. Formerly I believed, from what the Portuguese told me, that this river was navigable during only six or eight months in the year. I now believe that it could be navigated with one of the 30-inch steamers ten months, if not the whole year. When we got to Lupata, where the river is no longer divided into many channels, our difficulties in navigation ended. Here the gentlemen at once yielded to my suggestion, and dug out a ton and a-half of coals, the very first ever taken out of the earth in this country. Mr. Rae, a Glasgowian, pronounces them to be good, and promising better, as they are got from the surface in the bank of the Muatoze, where they have been exposed to the action of floods and atmosphere for ages. There is an immense coalfield here, and many of the seams crop out. With coal, and the best iron ore in abundance, surely Africa will not al-

ways be the trodden-down nation it has been. Our vessel was the first that ever steamed at Tete, and we were visited as if we had been another Leviathan. The country was in a state of war, and no Portuguese durst pass, but we did, our passport being the English name. This is against our prospects, for everything stands still, or goes back, when war rages. We had gone from the Portuguese to the native side, from time to time, unmolested, being equally friendly to both parties. Many of the officers wished to accept my mediation, and the rebels all did, but the Governor would not give in. A decisive blow is to be struck soon, but the rebels being mostly runaway slaves, they will hold out. Two who acted as pilots on board once wanted me to buy them, to get out of the scrape. It is sad to see so fine a country in this state. We meet some very fine cotton growing wild wherever it has once been sown. It is long in the staple, and has been introduced, as its name imports. The other has a short strong staple which clings to the seed, and is more like wool in the hand than cotton. We have also more lignum vitæ than ebony, but I must leave all these things to be reported on by my companions. My men were still at Tete, though 30 of them had died of smallpox and six had been killed by a neighboring chief. The poor fellows received me with great joy, and no less glad was I to see them. All the party is now well. We have had illness, but no coast fever. I think, as both we and the Pearl escaped, it was greatly owing to pushing with all our vigor away from the mangrove swamps at the mouth of the river. These are the hotbeds of fever.

"I am, &c., DAVID LIVINGSTONE."

INSTINCT OF LOCALITY IN ANIMALS AND BIRDS.

The instinct of animals, in many cases, is acknowledged to equal reason, if not to surpass it. Numerous anecdotes of this faculty are recorded, from White's Selborne down. The instinct of locality is one more or less familiar to every observer of nature. Whoever has bird-houses about the house must have suspected that the same wrens and martins come, year after year, to build in the same place. We know of a lady, who, desirous of testing this, selected a blind wren from several who built about her dwelling, and was careful to notice, the spring following, if he returned, which he did. In the city of Reading, in this State, is a barber, who had erected several large bird-boxes, which in time came to be inhabited by hundreds of martins who, with their children, resorted thither annually. One year he moved across the street, taking with him his bird-boxes. When spring returned, the flocks of martins came back, but not to the new locality. They flew, as usual, to the old one, where they remained for a whole day, restless and lost,

though the boxes were only across the street. At last, however, they were induced to enter their old homes, shifted to the new locality; and now, year after year, the martins return, blacken the air at morning and evening, as they leave and return to their nests.

An even more curious anecdote of the instinct of locality has come to us from a highly veracious quarter. In the town of Franklin, in Venango county, once lived a gentleman, who was fond of bees. One morning he observed four toads sitting just below the hive. The next day the same toads were there, grave and solemn as sphinxes before an Egyptian temple. One was black; another bright-colored; a third blind; a fourth marked in some other distinguishing way. Thinking they annoyed the bees, and seeing they pertinaciously preserved their position, day after day, he put them into a basket, carried them across the Alleghany, and left them at the top of a hill. What was his surprise, three weeks after, to find them at their old post, as grave and solemn as ever! Again he removed them, taking them, this time, in a different direction, and leaving them at a point much further off. In about six weeks, however, they were back for the second time. A neighbor, to whom the incident was told, and who was incredulous, next tried to lose them. But in a few weeks the toads were seen, one morning, entering the garden, under the leadership of one of their number, who gave a "cheep, cheep," looked back for his suit, and then hopped on, followed by the rest, until he reached his old station under the bee-hive, where he gravely took up his quarters.

Every one familiar with the woods, knows how easily a wild bee can be tracked to its hive in the forest. If you take four bees from a city hive, carry them to as many points of the compass, within any distance that can be managed in an afternoon's drive, and then let them free, each bee will soar up into the air, and afterwards shoot, as straight as an arrow, in the direction of its home, where in due time, you will find it again. The instinct of dogs and horses, in finding their way back to their kennels or stables, when their owners, though endowed with reason, are hopelessly lost, has been proved by too many well authenticated instances to be doubted. The observation of instinct would be a pleasing and instructive recreation; and it is surprising that more persons do not devote their attention to it. To those living in the country the opportunities are so frequent, that the neglect of them seems little short of a crime. A man is always better for being brought into sympathy with the brute creation. The study of the habits of animals and birds enlarges the heart, and gives breadth to the intellect, as well as stores the memory with a vast variety of curious and instructive facts.—*Ledger*.

ITEMS OF NEWS.

INDIANS.—A letter has been received from Lieutenant Beale by his family residing here, dated at Santa Fe, on the 3d of 2d month last. He had just returned to that place from Taos, where he had been upon a visit of a few days to his old friend, Kit Carson, who returned with him. On his arrival at Santa Fe, he found despatches from his camp, stating that a delegation of chiefs of the Camanches—the formidable Indian tribe with which our government is now at war—had come in expressly to see and talk with him upon terms of peace and amity—that they had pitched their camp near his own, and having confidence in him, would await his arrival, and be governed by his subsequent action. Carson determined to accompany him to the council, and on the afternoon of the day they arrived at Santa Fe, they left for the plains to chat with the "Bedouins of America." What will be the result of the conference we shall know hereafter. We have entire confidence that any action on the part of Lieut. Beale and Kit Carson, as far as our Government is concerned, cannot but be beneficial. These Indians are a terror to emigrants passing through their country, and the United States mails are frequently stopped and robbed by them. Although Lieut. Beale is not invested with the peace making power, (officially,) we know his "talk" will have greater tendency to create friendship between them and our people than could be brought about by the entire Indian office at Washington. We look for important results growing out of this conference.—*Chester Republican*.

ABOLITION OF THE GRAND JURY IN MICHIGAN.—The *Detroit Free Press* says the act providing for the trial of criminals by information, goes into effect sixty days after the 12th of last month, at which time it becomes a law. This law virtually abolishes the Grand Jury, which has for so long exercised its inquisitorial functions, reserving for the Circuit Judge power to call it into session whenever special cases need its aid. All cases are to be examined before a Justice of the Peace, and by them committed directly to the higher Courts, instead of for indictment, as has previously been done.

SLAVERY.—Richard Randolph, a cousin of John Randolph, of Roanoke, died in Miami Township, Ohio, on the 31st of 1st month. The deceased, who was as eccentric as his more celebrated cousin, was an old bachelor, and had resided on the Randolph tract, O., for twenty-five years. He leaves a property, mostly in land, valued at \$80,000, to be expended in the purchase and freedom of the slaves now owned in the Randolph family, and those, with their offspring, formerly owned by the Randolph family, which slaves are to be set free; and if the estate is not exhausted in this purchase, the balance to be applied to the use and benefit of said slaves.

Four hundred and twenty-nine slaves belonging to Pierce M. Butler, a citizen of Philadelphia, were sold by auction at Savannah on the 2d and 3d inst., for the total amount of \$303,850. They constituted about half the number employed on two plantations, one of rice and the other of cotton, and were sold to pay their master's debts. Their ages varied from fifty years to fifteen days. They were mostly sold "in families," husband and wife, with their young or unmarried children, being disposed of together. The highest price paid for a single man was \$1,750 for a "carpenter and caulker;" for a woman, \$1,250 for a "cotton hand and house servant;" the lowest was \$250 each for an aged and sickly couple.

CHICAGO WHEAT STATISTICS.—The deficit in the receipts of wheat from the harvest of 1858 at this point, is stated by the *Commercial Express* of 10th inst., to have reached 5,286,900 bushels, compared with the

crop of the previous year. The total accumulation of flour and grain, last week, was equal to 73,000 bushels, against 145,000 for the same week of last year.

JAPAN.—Advices from Japan state that the new emperor has issued a decree relative to the fulfilment of the terms of the treaties recently concluded with foreign Powers. A liberal tone characterizes this document throughout. It permits the introduction of the Catholic religion into the ports of Simoda, Hakodadi, Nangasaki, and Desima, but stoutly refuses to permit the importation of opium—a favor which, it is said, the English had hoped to obtain from the new Emperor, after all negotiations to that end had failed with his predecessor.

A SLAVE in Cuba is not exactly the same thing as a slave in Carolina. He has some "rights which a white man is bound to respect." He has an owner, and the owner cannot refuse the purchase money. He may thus own the half of himself or the quarter of himself, in which case he becomes entitled to a proportionate share of his time and earnings. Once a year he is allowed a certain number of days to find a new purchaser, if his master ill treats him. He can have his children legally declared free, by paying \$25, in court, at the birth of each. Should Cuba be annexed, of course the "principles of the Dred Scott Decision" would apply to it, thus reducing its slaves to the level of cattle, like those in our Southern States. Such an abrogation of their privileges would be almost sure to cause an insurrection, and a bloody one. Both master and slave in the Island have reason to dread the day of "annexation."—*Germantown Tel.*

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market shows unusual firmness in prices. We quote sales of superfine Flour at \$6 44 a 6 50, and \$6 62 a 6 75 for extra family. The sales to the retailers and bakers are within the range of the same figures, and fancy lots at from \$7 25 to 7 75. Sales of Rye Flour and Corn Meal continue limited. The former at \$4 50. Corn Meal is held at \$3 75.

GRAIN.—The receipts of Wheat are slight, with fair demand. Sales of Southern and Pennsylvania at \$1 50 a 1 62 per bushel for fair and prime red, and \$1 70 a 1 75 for prime white. Rye sells as fast as received at 95 cts. Corn is in demand; sales of yellow at 85 a 86 cts. Oats are steady; sales of prime Pennsylvania at 57 cts., and Delaware and Jersey at 56 cts. No sales of Barley or Barley Malt.

Cloverseed continues in good request at \$6 50 per 64 pounds. Timothy commands \$2 12 a 2 25 per bushel, and Flaxseed at \$1 70 a 1 75.

EATON ACADEMY, KENNETT SQUARE, CHESTER CO., PA.—This Institution will open its summer term for the reception of Pupils of both sexes, on Second day the 2nd of 5th mo. next, and continue in session twenty weeks. Circulars, containing terms and particulars, will be forwarded to every person requesting the same, on application to the Proprietors, or to William A. Chandler, Principal Instructor.

MARY G. JACKSON, } Assistants,
MAGGIE B. JACKSON, }
Address Kennet Square P. Office, Chester Co. Pa.
WILLIAM CHANLER, } Proprietors.
SUSANNA G. CHANDLER, }
3d mo. 19, 1859.—10 t.

ELDRIDGE'S HILL BOARDING SCHOOL FOR THE EDUCATION OF YOUTH OF BOTH SEXES.—All the branches of a liberal English Education

are thoroughly taught in this Institution. Also the French and Latin languages.

The summer session will open on the 3d of 5th mo., 1859, and continue 20 weeks, terms \$70 per session.

For full particulars address the Principal for a circular.

ALLEN FLITCRAFT,
Eldridge's Hill, Salem County N. J.

2 mo.

BOARDING SCHOOL FOR GIRLS, WEST CHESTER, PA.—In this institution, an opportunity is afforded of pursuing any of the various branches of science usually taught in the schools, and it is the constant object of the Principal, so to blend instruction, that while giving clear and practical knowledge of those branches, the mental and moral culture may keep pace with the acquisition of literature and science.

The domestic arrangements are as nearly as possible those of a private family, and especial care is taken to provide for healthful exercise in the fresh air.

Pupils should be provided with their own towels, soap, clothes-bags, over-shoes and umbrellas, and clothing should be distinctly marked.

The school year consists of ten months, commencing on the first 2d day in 9th month.

TERMS.—\$150 per year, payable quarterly in advance. The Languages, Drawing and Coloring, extra. Books furnished on rent or at the usual retail prices.

E. W. RICHARDS, Principal.

West Chester, 2nd mo. 8th, 1859.

ATTLEBOROUGH ACADEMY FOR RENT.—The present occupant, Sidney Averill, being about to remove to his farm in the State of New York, the Building and premises are for rent, situated in a healthy neighborhood, and thickly settled; the opening for a boarding and day school, with a competent Teacher, is seldom surpassed, as the experience of the present Teacher will show. His school, for three past years, averaging boarders and day scholars, 120.—Rent moderate. Apply to either of the owners of said Building, living in Attleborough, Bucks Co., Pa.

ISAAC LIVEZEY, JOSHUA RICHARDSON,
JAMES FLOWERS, M. W. ALLEN.

Attleborough, 2nd mo. 14th, 1859.

ORANGE GREEN BOARDING SCHOOL FOR GIRLS.—The Summer Term will commence on the 11th of 4th month next. The location is unusually healthy and pleasant; the course of study extensive and thorough. Terms Thirty-six Dollars per session of thirteen weeks.

For particulars, address Principals,
SIDNEY PUSEY, or
FANNY A. KINSEY.

Kennett Square, Chester Co., Penna.

2d mo., 1859.—2m.

BYBERRY BOARDING SCHOOL FOR GIRLS.—The Spring Session of this School, taught by Jane Hillborn and Sisters, will commence the 21st of 2d mo. 1859, and continue twenty weeks. The course of instruction embraces all the branches of a liberal English education.

TERMS.—\$60 per session, one half payable in advance.

For Circulars containing further particulars, address
JANE HILLBORN,
1st mo. 22d, 2m Byberry P. O., Philada., Pa.

Merrihew & Thompson, Prs. Lodge street, north side Penna. Bank

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, THIRD MONTH 26, 1859.

No. 2.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 324 South Fifth Street,
PHILADELPHIA.

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

CONSIDERATIONS ON PURE WISDOM AND HUMAN POLICY.

BY J. WOOLMAN.

The wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.—*James iii. 17.*

INTRODUCTION.

My mind hath often been affected with sorrow, on account of the prevailing of that spirit, which leads from an humble waiting on the inward teaching of Christ, to pursue ways of living, attended with unnecessary labor; and which draws forth the minds of many people to seek after outward power, and to strive for riches, which frequently introduce oppression, and bring forth wars and grievous calamities.

It is with reverence that I acknowledge the mercies of our heavenly Father, who, in infinite love, did visit me in my youth, and wrought a belief in me, that through true obedience a state of inward purity may be known in this life; in which we may love mankind in the same love with which our Redeemer loveth us, and therein learn resignation to endure hardships, for the real good of others.

"While the eye is single, the whole body is full of light" *Mat. vi. 22.* But for want of this, selfish desires, and an imaginary superiority, darken the mind; hence injustice frequently proceeds; and where this is the case, to convince the judgment is the most effectual remedy.

Where violent measures are pursued in opposing injustice, the passions and resentments of the injured frequently operate in the prosecution of their designs; and after conflicts productive of very great calamities, the minds of contending parties often remain as little acquainted with the

pure principles of divine love, as they were before. But where people walk in that pure light in which all their "works are wrought in God;" and under oppression persevere in the meek spirit, and abide firm in the cause of Truth, without actively complying with oppressive demands;—through those the Lord hath often manifested his power, in opening the understandings of others, to the promoting of righteousness in the earth.

A time, I believe, is coming, wherein this Divine work will so spread and prevail, that "nation shall not lift up sword against nation, nor learn war any more." *Isaiah ii. 4.* And as we, through the tender mercies of God, do feel that this precious work is begun, I am concerned to encourage my brethren and sisters in a holy care and diligence, that each of us may so live, under the sanctifying power of Truth, as to be redeemed from all unnecessary cares; that our eye being single to him, no customs, however prevalent, which are contrary to the wisdom from above, may hinder us from faithfully following his holy leadings, in whatsoever he may graciously appoint for us.

Considerations, &c.

To have our trust settled in the Lord, and not to seek after, nor desire outward treasures, any further than his holy spirit leads us therein, is a happy state; as saith the prophet, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is."

Pure wisdom leads people into lowliness of mind, in which they learn resignation to the Divine will, and contentment in suffering for his cause, when they cannot keep a clear conscience without suffering.

In this pure wisdom the mind is attentive to the root and original spring of motions and desires; and as we know "the Lord to be our refuge," and find no safety, but in humbly walking before him, we feel an holy engagement, that every desire which leads therefrom may be brought to judgment.

While we proceed in this precious way, and find ardent longings for a full deliverance from everything that defiles, all prospects of gain that are not consistent with the wisdom from above, are considered as snares; and an inward concern is felt, that we may live under the cross, and faithfully attend to that holy spirit which is sufficient to preserve out of them.

When I have considered that saying of Christ, Mat. vi. 19, "Lay not up for yourselves treasures upon earth," the omnipotence of God hath often occurred to my mind.

While we believe that he is every where present with his people, and that perfect goodness, wisdom and power, are united in him, how comfortable is the consideration?

Our wants may be great, but his power is greater. We may be oppressed and despised, but he is able to turn our patient sufferings into profit to ourselves, and to the advancement of his work on earth. His people, who feel the power of his cross, to crucify all that is selfish in them, who are engaged in outward concerns from a conviction that it is their duty, and resign themselves and their treasures to him; these feel that it is dangerous to give way to that in us which craves riches and greatness in this world.

As the heart truly contrite, earnestly desires "to know Christ, and the fellowship of his sufferings," Phil. iii. 10, so far as the Lord for gracious ends may lead into them;—as such feel that it is their interest to put their trust in God, and to seek no gain, but that, which he, by his holy spirit, leads into; so, on the contrary, they who do not reverently wait for this Divine teacher and are not humbly concerned, according to their measure, "to fill up that which is behind of the afflictions of Christ," Col. i. 24, in patiently suffering for the promoting of righteousness in the earth; but have an eye toward the power of men and the outward advantage of wealth;—these are often attentive to those employments which appear profitable, even though the gains arise from such trade and business as proceeds from the working of that spirit, which is estranged from the self-denying life of an humble, contrite Christian.

While I write on this subject, I feel my mind tenderly affected toward those honestly disposed people, who have been brought up in employments attended with those difficulties.

To such I may say, in the feeling of our heavenly Father's love, and number myself with you, Oh! that our eyes may be single to the Lord! May we reverently wait on him for strength to lay aside all unnecessary expense of every kind, and learn contentment in a plain simple life. May we, in lowliness, submit to the leadings of his spirit, and enter upon any outward employ which he graciously points out to us; and then, whatever difficulties arise in consequence of our faithfulness, I trust they will work for our good.

If that, called the wisdom of this world, had no resemblance of true wisdom, the name of wisdom, I suppose, had not been given to it.

As wasting outward substance to gratify vain desires, on one hand; so slothfulness and neglect, on the other, do often involve men and their families in trouble, and reduce them to want and distress; to shun both these opposite

vices, is good in itself, and hath a resemblance of wisdom. But while people, thus provident, have it principally in view to get riches, and power, and the friendship of this world, and do not humbly wait for the spirit of Truth to lead them in purity;—these, through an anxious care to obtain the end desired, reach forth for gain in worldly wisdom, and, in regard to their inward state, fall into divers temptations and snares. And though such may think of applying wealth to good purposes, and to use their power to prevent oppression; yet, wealth and power are often applied otherwise, nor can we depart from the leadings of our holy Shepherd, without going into confusion.

Great wealth is frequently attended with power, which nothing but Divine Love can qualify the mind to use rightly; and as to the humility and uprightness of our children after us, how great is the uncertainty! If, in acquiring wealth, we take hold on the wisdom which is from beneath, and depart from the leadings of Truth, and example our children herein, we have great cause to apprehend that wealth may be a snare to them; and prove an injury to others over whom their wealth may give them power.

To be redeemed from that wisdom which is from beneath, and walk in the light of the Lord, is a precious situation. Thus his people are brought to put their trust in him; and in this humble confidence in his wisdom, goodness and power, the righteous find a refuge in adversities, superior to the greatest outward helps, and a comfort more certain than any worldly advantages can afford.

As a general thing, it may be expected that all Christians will find themselves able to bear the *great crosses* of life, because they come with observation; they attract notice by their very magnitude; and by putting the soul on its guard, give it strength to meet them. But happy, thrice happy is he, who can bear the *little crosses* which ever lie in wait, and which attack us secretly, and without giving warning, like a thief in the night.

For Friends' Intelligencer.

REMINISCENCES OF ISAAC PARRY.

FURNISHED BY J. F.

(Continued from page 804.)

Some time before the division of our Society, our ancient Friend Elias Hicks visited the meetings in these parts. I had heard complaints of his undervaluing the Scriptures, and I wished an opportunity with him, which I obtained in a friend's house. I approached him with diffidence, and asked his views respecting the Scriptures. He met the inquiry with much freedom, and said, "I believe the Scriptures. A large portion of them have been revealed to me in the light of the gospel; they are mine. Some oth-

er parts of them have not been so opened to me, they remain under the cloud, but there is no part that I dare to deny, for it requires as strong evidence to deny a proposition as it does to affirm it; but a position that has stood the test of so many ages and generations, requires infinitely stronger evidence; nay, it seems out of the question with me, for I yet remain open to receive instruction; and those portions that now remain under the cloud, may yet be opened to me in the light of the gospel."

I apologized for troubling him with such questions, when he pleasantly remarked that he met it with pleasure. "There are," said he, "many cavillers, who do not want to be satisfied, and I will not spend my strength to satisfy them; but when a friend asks for information on any subject, I meet it with pleasure, and I am now willing to spread all my views before thee for thy consideration; but I charge thee that thou adopt none of them as thy own, for if thou dost, thou wilt be a thief and a robber. But if through Divine favor they are opened to thee in the light of the gospel, they are thine, and thou art not beholden to me for them."

The above is, as near as I can remember, the substance of our conversation, but it is short of the life of the matter.

I. P.

In endeavoring to estimate the genuineness of our religious experiences, we should ever keep in mind that all those experiences which are wrought by the Spirit of God, and are genuine in their character, tend decidedly and uniformly to personal *humility*. "Blessed are the poor in spirit, for their's is the kingdom of heaven." How can it be otherwise? The tendency of all true religion is to make God everything, and ourselves comparatively nothing; to sink the creature, while it elevates and enthrones the Creator in the centre of the heart. "God resisteth the proud, but giveth grace unto the humble."

For Friends' Intelligencer.

HISTORICAL SKETCHES AND REFLECTIONS.

BY S. M. JANNEY.

No. 2.

It is observed by Josephus, in his Preface to the Antiquities of the Jews, that their "Legislator speaks some things wisely, but enigmatically, and others under a decent allegory, but still explains such things as required a direct explanation plainly and expressly." We find accordingly in the Scripture narrative, some passages evidently intended as allegories; and a much larger number which were recorded as historical facts, but are susceptible of being allegorized. An example of the first kind may be seen in the speech of Jotham to the men of Shechem, concerning "the trees that went forth to anoint a king over them;" but we have a still finer example in the 80th Psalm, where the

chosen people are represented under the figure of a vine brought out of Egypt. An instance of the second class is the account given by Moses of the two sons born to Abraham, one by a bondmaid, the other by a free woman, which undoubtedly was literally true; although the apostle Paul has drawn from it an instructive allegory of the two covenants. It is desirable to avoid on the one hand that rigid literalism, which, in reading the Scriptures, refuses to look beneath the surface, and on the other that speculative tendency which ignores or denies the facts of history. The journey of the Israelites from Egypt to Canaan, and the building of the temple by Solomon, have always been favorite subjects for allegory among religious writers, but it would surely be very absurd to affirm that the journey of the Israelites and the building of the temple were merely allegories and never had any existence in fact. In treating of the creation as recorded in the first chapter of Genesis, I endeavored to show that it was seen by the prophet in a supernatural vision as a reality, that had long before transpired; but in the second and third chapters of the same book some of the incidents related are evidently an allegorical representation of spiritual truths. The origin of evil has been, in all ages, a fruitful source of speculation, and appears to be a problem that cannot be solved by human reason without divine revelation.

It is said in relation to the work of creation that "God saw every thing that he had made, and behold it was very good." Whence then came the evil? Did it not spring from the abuse of man's free agency? In order that he might be a responsible being, and serve God, not from compulsion, but from love, he was endowed with the power of choosing between good and evil; and consequently he was liable to fall if he rejected the good and chose the evil.

We read that in the garden of Eden, (or Delight,) where man was placed, "out of the ground made the Lord to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." And the command was given to man, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat, for in the day thou eatest thereof thou shalt surely die." Through the subtlety of the serpent, one of those beasts *created good*, the woman was induced to believe that by eating of the forbidden fruit their eyes should be opened, and they should be as gods, knowing good and evil. She therefore partook of the fruit "and gave some to her husband and he did eat." Isaac Penington, in his "Catechism for the Simple-hearted," has thrown some light upon this allegorical narrative. In answer to the question, What is the forbidden fruit? he says,

"It is knowledge without life; knowledge in the earthly part; knowledge acquired from below, not given from above. This promiseth to make men as God, and to give them the ability of discerning and distinguishing between good and evil, which is God's peculiar property. Eating of this fruit undid Adam, undid the Gentiles, undid the Jews, undid the Christians; they all feeding on the tree of knowledge, and departing from the life in their several dispensations."

We may safely conclude that I. Penington did not intend to depreciate the value of knowledge, when applied to *its appropriate uses*; but to show, that a mere head religion, consisting of opinions or notions, derived from education or intellectual effort, will not sustain the spiritual life; nothing short of that "hidden manna" which the spirit of Christ imparts to the humble and obedient, can sustain the life of the soul. Turning away from this heavenly food, and feeding upon the tree of knowledge, Adam lost the sense of Divine life, and became "carnally minded, 'which is death,' for they that are living in [sensual] pleasures are dead while they live."

In the popular theology the mortality of the human family is generally attributed to the sin of Adam, but this conclusion is not warranted by the Scriptures, nor consistent with the analogy of animal life. All animals die, and even before the existence of man upon this globe myriads of animals had lived and died, as their fossil remains attest; and not only did they die, but many of them were armed with weapons for the destruction of others that served them for food. This fact, says an eminent geologist, "is altogether at variance with the preconceived opinions of those who hold that until man appeared in creation, and darkened its sympathetic face with the stain of moral guilt, the reign of violence and outrage did not begin, and that there was no death among the inferior creatures and no suffering." "Untold ages ere man had sinned or suffered, the animal creation exhibited exactly its present state of war; the strong armed with formidable weapons exquisitely constructed to kill, preyed upon the weak, and the weak, sheathed, many of them, in defensive armor equally admirable for its mechanism, and ever increasing and multiplying upon the earth, far beyond the requirement of the mere maintenance of their races, were enabled to escape as species the assaults of the tyrant tribes, and to exist unthinned for unreckoned ages."* This arrangement, by which some species of animals prey upon others, so far from marring the plan of creation, is an evidence of wisdom and design, for it enables a much larger number of animals to live upon the earth than

could otherwise find subsistence; it also thins out the prolific races, which, without this check, would become too numerous for the utmost supply of vegetable food, and would thus be exposed to protracted suffering.

In a state of nature, beasts of prey are the butchers which maintain a due proportion between the animal and vegetable kingdoms; but when man comes into dominion, he destroys the carnivorous animals which are no longer needed, and protects the graminivorous that supply him with food and clothing.

It appears then, that death is a law of the animal kingdom wisely adapted for a beneficent purpose; and there is no reason to suppose that the animal nature of man was ever intended to be exempt from it.

On the contrary, it was evidently the design of Infinite Wisdom that his rational creatures should by obedience to his laws, written in the heart, become sanctified and prepared to enter through the gates of death into the mansions of eternal bliss.

Another mistake of the popular theology is the supposition that guilt has been transmitted by inheritance from Adam. The Scriptures, when properly understood, afford no warrant for such a belief, nor is it consistent with the idea of just responsibility implanted in the human soul. The argument of Phipps, in his "Original and Present State of Man," appears conclusive on this head. "The soul of the child," he says, "never was in the parent, and therefore could never sin in him, nor derive guilt from his transgression. Neither can guilt accrue to it merely from its being joined to a body descended from him, because that junction is the act of the Creator."* This sentiment accords with the views of Robert Barclay. He denies that the guilt of Adam's sin lies at the door of infants who never actually sinned, and avers that "the natural death of the saints is not the wages of sin."† But the most conclusive denial of the doctrine of original sin is the divine declaration through the prophet Ezekiel. "The soul that sinneth it shall die, The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him?"

Although guilt cannot be transmitted as an inheritance, from father to son, it is held by physiologists that the animal propensities and mental qualities predominating in parents are generally transmitted to their descendants. Hereditary qualities and dispositions have been so generally observed, that it has passed into a proverb, "A chip of the old block." It seems to be a law of nature that the indulgence of sen-

* Testimony of the Rocks, p. 103.

* Page 10 to 13.

† Barclay's works, London, 1692, page 41 and 94.

suality and vice by any family for many successive generations, not only impairs the physical constitution, but degrades the intellectual faculties. In this respect the iniquities of the parents are visited upon the children, "to the third and fourth generations," and the evil is greatly augmented by the bad examples which such parents set before their offspring. How mournful it is to reflect upon the remarkable fact, that the first human being born of a woman, should have proved to be a murderer. Cain slew his brother, "because his own works were evil, and his brother's righteous."*

The penalty inflicted by the righteous judge for this wicked deed, has been recorded for the instruction of succeeding generations. It did not consist in torturing the body, nor in taking life for life; but it was the separation of the murderer from society, and placing upon him a mark of guilt. Cain went forth and dwelt in the land of Nod, which means Vagabond, and doubtless he took his wife with him.

His descendants followed the wicked example of their father, for in the brief record we have concerning them, both polygamy and murder are mentioned.

Cain was the first to build a city, which he named after his son Enoch; among whose descendants were Jubal, the inventor of musical instruments, and Tubal-Cain, "the Vulcan of old times."

"The first artificer of death; the shrewd
Contriver who first sweated at the forge,
And forced the blunt and yet unbloodied steel
To a keen edge, and made it bright for war."

The poet Montgomery has given in the following lines a picture of those primeval times, which is not inconsistent with the sacred record:

"Ages meanwhile, as ages now are told,
O'er the young world in long succession rolled;
For such the vigor of primeval man,
Through numbered centuries his period ran,
And the first parents saw their hardy race
O'er the green wilds of habitable space,
By tribes and kindred scattered wide and far
Beneath the track of every varying star.
But as they multiplied from clime to clime,
Emboldened by their elder brother's crime
They spurned obedience to the Patriarchs' yoke,
The bands of nature's fellowship they broke;
The weak became the victims of the strong,
And earth was filled with violence and wrong."

TANNER'S LECTURES.

(Continued from page 4.)

Friends in Somersetshire were involved in some difficulty in 1685, by the circumstances attendant on the Duke of Monmouth's rebellion. There were, indeed, more reasons than one why Friends were less likely than most others to be implicated in that movement. Their testimony against all wars and fightings, their steady loyalty, and the benefits which they had received

at the hands of James the Second, all conspired to prevent it. Macaulay, in writing of the first year of James' reign, says that the Quakers had, in spite of much ill usage, submitted themselves meekly to the royal authority: and that no Quaker had ever had a libel on the Government traced to him, or been implicated in any conspiracy against the Government. An instance of the loyalty manifested by Friends in early times, is mentioned by Thomas Garrard, in his "Life and times of Edward Colston." He mentions that on the occasion of the visit paid to Bristol by Charles the Second and his Queen, in 1663, the city treasury was empty; and that a number of the citizens consented to join in lending the amount necessary to provide for the royal visitors. Among others he mentions that "Thomas Speed and George Bishop, two highly respected members of the Society of Friends, presented, in the name of the Society, a loan of £100 for the purpose of augmenting the fund, 'that their Majesties might be entertained in a style and manner becoming their dignity, and the proverbial hospitality of the city, in its most palmy days.'"

In regard to the Duke of Monmouth's position, Friends of Somersetshire were early on their guard. John Whiting, who was a prisoner at Ilchester in 1680, writes as follows:—"In the sixth month of this year came down the Duke of Monmouth, in his progress in the west, and came through Ilchester with some thousands on horseback attending him; the country flocking to him and after him; the eyes of the nation being upon him and towards him, as the hopes and head of the Protestant interest at that time, in opposition to the Duke of York and Popish party; so that the affections of the people run exceedingly after him. We stood in the Friary-gate as he rode through the town; and as he passed by, taking notice of so many Quakers together with their hats on, he stopped and put off his to us; and one Friend, John Anderdon had a mind to speak to him, and tell him that *we were prisoners for conscience-sake*, but had a stop in his mind, lest there should be an ill use made of it, in applying to him and making him too popular: the Court having a watchful eye over him. However we could not but have a respect to him for his affability, and therefore were the more concerned for him when his fall came."†

Notwithstanding the caution observed by

*Page 241, Garrard states that Sir John Knight received his title on that occasion, and that shortly afterwards he sent both Thomas Speed and Georg Bishop to prison. Thomas Speed was a member of the Town Council, as appears from the following extract from the city records, given me by Francis Fry:—"At a General Sealing 28th September, 1685, was sealed a discharge to Mr. Thomas Speed, from the Common Council and other offices."

† Memoirs, p 65.

* 1 John iii. 12.

Friends in regard to the Duke's proceedings, and their well-known loyalty and peaceableness, unfavorable reports were put in circulation, and some of these having reached Whitehall, and become known to Friends in London, they addressed a letter of inquiry to the Ilchester prisoners, who seem to have acted the part of a standing committee on behalf of Friends of Somersetshire. Their reply, signed by Jasper Batt and others, is dated the first of sixth month, 1685. It speaks in decided terms of the general clearness of Friends from any participation in the Duke's insurrection, and mentions the circumstance of one of his officers having come to Ilchester "and released several prisoners that were detained on his account, and the Quakers also," and "strictly charged the keeper no more to detain them, and highly threatened him if he did. But the so-called Quakers took no advantage of that liberty, but continued prisoners as formerly." It is remarked that some Friends had rendered themselves liable to suspicion, by their having followed the army to look after the horses and oxen which had been taken from them by the Duke's soldiers, and that other Friends in travelling to their markets, &c., had encountered detachments of the army. Several cases are mentioned of persons joining the Duke's forces who had at one time been known as Friends, but who had sometime before been disowned on account of their intemperance or dishonesty. And there is an allusion made to one or two persons still known as Friends, who had been more or less compromised by their proceedings in connection with the late rebellion.

Another document was prepared by Friends of the counties of Somerset, Devon, and Dorset, for presentation to the Government, disclaiming all approval of the late insurrection, or participation in it. They speak of a public meeting of Friends, held near Taunton* the same day on which the Duke marched thither, in which it was "testified by the said people, that whatever our sufferings were we must not expect deliverance by the arm of flesh, but look unto the Lord from whom our salvation comes, and who will not save us by sword nor spear, but by his own Spirit. And therefore our Friends were warned not to concern themselves in war, (and) all unanimously consented thereunto." This paper concludes with an expression of Friends' resolution to persevere in their peaceable principle and profession, "through the assistance [they say] of our God, while we have a being in these earthly tabernacles, in the full assurance that when the testimony is finished, and this mortal life ended, we shall have a dwelling place in the kingdom of glory, which Christ Jesus hath prepared for us, and purchased us unto his own blood, by whom only we expect to

enjoy the same, when we shall rest from our labors and sufferings, and give glory to our God and His Lamb, who is worthy of honor and dominion for ever.—Amen." This "testimony" was sent to the Meeting for Sufferings, together with a number of certificates, granted to Friends by the churchwardens and others in different parishes in which they resided, setting forth their clearness of participation in the late insurrection.* A letter from George Whitehead, dated London, the twenty-second of the sixth month, 1685, acknowledges the receipt of these documents, and intimates that they will shortly be laid before the King. He mentions that the unfavorable impression which the Court had received was wearing off, but recommends Friends to clear themselves as far as they can to the magistrates in their respective neighborhoods, and at the same time to be careful not to charge particular persons by name, as having taken part in rebellion, "though they be apostates."

Three cases are recorded by the Somersetshire Meetings, of persons connected with the Society who had taken more or less part in the rebellion. A graphic account is given by John Whiting,† of his going to Taunton, whilst the Duke was there, to endeavor to induce one of these persons, Francis Scott, who had followed the army in the hope of selling some horses, to return home. Another case, which attracted still more attention, was that of Thomas Plaice, of Edington, against whom a testimony was issued by the Quarterly Meeting of Somerset, in the seventh month, 1685.‡ It states, that "whereas the said Thomas Plaice did appear very active and conversant in the late Duke of Monmouth's army, &c., though not in arms. Now, in consideration thereof, we do on behalf of the people called 'Quakers,' testify and declare that we utterly disown the aforesaid practices of the said Thomas Plaice, and that he is greatly revolted and backslidden from and turned out of the way, which the said people still own and walk in," &c. This document concludes as follows, "And for any others that have formerly made a profession of truth, our principle and way as afore declared, and have taken up arms, or assisted with horse, money, or ammunition in the late war, we do testify that therein they are turned from the said way and principle, and are disowned by us; are gone from our Christian Society, and cannot again be owned by us; but as the Lord may give them time and space of repentance, and they repent accordingly." The case of Francis Scott was dealt with by the West, and a third, that of J. Hellier, of Mark, by the Middle Division Monthly Meeting. None of these parties fell into the hands of Judge Jefferies, the selection

*Copies of these certificates are preserved among James Dix's MSS.

†'Memoirs of J. W.' &c.

‡A copy is preserved among J. Dix's MSS.

*This was probably the Quarterly Meeting at Gregory Stoke, mentioned by J. Whiting, p. 226.

of whose victims seems to have been a very random one.

Almost the whole of Somersetshire was implicated in these sad transactions, and many traditions of the brutal executions which followed the "bloody Assizes," still exist in that country. One of these, often mentioned by the late Mary Follet, of South Brent, referred to an ancestor of her own (not a Friend) who resided at Bridgewater. He and others secreted themselves for some time in a cave, where his wife and child* were in the habit of visiting him by night. Their place of concealment being discovered, they were apprehended and executed. The selection of the two hundred and thirty nine prisoners whom Jefferies left for execution, was made from thirty-six different places in Somersetshire.

The relief from severe persecution which had been granted to Friends through the dispensing power exercised by James the Second, was secured to them in a more satisfactory and constitutional manner, on the accession of William and Mary, by the passing of the Toleration Act, and other measures of a like kind. The principal remaining cause of grievance was the ruinous processes to which they were subjected for the recovery of ecclesiastical demands, and in connexion with which a number of cases of severe imprisonment occurred in the early part of the last century.

To be continued.

For Friends' Intelligencer.

A WORD OF CAUTION.

Having frequently observed, in social circles where my lot has been cast, a practice of calling up and scrutinizing the conduct of neighbors and acquaintances, whether fellow members in religious association or not, and passing judgment upon such conduct without investigation, and too often accusing them of wrong motives, and well knowing from experience, the deleterious results to the mind thus engaged, I have felt drawn to communicate a few words of caution to some through the columns of the *Intelligencer*.

When we consider that the religion of Christ, in which we profess to have a belief, and to which we are concerned to bear a testimony, is a religion of love, that it leads its votaries to depend upon and be obedient to the direction of the Heavenly Monitor within, and hence to lay down everything of a selfish nature and bring them into that state in which they desire to promote "Peace on earth and good will among men," we must at once discover, that anything that has a tendency to delight in commenting upon the frailties and missteps of others, is antagonistic to this pure principle and hence fraught with evil to the mind that indulges in it, as well as to those against whom it is indulged.

When we reflect that we too have our weak points, and are not always on our guard, or that we may be misunderstood or our motives misconstrued, and hence afford opportunities for those who indulge in this faultfinding spirit to call in question our actions, and the purity of our intentions, we shall find that there is a necessity for the exercise of that charity without which our faith and hope are vain, and this will induce us to keep a watchful guard over the working of the natural propensities under the direction and by the aid of Divine power and wisdom.

Having undergone much suffering in consequence of giving way to this habit, I have been much pained to hear remarks made in social circles where I have mingled with Friends, and made, too, by some who are professing to stand as Christ's ambassadors to the people—remarks which have evidently tended to show the darker view of the actions and motives of men, and consequently, though perhaps not intentionally, have exerted an influence detrimental to the individuals whose conduct has been called in question.

I feel that in writing these hints there is need of being charitable towards such as are addicted to this practice, for I well know how ready the tempter is to present himself at our most vulnerable points, and that when we think them the most securely guarded, there is the greater need of watchfulness, because I find that when mingling with such, a constant temptation is presented to join with them and too frequently have cause to sorrow in consequence of not being sufficiently careful. If we suffer this habit to grow upon us, it will not only prove a present injury, but as age advances, instead of securing the affection of our fellow-men we shall repel it, and instead of progressing, we shall become dwarfed in religious growth.

Then to all who may peruse this, I feel to hold out the invitation to come with me, and endeavor more closely to examine our words and actions, to ascertain what spirit we are evincing in our social intercourse, and to set a double guard over our words and thoughts; then, by the aid of the light of truth which will be afforded us for this examination if we seek for it patiently and with full purpose of heart, I think we shall discover some of the "little foxes that spoil the tender vines," some of the little hinderances which are preventing our growth in the knowledge of Divine things; and as the truth dawns upon our minds, and we see where we are, let us be engaged to put up our petitions to our Heavenly Father to create in us a clean heart, and give us strength to keep our covenants with Him, that we may fulfill the design for which we were created, and in the end receive the "crown immortal."

JOHN J. CORNELL.

*This child was Mary Pellet's great-grandmother.

THE RIGHT COURSE.—In things of every kind, earthly as well as spiritual, "Godly simplicity and integrity" is the only right course; and, whatever it may cost, it will bring happiness in the end.

FRIENDS' INTELLIGENCER.

PHILADELPHIA; THIRD MONTH 26, 1859.

We have received from Dr. T. S. Kirkbride the eighteenth annual report of the Pennsylvania Hospital for the Insane.

On the first of the present year there were 115 male and 115 female patients under treatment.

The crowded state of the wards make it necessary to reject many applications for admission, while it is calculated to lessen the number of recoveries. It is stated that \$50,000 will be required to finish the new building, and procure the necessary furniture, and it is hoped this sum will be raised by subscription, and that the house will be opened before the close of the present year.

In alluding to the importance of a correct public sentiment on the subject of Insanity. Dr. Kirkbride makes these excellent remarks:

"One of the first steps in the right direction is the general conviction that insanity is a functional disease of the brain, just as dyspepsia may be a functional disease of the stomach—that every individual that has a brain, at some period of life, and under some circumstances, often beyond his control, may have functional disturbance of that brain, just as much as he that has a stomach may suffer from some of the Protean forms of derangement of that organ. This is the first great step that costs us something of our pride of intellect. We are too apt to look back at the history of our ancestors, and if we find, as we suppose, no weak points in that direction, to regard ourselves as enjoying a degree of security that may not be real. It is a very common subject for remark about hospitals for the insane, how frequently visitors to these institutions, who have paid little attention to the subject, speak as though they were making their observations in reference to a form of disease entirely beyond the accidents of their lives, or a condition of humanity that by no possibility might be their own. Hereditary influences, striking as these often are, really exist but in a very small proportion of all the cases, and even where they do, an individual who is strictly mindful of natural laws, avoids excesses of all kinds, and is happy in his domestic and social relations, may be really much better off than those who lead a different kind of life, and yet have never known an ances-

tor to suffer from such an affliction. No year passes in any large community, without a development of this disease, in some one in whom it had never been anticipated, whose friends are sure to exclaim, on its occurrence, "How strange! Of that whole family, or of all our acquaintances, this was the very last, we should have supposed, would ever have been thus afflicted!"

It does not require a very extended familiarity with the subjects of this malady to know that it is found among the purest and the best of all the dwellers upon earth, as well as those who are far from being models of excellence; that it is seen in early childhood, and is developed after the threescore and ten years allotted to man; that it comes with the gentleness and loveliness of woman, no less than with the strength and self-reliance of the most vigorous manhood; that high social position, exalted intellectual endowment, the most abundant wealth, and all the surroundings that are supposed to make life desirable, cannot be relied upon as a guarantee against mental more than against ordinary physical infirmity. The one is often the precursor and the cause of the other, and it is just as rational to believe that an individual has an exemption from the one, as from the other.

No one will deny that ordinarily mental disease is much more to be dreaded than that which is simply physical, for the attributes of the mind are much more exalted and more to be valued than those of the body; and yet a temporary attack of insanity, likely to result in health, is less of an affliction, involves less loss to an individual, his family and society, than many other maladies, which, although they may not be attended with mental disturbance, still pass on surely and steadily, with great suffering, to death.

The curability of insanity in a large proportion of the cases, if subjected to proper treatment at an early period of the disease, is now so well established as to require little to be said on the subject. Thus treated, the ratio of recoveries is greater than in many other diseases of more common occurrence. The number of individuals who have been under my own care, or whose history is familiar to me, who, after a recovery, have returned to their homes as heads of families, or have assumed every duty of life, who have afterwards, during a long period, occupied positions of high public trust and great responsibility, have conducted commercial business of the most extended kind, or passed through trials of a nature to test the integrity of the best disciplined minds, and have yet come out from all without the slightest indication of a relapse, is now so large as to give a degree of confidence for the future of those who have been restored and exercise ordinary prudence, that could not otherwise be attained.

The nomenclature formerly applied to insanity,

and to establishments for its treatment, and unfortunately not yet entirely given up, is far behind the age, and has done more harm in influencing men's minds in reference to both, than is generally supposed. In the days when cells and keepers were spoken of, the natural inference was that they belonged to prisons, for these are prison terms. Even now, it occasionally happens that such terms are heard from individuals who, themselves, often occupy smaller apartments, more inconveniently located, more poorly warmed, ventilated and lighted, and not better furnished, and yet who would seem greatly surprised if asked whether they had comfortable 'cells,' in the fourth or fifth story of their hotel or boarding-house. There is no reason for thus designating the better of the two chambers, that would not apply to the poorer of the two, nor should a nurse and companion of an insane person be styled a keeper any more than if having the care of a case of ordinary sickness. So of the institutions themselves; if they are for the treatment of disease, they should be called hospitals—a title which is not likely to be mistaken, and which of itself indicates why patients are sent to them. All the other names which originated many years ago, and were intended to banish what was much more exceptionable, came from the best of motives, but were unfortunate as tending to give wrong impressions of the character of the malady. None of those who are now connected with these institutions, probably, have had anything to do with naming them, nor are they in any way responsible for these errors. This institution having at its commencement been as far wrong in reference to a title as any other, and having made the change, I have no hesitation in speaking of the good results which have followed. The early drawings for this building will show that it was first styled the 'Lunatic Asylum of the Pennsylvania Hospital,' but before it was opened, the name was very properly changed to that which it now has, 'the Pennsylvania Hospital for the Insane.'

The abandonment of these objectionable terms by all connected with our hospitals for the Insane, would soon lead to their being dropped in ordinary conversation, and in a little time a more appropriate nomenclature could hardly fail to take their place.

Another error—formerly very prevalent, and although now discarded by the most intelligent portion of the community, is still occasionally alluded to—is that of regarding insanity itself, or the residence of an individual in an institution for its treatment, as a reproach, or as destructive of future prosperity in life. The accident of having an attack of disease, to which all are liable, and especially if without any direct agency of our own, or certainly without anything on our part that was dishonorable or criminal, can be no reproach to any one. A sensible man, when

sick, will adopt such means for the restoration of his health as the experience and advice of honest and intelligent men give him reason to suppose will be most likely to effect that object; and if that end will probably be soonest and most certainly attained by entering a hospital, it would clearly be an imputation upon the sound judgment of himself and his friends, if he did not promptly avail himself of any advantages it might afford.

MARRIED, On the 3d inst., WILLIAM M. SANFORD, of New York, to PHEBE H. LAING, daughter of Isaac Laing, of Plainfield, Union Co., N. J.

—, On the 28th of 12th mo., 1858, at the residence of James Norton, of Wells, Rutland co., Vt., MARCUS B. ALLEN, of Granville, N. Y., to HANNAH B. NORTON, of the former place.

DIED, at her residence near Gettysbury, Adams Co., Pa., on 21st of 10th month, 1858, MARGARET WALKER, relict of the late Abel Walker, in the 66th year of her age, a member of Monalen Monthly Meeting.

For Friends' Intelligencer.

THE AFRICAN SLAVE TRADE.

In this day of boasted moral and intellectual enlightenment, it would seem incredible were it not for continual proof to the contrary, that any confederacy of men should give encouragement to this iniquitous traffic. From the accounts that are continually before us, this trade has in no respects changed its character, except, perhaps, by an increase of atrocities, and yet a bill has been introduced into one of our Southern States, Louisiana, authorizing the purchase of "negro slaves from Cuba, Brazil and Africa, and to bring said slaves into this State, &c."—thus legalizing this inhuman traffic with all its concomitant cruelties. When we consider the immense pecuniary results attendant upon this species of commerce, it is not surprising that unprincipled persons should be tempted to engage in it; but sorrowful, indeed, is it when those to whom the nation's welfare is entrusted—the rulers and law makers in the land—allow their better judgment to be so swayed by selfish interest, that in defiance of every principle of justice, and the claim of our common brotherhood, they persist in passing enactments making a covert wrong a lawful right, thus perpetuating and extending the great curse, American Slavery.

The horrors and enormity of this traffic were fearfully exhibited in the condition and appearance of the Africans on board the brig Echo, who were sent to Liberia by order of the United States Government; and yet this is only one instance of the many which might be adduced in proof of the great sufferings and privations to which they are exposed on the middle passage. The vessels are mostly scantily provisioned, and poorly furnished with water, so that the negroes are often forced to drink the sea water. To prevent

mutiny among them, the cargoes are selected from different tribes, with every variety of feature and character; and speaking different languages, they are unable to enter into any combination for revolt or resistance. In the Colonization Herald, the Echo "is described as a brig of about 280 tons, very heavily sparred, and as rakishly rigged as a clipper. In this craft there were taken aboard 455 Africans when she sailed, forty-five days prior to her capture on the 21st September. The cargo was gathered up in Cabenda, near the Congo river, about 6 degrees south. They were nearly all youths, averaging from 15 to 20 years, though some of them are children of nine or ten years, and hardly one above twenty-five years old. There were but two infants among them, though it was evident that of the forty females surviving, most of them had been mothers. When captured, the brig had 316 Africans alive, and on her voyage to Charleston 10 died, and soon after several more died, making a mortality of one third of the whole in a little over fifty days. The males, who are the great majority, had been confined in the middle passage, a space 55 feet long, 19 feet wide in the broadest part, and 44 inches between decks. The hold had no ventilation except the hatchway in the middle of the deck. "If the hatch should be shut down, there would not be a particle of light, as there was not a single bull's eye even, or the smallest port hole, for light or air."

When all were prepared for sleep, they were ranged in two rows extending from the quarter to the forward hatch, and the whole crowd of two hundred and fifty males were "spooned" together lying on one side, and packed together as closely as herrings in a barrel. The females had a place by themselves in the hold below, and on the quarter deck above. They had to be thus crowded, in the first instance, when sleeping in the hold below; and the same position would be required on deck, instead of standing, in order to be out of reach of the glasses of the cruisers, and to escape an occasional round shot which a pursuer might send through the rigging. In sitting, some had their legs stretched out straight, but most of them with their legs doubled up in front.

Thirty-two of these people died in Charleston, and seventy on board of the Niagara during her voyage to Monrovia. Thus, 255, or considerably more than half of the Echo's cargo, have died previous to their being landed in Liberia. "A more hideous spectacle," says Dr. Rainey, who accompanied them to Liberia as the special agent of the government, "than they presented, could not be well imagined. A graveyard could not muster a more ghostly army of hobgoblins. Long confinement, bad air, herding like swine, and crouching under a low slave deck not above four feet high, in addition to salt food very de-

ficient in quantity, want of exercise, and cruel treatment generally, had wrought upon them most disastrously." And he adds: "I trust that I shall never again witness such scenes of suffering as we found among these people for forty-eight days. The heartlessness and cruelty of a system resulting in so many slow and torturing deaths, must be palpable to every properly constituted mind and heart, and cannot fail to enlist a corrective sympathy, unless men are holy hardened to vice and lost to the shame of crime." H.

For Friends' Intelligencer.

A VISION.

I have heard the awful thunders roll and saw the vivid lightnings glare, and the blackness of the lowering sky was awfully sublime, and fearful forebodings presented themselves of the approaching storm. Whilst I mused the impressions were, keep still, venture not, lest thou art thyself engulfed in the ruins. Watch and be instructed. And in the confusion of the elements I beheld the leaves wrested from their stems, the grass and every green thing torn up by the roots, the lofty pines reeled, the sturdy oaks wrested from their foundations, and every object seemed to vibrate in the whirlwind, until I was ready to cry, alas! for our poor Society; there is nothing but sure destruction awaits her on every hand, for she is the sport of the elements and there is none to save her. And as I became deeply concerned on her account, I saw the abomination of desolation that covered the earth. The elements of war, slavery, intemperance, drunkenness, and every other evil appeared full in view, and the voice said, cry aloud and spare not, lift up thy voice as a trumpet, and sound the alarm to the people. I began to cry, death took hold of me, confusion appeared in every word, insomuch that I retired in secret to enquire how can this be. Did I not hear thy voice bid me cry? The answer was, but it was thy place to have waited to have known what to cry; for herein my servants err. This is the offering of false fire that brings nothing but blackness and death in its train. They forget the cause is mine, and that I alone can qualify aright. They forget that their rational faculties, the only intelligent recipients of my truths, are void unless illuminated by my spirit, and thereby fail to be instructed. For I will have a pure offering, undefiled in my sight. But as the horse, restless for the charge, and without the direction of his rider, rushes to certain destruction, so do my servants often lay waste the cause for which they feel so much, and they lay the blame to their opponents. For the rational faculties, with all their embellishments and alluring qualities, are but rational still; but when shone upon and illuminated by my spirit, then it is that they

shine with radiant splendour, and their light diffuses warmth and invigorating beauty to every thing around them.

Again I saw those whose age and experience and long tried services, whose principles had become fixed, and the powers of tradition had riveted her chains strong and indissoluble; yet, nevertheless, their honesty of purpose and purity of motives had always procured for them an acceptance of their offering. These became alarmed, and trembled at every thing that appeared new, and through their over zealous watchfulness often retarded the onward march of improvement by trusting in former experience, and a reliance on their own strength. And thus I saw the combined efforts of the young and rising experience at war with the experience of age.

And the whirlwind of those elements came very near rooting up every thing green and lovely in our Society. And as my mind became depressed and cast down, and ready to cry who shall deliver us, I looked and behold the storm had passed away, the sun rose with its wonted splendour and radiant beauty, the herbage again put forth its tender shoot, the dew of the morning rested on the leaves, and all the loveliness of spring appeared to comfort the laborer, and cheer him on his way.

Then I saw the promise fulfilled, that though heaven and earth may pass away, yet my promise of summer and winter, seed time and harvest, shall never cease to be in their turn.

A. V.

Erie Co., N. Y., 3d mo. 9th, 1859.

THE HEAVENS ARE TELLING.

It is the decree of nature, and we cannot help it if we would, that the grandest exhibitions of the celestial phenomena shall occur in winter. The summer evening skies are always beautiful, but the spectacle then presented is inferior, in the magnitude and splendor of the heavenly orbs, to that which glitters on a winter night. They are not only then really larger, that is, in appearance, but the medium is generally more pure and favorable for the transmission of their rays at that season, than in the soft, vapory atmosphere of the warm months. We cannot help it, as we have said, but we have frequently regretted that the most magnificent aspects of the heavens should pass away almost unobserved, while people are compelled to sit by their fires well housed, instead of yielding to the temptation of gazing on them as they are passing. When the spring opens, and people can look at them without freezing, they are gone, not to return till another year shall roll them back, bringing with it the very same splendors and the same incapacity to enjoy them as before.

Very few stars of the first magnitude are visible

in a July evening. When the golden Arcturus, the silver Vega, otherwise called Lyra, the ruby Antares, and Altair are mentioned, the whole list of them will be given. Many fine stars of the second magnitude, indeed, some of which are scarcely less brilliant than the first, may be seen. Among these are Spica in *Virgo*, Denebola and Regulus in *Leo*, Benetnasch in *Ursa Major*, beside other bright orbs of less size. Now and then a wandering star or two, as the planets Mars and Saturn in their respectively brief or protracted revolutions, and those gems of the blue concave—the white-orbed Jupiter and golden haired Venus—arrest the notice of men, whose eyes are habitually turned downward, as if to admire the works of their own ingenuity. We must not omit to make due acknowledgments to the Moon, who is by far the most regular as well as beautiful visitor of the evening sky among all the heavenly bodies.

At long intervals, comets worthy of the name visit us, like our last year's welcome guest, which has left a name of good odor behind it, and has been universally invited to call again at an early day, or evening rather. But these characters are exceedingly eccentric, as they who have uncommon ability to please are apt to be, and are not to be depended upon at all. We have not heard how many years or centuries are to roll away previous to its reappearance to mingle with the years before the Flood, but we imagine it will be entirely imprudent for any of us to sit up o' nights to witness and hail its return.

These revolving planets, however,—this superb moon, and these erratic comets are not limited to the warm season for their visitations, but come to us in the winter as well. And what glorious stars, which have received the name of "fixed," are regularly and annually assembled at this time to delight and astonish all beholders, but most of all the "upright heart and pure," and those who reflect the most. Just take your stand, if the unfriendly frost will permit, upon a spot where the sublime, celestial arch can be comprehended at one glance. Turn your back, at about nine o'clock in the evening, to the North Star, that glimmers half way up from the horizon to the zenith, and there before you in the south flames the transcendent constellation of *Orion*, with its seven large stars, two of them of the first magnitude, and three others constituting his *Belt*. Close by, on the right, is another star of the first magnitude called Aldeboran, next the *Hyades*, then a little further on the universally recognized *Pleiades*; the last are in the constellation *Taurus*. When to this group of distant suns the planet Jupiter is added, with the crescent moon not far off to the west, it may be affirmed that no equal display of wonderful beauty and sublimity is open anywhere else to mortal eyes.

Far down in the South a dull red star of the

first magnitude called *Fomalhaut* is setting, and a little to the left of it you will see some bright stars in the Whale. Andromeda, with her large stars, Alpherat, Merac and Almaach, may be seen over your right shoulder toward the North-west. Behind you on the North is *Capella*, one of the largest and fairest of the heavenly host, together with two others near it, of the second magnitude, all in the constellation of *Auriga*. To the East of Orion, at the same elevation, is Procyon, of the first magnitude in *Canis Minor*, and North of it twenty-five degrees, are the Twins Castor and Pollux, or the constellation *Gemini*.

But the transcendent fixed star of the whole heavens, either in this or the southern hemisphere, is Sirius in *Canis Major*, which is to be seen flashing in the southeast, lower down than Procyon. It cannot be mistaken by the most indifferent or stupid observer of the heavens. Such are some of the wonderful masses of light and matter which confront us at this particular time. Next month will bring changes. Stars will then have set at the same hour of nine and others will have risen; but at no period perhaps will so gorgeous a spectacle be presented to the eye of man as at this time. No other sight can match it, far surpassing any view of earth or ocean, or of man's device. Thousands of worlds are visible at one glance of the eye, many larger than our own, and all at incalculable distances removed! No one could behold them for the first time without an exclamation of astonishment, or else without silent stupefaction. Who of us, that have seen them often, can look upon them while alone, withdrawn from men, and not be still struck with admiration, mingled with awe? The heavens are sublime, are in the most rapid motion, and are silent, yet they are "declaring the glory of God, and the firmament showeth his handy work." "They shall perish, but thou, God, shalt endure; yea, all of them wax old like a garment; as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall have no end." "The heavens are telling" indeed, but few listen.

Newark Daily Advertiser.

LINES WRITTEN UPON THE DISAPPOINTMENT OF A CHERISHED HOPE.

TO MY HUSBAND.

Keep up thy spirits, dearest,
Nor heed a gloomy day,
For clouds that are the nearest
Will soonest pass away—

There's balm for every sorrow,
There's comfort still for care,
And hope will rise to-morrow,
To chase to-day's despair—

Did fortunes's gift surround us,
We well might dread a change,
When no such limits bound us,
Hope has a wider range.

And though no place of rest, love,
Has to her lot been cast—
She'll yet find some snug nest, love,
To guide us to at last.

A COMMON FAILING.

There is a fault that leads to sorrow,
As surely as more glaring sin,
The too great aptitude to borrow
From some infirmity within,
A telescope through which to scan
The actions of a brother man;

To magnify each written line,
Or unpremeditated word;
And oftentimes to intertwine
Conclusions not to be inferred
From words or paragraphs whose strain
Was not designed to give us pain.

The sweetest nectarine contains
A deadly poison of its own,
But this fell property remains
Concealed innocuous in the stone,
Until the learned chemist's skill
Has vivified the power to kill.

A felon bee of eastern clime,
So poets tell the story sad,
Draws from the sweet bloom of the thyme,
A venom forth that drives men mad,
Neglecting all the sweets, or worse,
Making them yield a deadly cure.

But think not that a poison lurks
Deep hidden in a brother's words;
Read his true nature in his works;
Our brief existence ill affords
The time to seek supposed intent,
To hunt for what was never meant.

Better by far to suffer blindness,
The stolid blindness of the mind,
Than to search through a life of kindness
For some faint trace of aught unkind,
And seek by skill to bring to light
That which before was out of sight.

Man should not exercise the power,
Possessed by his too subtle mind,
To find the bitter and the sour,
Where all around is sweet and kind;
Thus by alembic of the soul
Distilling drops of venom foul.

Ah no! the bright ingenuous mind,
Strong in unflinching rectitude,
Is never hastily inclined

To think injurious or rude
That which would read amiss alone
By misconstruction of its own.

Oh Charity! thou hast a charm,
Superior to all our skill;
Thou canst the injurious thought disarm,
Deprive it of the power to kill;
Thou seest all things for the best!
Believest all things to be blessed.

Oh! glorious Charity! the man
Whose peaceful heart is filled with thee,
Is armed throughout life's little span,
Against this failing perfectly.
Well may he hope for Heaven above,
Whose soul, on earth, is full of love.*

EDWARD NEWMAN.

* The word *caritus*, translated *charity*, signifies the pure catholic love of mankind.

BARCLAY'S SUBTERRANEAN JERUSALEM.

(Continued from page 6.)

More, however, of these Cyclopean masses are still extant, fixed and visible in their ancient places, than meet the eye of the surface explorer of the city. They are found now where they stood originally, built into those vast and huge sub-structures under the south-east corner of the Haram enclosure; and again, further westward, under the mosque El Aksa. Here, in the opposite extremity of the same (the eastern) side of the city, another portion of the nether Jerusalem is opened; and, though portions of it has been visited before, by Catherwood and others, Dr. Barclay is the first who has enjoyed an opportunity for that leisurely survey and inquiry, which was needful to make his "views" of such a place perfectly reliable. Under the circumstances of his admission within the sacred precincts, he was enabled to examine these under-halls and galleries most minutely; and he has so detailed and pictured the results of his investigation, that this portion of the ancient city may in truth be *seen* by a reader of his volume. Here we have authentic specimens, especially in the lofty pillars which support the arched roofs of the largest of these halls, of the style and massiveness of those erections, for which the Bezethan quarry furnished the materials. These halls extend over more than an acre of ground; the pillars that support the roof are, including those built into the walls, more than 100 in number, and some are thirty-five feet high. But of the walls that close them to the west and north, some are evidently modern; and, as we have been told, they betray, when struck, the existence of spaces unoccupied that lie beyond them. What wonders lie concealed there, we know not, nor does any one now living, since even the guardians of the mosque are not aware of their existence. Further to the west are the vaults beneath El Aska; which are, however, far less spacious, their area not much exceeding a quarter of an acre. Moreover, in them the characteristic masonry of the Jewish era is more freely mixed with shafts and capitals of later date. But here, again, there are indications of vacant spaces, that have, in comparatively modern times, been walled up; the hollow echoes that answer, at so many points, to blows upon the sides of these long galleries, here, likewise, give forth that utterance which sounds like an expostulation with the nations of Christendom for their apathy in neglecting mines of knowledge, with which, probably, the treasured excavations of Nineveh and Egypt will hardly bear comparison.

But we must now pass on to the remarkable spaces and passages, far beneath the surface of the present city, which have been explored in consequence of suggestions respecting the water supply of Jerusalem in ancient times. It has often been remarked that, in the many sieges to

which the inhabitants have been subjected, they have hardly ever—once, only, we believe—been described as suffering from thirst. Deep-seated aqueducts, so far below the surface, and running in such directions as to escape the search of besiegers, and subterranean reservoirs, with fountains also of "living water," have consequently been looked for, in explanation of this fact. These researches have resulted in two great discoveries, which have further enlarged our acquaintance with the subterranean regions of the ancient city. Of these, the first is wholly due to Dr. Barclay, and is best related in his own words:

"During our exploration of the Haram enclosure we observed, on removing a half-buried marble capital on one occasion, a rude subterranean passage leading to a long flight of steps. The Effendi immediately dispatched some of the workmen for flambeaux, and prepared for a thorough exploration. Descending a broad flight of forty-four wide steps cut in the native rock—but so worn in some places as to have required partial re-cutting, a few centuries ago, to all appearance,—we reached a beautiful sheet of water. The Effendi mounted the shoulders of a Fellah, and seemed to navigate the waters very pleasantly; while my sons and self spent our time, certainly as pleasantly, in wading through its rude but venerable halls, and making an accurate ground plan of it.

We afterwards spent a good portion of another day in its dark nether regions, completing and verifying the plan, taking other measurements, and making an accurate sketch, that are here figured, (in the book,) a few minutes' inspection of which will convey a better idea of this long-lost place than many pages of written explanation. . . . This sheet of water is, without doubt, 'the sea' of which the son of Sirach and the Commissioner of King Ptolemy speak in such rapturous terms. (Eccles. i. 3.) It is now, however, quite a rude piece of work—the massive metal-covered pillars have given place to ill-shaped piers, apparently of unhewn rocks, badly plastered; the rapacity of some of the various spoilers of the devoted city . . . having left it minus the lead or brass with which it was formerly encased. It is seven hundred and thirty-six feet in circuit, and forty-two in depth; and, according to the best estimate I could make, its capacity falls but little short of two millions of gallons. . . We discovered no fountain in connection with it, nor did we find the entrance of the aqueduct from Solomon's Pools, which we were told by one of the old keepers, who had formerly visited this subterranean lake, enters it on the west. . . It formerly had eight apertures above, through which the water was drawn up; but only one remains open at this time." (pp. 525-527.)

The other discovery we have alluded to was effected by the cool intrepidity of Mr. Walcott, an American missionary, in the year 1842. Ru-

mors having reached him of passages opening out from the bottom of a well, just outside the western wall of the Haram, he determined to descend and investigate them. Having been lowered down eighty feet by some of the Fellahs,—“who would, without doubt, have let the rope slip and left their employer to his fate on the slightest alarm,”—he found himself opposite a vaulted room, eighteen feet long and fourteen feet wide. Eleven feet further down, he came to “a passage . . . varying in width from one and a half to several feet, which leads from the south side of the well, and is, for fifteen or twenty feet arched over with rocks, the arches being of very good workmanship.” This passage extends for about one hundred feet to a reservoir, which, as far as can be judged, is twenty feet long, at the further end of which the ceiling declines, until it comes in contact with the water, and closes in the prospect. Mr. Walcott’s compass having been broken in his adventurous descent, the bearings of the room, and of the passage below it, could only be conjectured by him. Dr. Barclay, however, who was the next to investigate the place minutely, indeed the only other person who has done so, found that the room lies due north, and that the long passage, which he also was unable to trace further than Mr. Walcott had done, on account of the same cause, bears S. S. E. This excavation, consequently, is independent of those which are conjectured to lie still unknown under the Haram enclosure. Both the room and the passage, he says, have been repaired with fragments of marble columns, “the profuse use of which for such common purposes indicates that part of this structure was subsequent to one of Jerusalem’s sad overthrows—perhaps after the return from Babylon.” Here, then, we have, in another direction, ninety feet below the surface, large spaces of the neiter Jerusalem accessible—spaces conserved, unthought of, for generations, where no one has had opportunity or motive to revise the expressions of themselves which have been given by those men whose mind and character and whose thoughts we desire to know, that, by means thereof, we may gain a deeper insight into far more important knowledge.

AFRICAN FREE-LABOR COTTON.

A few days ago, Consul Campbell addressed us saying:—

“African cotton is no myth. A vessel has just arrived from Lagos with 607 bales on board, *on native account*. Several hundred bales more have been previously shipped this year.”

In order to afford our readers some idea of the extraordinary development of this branch of native African industry and commerce, we append a statement which will exhibit it at a single glance. We have only to observe that we

are indebted to Thomas Clegg, of Manchester, for these interesting particulars, and that the quantities ordered have been obtained from Abbeokuta alone. He is about to extend the field of his operations. Four Europeans have gone out, expressly to trade in native cotton; and several London houses encouraged by the success which have attended Mr. Clegg’s experiment, are about to invest largely in the same traffic. The quantity of raw cotton which has already been imported into England, from Abbeokuta, since 1851, is 276,235 lbs., and the trade has developed itself as follows:

1851-52	9	bags or bales	1810
1853	37	“	4617
1854	7	“	1588
1855	14	“	1651
1856	103	“	11,492
1857	283	“	35,419
1858	1819	“	220,099

The last importation includes advices from Lagos up to the first of last November. Since that time, the presses and other machinery sent out have been got into full work, and the quantity of the raw staple in stock has rapidly accumulated, the bulk shipped being on “native account.” Each bag or bale weighs about 120 lbs. Let it be borne in mind that the whole of this quantity has been collected, all the labor performed and the responsibility borne, by native Africans; while the cost of production, Mr. Clegg informs us, does not exceed one half penny a pound in the end. It can be laid down in England at about 4½*d.* and sells at from 7*d.* to 9*d.*—*London Anti-Slavery Reporter*.

THE COINS OF JAPAN.

The Director of the United States Mint communicates to the *Philadelphia Pennsylvanian* some interesting and important facts, the result of investigations at the assay office into the character and value of Japanese coin. It appears that the series of Japanese coin consists of three sizes of gold, two of silver, and three of an alloy of inferior metals. They present features which set them apart from every other system of coinage in the world. These coins are thus described:

“The principal gold coin, known as the *cobang* or *cobank*, is of an oval shape, about two and a half inches long, and half as wide. It is very thin, soft, and easily bent, having no elasticity; its appearance is that of fine gold, and its surface is marked by sundry figures not well understood as yet, although it is said that the flowery ornaments are ‘the arms of the spiritual emperor,’ and that a central cipher is the special imprint of the ‘Inspector General of money.’ The weight, two specimens agreeing, is 362 thousandths of an ounce, or nearly 174 grains. Next is a gold piece of one-fourth that weight, and intended as

a quarter of the preceding, called the 'gold itzebu,' but its form is entirely different. It is four-sided, rectangular, and very thick; three-fourths of an inch long, and half that in width. The smallest gold coin is the half itzebu, of proportional size. We have then the silver itzebu, and its quarter of the same domino shape; the larger piece weighing 2.80 oz. or 134½ grains. Passing to the 3d division, there is the 'hundred p'senny,' a casting of red brass, oval and thick, measuring two inches long, and a little more than half as wide, with a hole in the centre. Finally there are pieces of four, and one p'senny circular with holes in the centre, and scarcely to be distinguished from the well known Chinese *cash*."

The cobang and itzebu, although they have the appearance of fine gold, are in reality a composition formed of gold and silver in nearly equal proportions, and their intrinsic values, according to our mint rates, are \$4 44 for the cobang, and nearly \$1.11 for the itzebu.

Although ignorant of the coining processes of other nations, Japan has imitated and even exceeded them, in the process of deterioration of moneys. About the beginning of the last century, the cobang, quite similar in shape and device to the present piece, weighed 272 grains, was 854 fine, and worth just ten dollars. A century later, it had fallen to 196 grains, 607 fine, and worth (including silver) five dollars and seventy-eight cents. The smallest gold coin evidently contains but little gold, and therefore has a forced valuation. In striking contrast to these examples of depreciation, the silver coin is found to be of almost absolute fineness, that is 991 thousandths, and worth 37 cents. The smallest silver piece is apparently not inferior in fineness. Why the Japanese debase gold and not silver, is an unsolved question. The gold and silver itzebu are, as is stated, interchangeable; that is, a piece which is worth in our eyes 111 cents (and to a Japanese, worth nearly as much as two of our gold dollars, because he supposes it to be much better gold than it is,) buys no more than a piece which, with us, would be 37 cents. The Spanish or Mexican dollar they consider equal to three itzebu, which is three-fourths of a cobang, or \$3 33—*Boston Journal*.

COMPOSITION OF THE HUMAN BODY.

It is ascertained that a man of 154 lbs. weight contains 116 lbs. of water, and only 38 lbs. of dry matter. From his skin and from his lungs water is continually evaporating. Were the air around him perfectly dry, his skin would become parched and shrivelled, and thirst would oppress his feverish frame. The air which he breathes from his lungs is loaded with moisture. Were that which he draws in entirely free from watery vapor, he would soon breathe out the fluids which fill up his tissues, and would dry up into a with-

ered and ghastly mummy. It is because the simoom and other hot winds of the desert approach to this state of dryness, that they are so fatal to those who travel in the arid waste. Prof. Que-telect states that of the 38 pounds of dry matter in the model man, 24 lbs. are flesh and fat, and 14 lbs. bone; 28 lbs. are organic matter, combustible, and 10 lbs. mineral matter, incombustible. If a hundred pounds of human blood be rendered perfectly dry, by a heat not much exceeding that of boiling water, it will be reduced in weight to somewhat less than 22 pounds.

A PRETTY CONCEIT.

We find the following paragraph in an exchange:—"We yesterday saw, in the parlor of a friend, a very beautiful conceit. It is, of course, the fancy of a lady, and consists of the burr of a pine tree placed in a wine glass half full of water, and from the different layers of the burr are shooting forth green blades—bright, beautiful refreshing. For a little thing, we have seen nothing that so pleased us by its beauty and novelty. And the secret is this, the burr was found dry and open; the different circles were sprinkled with grass seed, and it was placed in a wine glass, with water in as above. In a few days the moisture and nourishment gave the burr life and health;—the different circles closed and buried within themselves the grass seed, and a few days more gave to the seed also life, sprout, and growth; and now a pyramid of living green, beautifully relieved by the sombre hue of the burr, is the result—as pretty and novel a parlor ornament as we have for a long while seen."

ITEMS OF NEWS.

TELEGRAPH.—The London *Times* says that a single message over the cable when first opened, by which the embarkation of the Canadian regiments for India was countermanded, saved the government at least \$250,000.

RUSSIA.—An estimate has been drawn out of the expense of establishing an electric telegraph which will cross the whole of Eastern Russia and Siberia, and end at the Pacific.

THE CZAR has conceded permission to a joint stock company for the construction of a railway from the Don to the Volga. By this means the Mediterranean and Black Seas, the Sea of Azov, the Caspian Sea, Central Asia, and the most distant regions of Siberia, will be placed in communication with Odessa, Vienna, Paris and London.

TRANSPORTING A STEAMER.—On the 8th of last mo., the work of taking a steamer to pieces for the purpose of transporting her to the Red River of the North, was commenced at Crow Wing, Minnesota. The whole, boilers, machinery, and all, would have to be carried on runners a distance of one hundred and sixty-five miles.

MANUMISSION OF SLAVES.—It would have made a slave speculator's heart bleed to have seen the 'drove' of eighteen slaves that made their appearance in the streets yesterday, on the broad road to Freedom—by no "underground" route, either. There were nine

males and nine females, consisting of a father and mother, and their children and grandchildren, and one mulatto woman with four boys between the ages of seven and thirteen. As they passed up Vine street, headed by Robert Barnett, an old gentleman nearly seventy years of age, a resident of Lincoln county, Ky., they attracted general attention, and occasioned a thousand remarks.

The party were all taken to the Probate Court, where the usual deeds of emancipation were executed. While in Covington, before crossing the river, their owner was offered \$20,000 for them, but he quietly remarked: "I would not take fifty thousand."—*Cincinnati Gazette*.

A SLAVER ASHORE.—Advices from Key West, to the 6th inst., state that the schooner *Hermitage*, Atwill, arrived that morning from Garden Key, with the officers and crew of a slave brig ashore on the Marquesas Shoal, upon which she had been run to destroy the evidence of a successful slave-trip. The men would leave for Havana in the *Isabel*, unless the United States saw fit to arrest them. The brig's name is *Martha Regan*, a hermaphrodite, about 250 tons burthen, 4 years old, Eastern built. She had a slave deck, and a large quantity of water casks and some provisions. She had doubtless put some hundred slaves ashore lately on the Cuban coast.

In the Louisiana Legislature, the African Apprenticeship bill of last session, a virtual renewal of the African slave trade, was taken in the House of Representatives on the 5th inst., and laid upon the table by a vote of 37 to 17. A motion to reconsider was also laid on the table, thus effectually disposing of the bill for this session.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market shows some firmness in prices. We quote sales of superfine Flour at \$6 50 per bbl., and \$6 62 a 6 75 for extra family. The sales to the retailers and bakers are within the range of the same figures, and fancy lots at from \$7 25 to 7 50. Sales of Rye Flour and Corn Meal continue limited. The former at \$4 37 a 4 50. Corn Meal is held at \$3 87.

GRAIN.—The receipts of Wheat are light, with fair demand. Sales of Southern and Pennsylvania at \$1 58 a 1 60 per bushel for fair and prime red, and \$1 70 a 1 80 for prime white. Rye sells as fast as received, at 95 cts. Corn is in demand; sales of yellow at 87 a 88 cts. Oats are steady; sales of prime Pennsylvania at 56 cts., and Delaware and Jersey at 55 cts.

CLOVERSEED comes in freely and sells at from \$5 75 to 6 00 per 64 pounds. Timothy commands \$2 25 a 2 37 per bushel, and Flaxseed at \$1 70 a 1 75.

LATON ACADEMY, KENNETT SQUARE, CHESTER CO., PA.—This Institution will open its summer term for the reception of Pupils of both sexes, on Second day the 2nd of 5th mo. next, and continue in session twenty weeks. Circulars, containing terms and particulars, will be forwarded to every person requesting the same, on application to the Proprietors, or to William A. Chandler, Principal Instructor.

MARY G. JACKSON, } Assistants.
MAGGIE B. JACKSON, }
Address Kennet Square P. Office, Chester Co. Pa.
WILLIAM CHANDLER, } Proprietors.
SUSANNA G. CHANDLER, }
3d mo. 19, 1859.—10 t.

ELDRIDGE'S HILL BOARDING SCHOOL FOR THE EDUCATION OF YOUTH OF BOTH SEXES.—All the branches of a liberal English Education

are thoroughly taught in this Institution. Also the French and Latin languages.

The summer session will open on the 3d of 5th mo., 1859, and continue 20 weeks, terms \$70 per session.

For full particulars address the Principal for a circular.

ALLEN FLITCRAFT,
Eldridge's Hill, Salem County N. J.

2 mo.

BOARDING SCHOOL FOR GIRLS, WEST CHESTER, PA.—In this institution, an opportunity is afforded of pursuing any of the various branches of science usually taught in the schools, and it is the constant object of the Principal, so to blend instruction that while giving clear and practical knowledge of those branches, the mental and moral culture may keep pace with the acquisition of literature and science.

The domestic arrangements are as nearly as possible those of a private family, and especial care is taken to provide for healthful exercise in the fresh air.

Pupils should be provided with their own towels, soap, clothes-bags, over-shoes and umbrellas, and clothing should be distinctly marked.

The school year consists of ten months, commencing on the first 2d day in 9th month.

TERMS.—\$150 per year, payable quarterly in advance. The Languages, Drawing and Coloring, extra. Books furnished on rent or at the usual retail prices.

E. W. RICHARDS, Principal.

West Chester, 2nd mo. 8th, 1859.

ATTLEBOROUGH ACADEMY FOR RENT.—The present occupant, Sidney Averil, being about to remove to his farm in the State of New York, the Building and premises are for rent, situated in a healthy neighborhood, and thickly settled; the opening for a boarding and day school, with a competent Teacher, is seldom surpassed, as the experience of the present Teacher will show. His school, for three past years, averaging boarders and day scholars, 120.—Rent moderate. Apply to either of the owners of said Building, living in Attleborough, Bucks Co., Pa.

ISAAC LIVEZEY, JOSHUA RICHARDSON,
JAMES FLOWERS, M. W. ALLEN.

Attleborough, 2nd mo. 14th, 1859.

ORANGE GREEN BOARDING SCHOOL FOR GIRLS.—The Summer Term will commence on the 11th of 4th month next. The location is unusually healthy and pleasant; the course of study extensive and thorough. Terms Thirty-six Dollars per session of thirteen weeks.

For particulars, address Principals,

SIDNEY PUSEY, or
FANNY A. KINSEY.

Kennett Square, Chester Co., Penna.

2d mo., 1859.—2m.

BYBERRY BOARDING SCHOOL FOR GIRLS.—The Spring Session of this School, taught by Jane Hillborn and Sisters, will commence the 21st of 2d mo. 1859, and continue twenty weeks. The course of instruction embraces all the branches of a liberal English education.

TERMS.—\$60 per session, one half payable in advance.

For Circulars containing further particulars, address

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Merrihew & Thompson, Prs. Lodge street, north side Penna. Bank

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, FOURTH MONTH 2, 1859.

No. 3.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,

No. 324 South Fifth Street,

PHILADELPHIA.

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

MEMOIR OF EVAN THOMAS.

He was born in Montgomery county, Maryland in 1733. The object of this memorial is to hold up to survivors the example of one who has peacefully finished the career of probation, and, by exhibiting a condensed view of the prominent steps, by which he was conducted through the chequered scenes of life, to endeavor to impress on our minds, that the Spirit of truth (the only safe guide, and which is one in all, whether as a reprover or a refiner, a leader or a comforter, according as our various states and conditions require) still follows us, in all our wanderings, in order to bring us back to the true fold of rest and peace.

From some documents left by him, it appears that his mind was at an early age solemnly impressed with religious sensations, and often deeply affected in reading the journals and other writings of primitive Friends, in which are recorded their trials and sufferings for conscience' sake; and that desires were then excited, that he might attain to a measure of that faith and patience, which they manifested under the most trying dispensations: thus furnishing evidence, that at an early period in life, the mind is susceptible of divine impressions, and that the touches of the heavenly Father's love are coeval with the first dawn of reason and reflection. But there is a countervailing influence, which too often effaces these precious impressions. Collision with a world lying in wickedness, has a powerful tendency to stamp upon the soul its own harsh features, in place of the fair characters delineated by the Divine hand.

It appears by these documents, that before he had reached his sixteenth year, the contaminating influence of evil communication had nearly

obliterated all the traces of those tender impressions which had been made upon his mind; and that, about this time, a severe sickness, from which recovery seemed very doubtful, was the means used, in the ordinations of Infinite Wisdom, to draw him back into the paths of innocence and safety. Under this heavy affliction, from a distressful consciousness of departure from the pointings of truth, he was reduced to a willingness to enter into covenant with the Creator and Preserver of men, that if he would spare him longer he would endeavor to be more circumspect in life and conversation. For about four years after his recovery from the above mentioned sickness, he passed his time mostly in retirement, being chiefly employed in reading and study, and was in some measure preserved from relapsing into the spirit of the world. But soon another trial of his steadfastness succeeded. With some young men in the neighborhood, possessing a literary taste and fascinating manners, he formed an intimate acquaintance; and not perceiving, at first, that under this imposing exterior there were concealed libertine principles, the fruitful source of licentious morals, his mind, by insensible degrees, became alienated from the love of retirement, and he was led gradually into the vortex of a very corrupting and dangerous association, in which he continued for several years. Although he was preserved from the grosser vices, and, on that account, ventured to consider himself as standing on safe ground, yet the Keeper of Israel, who slumbers not, nor sleeps, did not permit him to remain at ease, in this state of false security; for in seasons of retirement, and in the solitary hour, the Witness for truth in the soul, that Teacher that cannot be removed into a corner, would break in upon every false rest. Often was the day, which had been spent in unprofitable company, or in idle or profane conversation, succeeded by a night of deep condemnation. A return to company and amusement was the usual though ineffectual recourse for quieting these uneasy feelings, and counteracting these heavenly visitations, which in one state of the mind will be hailed as inexpressibly precious, while in another they will be viewed with aversion. Thus, in alternations of disobedience and remorse, he continued until the year 1766, when he entered into the married state.

From this time, ambition for distinction in

the world took possession of his mind, and circumstances soon after occurred which were favorable to the growth and development of such feelings. During the ferment which about that time began to agitate the United States, then British colonies, and which eventuated in the revolutionary war, he was carried along with the popular current; and having been present at a general meeting of the county, called on occasion of the alleged public grievances, he was chosen a delegate to the first convention of the State held at Annapolis, which he attended; and the proceedings adopted by that body appearing, in his view, not to be inconsistent with the principles professed by Friends, received his support. But when, under the illuminating influence of that faithful Monitor of the soul, which continued to follow him, his understanding was opened clearly to perceive that the measures which he was promoting would eventually lead to open war, he immediately withdrew from any farther active agency in public concerns, and although returned a delegate to the second convention he declined serving. This devotion to principle was followed by farther openings of that light, which discovers to us our true standing in the sight of Infinite Purity; and, by an increased faithfulness, he became more and more humbled under the operation of the Divine hand, and was rendered willing to resign that ambitious love of distinction, which had heretofore so entirely engrossed his attention. The conflict between inclination and a clear sense of duty was great. To give up those flattering prospects of worldly honor, to one occupying a prominent station in society and in the prime of life, during an eventual crisis of public affairs, was found to be a sacrifice which could only be made by a dedication to religious principle. The sacrifice, however, was called for, and it was made; and he has left the assurance that, in the peace which followed, there was an abundant recompense.

The Society of Friends, of which he was a member, had, until this time, in common with others, fallen very generally into the practice of keeping slaves; but as every act of obedience to the manifestations of truth upon the mind, prepares the way for further openings of divine light upon our understandings, so "the Spirit which searcheth all things," discovered to him the iniquity of holding his fellow-men in a state of personal bondage; and yielding to the visitation, he soon became entirely convinced of its inconsistency with that primary duty of a Christian, which is "to do unto others as we would they should do unto us." He was strengthened faithfully to bear an upright testimony against the practice, though then a generally prevailing one, by manumitting, and restoring to their just rights those of the African race who were in his possession. This compliance with duty, it appears, not only disencumbered his

mind from a heavy burden, which had sorely pressed upon it, but opened his way for future usefulness in the church.

From this time, he became diligent in the attendance of meetings, and active in the exercise of the discipline of the religious society to which he belonged, and was soon laid under the necessity of testifying to others what the Lord had done for him, in order to encourage them in the path of righteousness. During the revolutionary war, he suffered great loss of goods, in support of his testimony to the peaceful character of Christ's kingdom, as well as for refusing to take the oath of allegiance, and for declining to pay taxes, levied for the support of the war. He also suffered deeply for the exercise of his gift as a minister of the gospel. All which trials, it appears, he bore with patience, meekness, and an unshaken reliance upon Divine support. He had a clear and strong testimony against the use of intoxicating liquors, as a beverage, which, by a consistent example, he sustained to the close of life. Within a short time before his decease, he stated, with great emphasis and feeling, in a public meeting, that for the last sixty years he had not, to his knowledge, swallowed one drop of distilled spirits, nor in any degree indulged in the unnecessary use of intoxicating drinks.

In the love of the gospel, which enlarges the soul in affectionate desire for the welfare of others, he was often engaged to travel abroad, and appoint religious meetings, both among Friends and other people, in which service he was frequently occupied as long as physical strength would permit; possessing strong powers of mind, and a highly cultivated understanding. In the exercise of his ministerial gift, he was concise, clear, and convincing; and being affable in his manners, he generally gained the respectful notice and regard of those to whom his labors were directed. Under the influence of that charity which breathes peace on earth and good will to men, he was led into deep sympathy for the Indian natives of this country; and when far advanced in life, visited some of the tribes north-west of the river Ohio. In this visit, through a country then a wilderness, he endured many privations, and suffered much fatigue and exposure, and has often been heard to say, that he felt peace of mind and gratitude for that Divine protection and support which he experienced throughout the arduous service. Those among whom many years of his life were passed, can testify that he departed himself with innocence and childlike simplicity, conformably with the meekness and gentleness of Christ. He was in possession of that love which is the essential characteristic of the gospel; and, to the last, he bore testimony with clearness to the universality and efficacy of the "One Spirit," by which all who yield to its influences are bap-

tized into one body, and become living members of the church of Christ. In a word, he adorned the doctrine of God our Saviour in all things, by a life and conversation becoming the gospel.

He appeared, for some time before his last sickness, to have a presentment that the time of his sojourning was drawing to a close, and frequently mentioned it to his family, accompanied with the consolatory reflection, that he was prepared to obey the summons, that he felt no fears, and saw no cloud in his way: that, having honestly endeavored to be faithful to the discoveries of duty upon his mind, he could adopt the testimony of the apostle, when he had the termination of life full in view: "The time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith: henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day, and not to me only, but unto all them that love his appearing." In this resigned state, he remained patiently awaiting his change, and quietly departed, the latter part of 1826, in the 88th year of his age.

One of the most important requisites of a holy life is *patience*; and by this, we do not mean merely a meek and quiet temper, when one is personally assaulted and injured; but a like meekness and quietness of temper in relation to the moral and religious progress of the world. We may be deeply afflicted in view of the desolations of Zion; but let us ever remember and rejoice, that the cause of truth and holiness is lodged safely in the hands of God. With him a thousand years are as one day; and in the darkest moments, when Satan seems to be let loose with tenfold fury, let us thank God and take courage, because the Lord God Omnipotent reigneth.

KNOWLEDGE OF THE TRUTH.

BY THOMAS A KEMPIS.

Blessed is the man whom eternal Truth teacheth, not by obscure figures and transient sounds, but by direct and full communication! The perceptions of our senses are narrow and dull, and our reasoning on those perceptions frequently misleads us. To what purpose are our keenest disputations on hidden and obscure subjects, for our ignorance of which we shall not be brought into judgment at the great day of universal retribution? How extravagant the folly to neglect the study of the "one thing needful;" and wholly devote our time and faculties to that which is not only vainly curious, but sinful and dangerous as the state of "those that have eyes and see not!"

What have redeemed souls to do with the dis-

tinctions and subtleties of logical divinity? He whom the eternal Word condescendeth to teach is disengaged at once from the labyrinth of human opinions. For "of one word are all things;" and all things without voice or language speak Him alone: He is that divine principle which speaketh in our hearts; and, without which there can be neither just apprehension nor rectitude of judgment. Now, He to whom all things are but this one; who comprehendeth all things in His will, and beholdeth all things in His light; hath "his heart fixed," and abideth in the peace of God. O God, who art the truth, make me one with Thee in everlasting love! I am often weary of reading, and weary of hearing; in Thee alone is the sum of my desire! Let all teachers be silent, let the whole creation be dumb before Thee, and do Thou only speak unto my soul!

The more a man is devoted to internal exercises, and advanced in singleness and simplicity of heart, the more sublime and diffusive will be his knowledge. A spirit pure, simple, and constant, is not like Martha, "distracted and troubled with the multiplicity of its employments," however great; because, being inwardly at rest, it seeketh not its own glory in what it does, but "doth all to the glory of God:" for there is no other cause of perplexity and disquiet, but an unsubdued will and unmortified affections. A holy and spiritual mind, by reducing them to the rule and standard of his own mind, becomes the master of all his outward acts; he does not suffer himself to be led by them to the indulgence of inordinate affections that terminate in self, but subjects them to the unalterable judgment of an illuminated and sanctified spirit.

No conflict is so severe as his who labors to subdue himself; but in this we must be continually engaged, if we would be strengthened in the inner man, and make real progress toward perfection. Indeed, the highest perfection we can attain to in the present state is alloyed with much imperfection, and our best knowledge is obscured by the shades of ignorance; "we see through a glass darkly:" an humble knowledge of thyself, therefore, is a more certain way of leading thee to God than the most profound investigations of science. Science, however, or a proper knowledge of the things that belong to the present life, is so far from being blamable, considered in itself, that it is good, and ordained of God; but purity of conscience, and holiness of life, must ever be preferred before it; and because men are more solicitous to learn much than to live well, they fall into error, and receive little or no benefit from their studies. But if the same diligence was exerted to eradicate vice and implant virtue, as is applied to the discussion of unprofitable questions, and the "vain strife of words;" so much daring wickedness would not be found among the common ranks of men, nor so much licentiousness disgrace those who are

eminent for knowledge. Assuredly, in the approaching day of universal judgment, it will not be inquired what we have read, but what we have done; not how eloquently we have spoken, but how holily we have lived.

Tell me, where is now the splendor of those learned doctors and professors, whom, while the honors of literature were blooming around them, you so well knew, and so highly revered? Their emoluments and offices are possessed by others, who scarcely have them in remembrance: the tongue of fame could speak of no name but theirs while they lived, and now it is utterly silent about them: so suddenly passeth away the glory of human attainments? Had these men been as solicitous to be holy as they were to be learned, their studies might have been blessed with that honor which can not be sullied, and that happiness which can not be interrupted. But many are wholly disappointed in their hopes both of honor and happiness, by seeking them in the pursuit of "science falsely so called;" and not in the knowledge of themselves, and the life and service of God: and choosing rather to be great in the eyes of men, than meek and lowly in the sight of God, they become vain in their imaginations and their memorial is written in the dust.

He is truly good, who hath great charity; he is truly great, who is little in his own estimation, and rates at nothing the summit of worldly honor: he is truly wise, who "counts all earthly things but as dross, that he may win Christ;" and he is truly learned, who hath learned to abandon his own will, and do the will of God.

Imitation of Christ.

For Friends' Intelligencer.

"O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thee even as a hen gathereth her chickens under her wings, and ye would not—behold, your house is left unto you desolate." "If thou hadst known, even thou, at least, in this thy day, the things that belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest (regarded) not the time of thy visitation."

Here was foretold an impending calamity, which should have produced awe, and humbled into repentance; but it seems to have been but little heeded. Are we, the inhabitants of these United States, determined on a like course? Are we regardless of witnessing these or similar calamities verified upon ourselves?

"How often would I have gathered thee, but thou wouldst not!" how often Christ, the Heav-

enly Shepherd and Bishop of souls, would have gathered us out of the prevailing sins of this nation, war, and slavery, but we "would not."

Oh! how have the messages of Divine love, sent to the heart by the Holy Spirit, been despised and rejected, which, had they been received and submitted to, would have gathered us out of these iniquities, as certainly as light dispels darkness.

"God is love," and love, like light, is a principle possessed of power to overcome its opposite; and what is so at variance with the nature of love, as war and slavery? If a tree is "known by its fruit," and in neither war nor slavery is there any fruit characteristic of love, then these institutions cannot be of God—but that they are of man's degeneracy, must be evident to every unprejudiced mind.

A long continuance in the rejection of the testimony of truth inwardly manifested, leads to a rejection of it when conveyed through instrumental means—hence the stoning, mobbing, and imprisoning, experienced by many of those who have borne testimony against the slave system, which is also war in its most odious form.

Are we not the representatives of our forefathers, who fled to this country from persecution? And shall we become persecutors ourselves? Shall we systematically practice upon the largest scale, what we have deprecated in others, as unjust and unchristian? Shall we support a legalized system, that deprives four millions of our fellow men of their manhood, and which reduces them to the character of merchandise and working animals?

If righteousness is requisite for exalting a nation, then unrighteousness, if persisted in, must produce its downfall, and great must be the attendant suffering.

War and slavery are kindred evils, both spring from the same root, both are based upon the same principle, "That might is right," and both produce the same corrupt fruit.

We profess to be Christians, and this profession for several hundred years after the introduction of Christianity, was deemed a sufficient reason, for declining to fight—why then do we not try these systems by Christian principles? If we take the blessed Jesus as our example, we can find nothing in his precepts or practice that justifies war or slavery—on the contrary, they strike at the very root of both. War is based upon the principle of retaliation of injuries, either real or assumed—Christianity, upon love, the forgiveness of injuries, "when reviled, that we revile not again; to do good for evil; when smitten on one cheek, to turn the other also; to love, not only friends, but enemies, and even pray for those who despitefully use us, and persecute us; that ye may be the children of your Father which is in heaven." The principle that produces these recorded testimonies, is the same

unchangeable, quick, and powerful witness for God in our own souls, teaching all the willing and obedient these same Christian doctrines, "Whatsoever ye would that men should do unto you, do ye even so to them."

We are not dependent upon outward testimony to know slavery and war to be unjust, having the witness in ourselves that testifies against all unrighteousness and "ungodliness in men."

What can be more repugnant to the laws of Christian love, than to behold a people making systematic, deliberate preparations, for the destruction of their fellow men? What so shocking to contemplate, as army arrayed against army, equipped with the most destructive weapons the skill of man can invent, with their professed Christian ministers on either side, praying to the same God for success?

It has been publicly asserted that "nineteen twentieths of the taxes paid in the United States, go to the support of a military system." Was this exorbitant demand made in the form of a direct tax, enquiry might be awakened which would endanger the system;—to prevent such a result, it is mingled with other and laudable interests, and thus the tax is collected by such indirect means, that the tax-payer is kept in ignorance of the amount drawn from him to support the unchristian system.

This association of war, with greatness and honor is often implanted in the youthful mind at school, by the study of histories, where military achievements and characters are held up to admiration in the most eloquent language, only due to Christian virtue. The delusion thus implanted, is strengthened in manhood, by the applause and respect paid in periodicals and other publications, to military officers and military success; costly monuments are erected, with great pomp and parade, to do honor to the man who has proved himself the most skilful in the art of destroying the lives of his fellow men!

Is this not putting darkness for light, error for truth, and evil for good? Let moral and Christian virtue be the test of respect and merit, and how different would be the characters of those elevated to important places of trust and influence.

Now, military glory goes far in securing to some the first and most important office in the gift of the people—and there can be no doubt that many obtain seats in Congress, rather for their skill in harangue and political intrigue, than for solid and sterling virtues. Is it strange that at the National Capital morality is at so low an ebb; even trodden under foot to a degree that would disgrace the lowest class in the community, so that even life, there, seems insecure? Are not these evidences of a dark age near at hand? Does not the aspect of the times imperatively call for a reform in principle? an individual, heart reform, that would enable its vo-

taries to breathe forth the anthem of "Glory to God in the highest, on earth peace and good will to men"—a reform that would "break every yoke, and let the oppressed go free." It is being Christ-like that entitles us to the appellation of Christians; in agreement with the declaration of Jesus, "if ye sow to the flesh, of the flesh ye shall reap corruption; but if to the spirit, life everlasting." How important, then, that we be not deceived by others, nor deceive ourselves, where so much is at issue pertaining to our enjoyment in this world and the world to come.

D. I.

EPISTLE XIV.—1691.

Dear and Faithful Friends and Brethren:—
We tenderly salute you all in our Lord Jesus Christ, and blessed union of his precious life; who hath eminently appeared among us and with us in this our heavenly solemnity, still ministering fresh encouragement unto us, by his divine power and counsel, to persevere in faithfulness and diligence in his work and service to the end of our days, and finishing our course with joy, as many of his dear ancient and faithful servants have already done. Blessed be his glorious name forever.

We are much comforted at this, our weighty assembly, in the many good accounts given as heretofore of truth's prosperity, and the increase of Christ's kingdom, and the abounding of love, peace, and unity among Friends; and the decrease and dying of the spirit of division and enmity in divers places where it has entered; and that meetings are increased, and many people's hearts opened to hear and receive the truth; and that in some places new meeting-houses are erected, and others about preparing and building, which are and will be of great advantage for truth's promotion, we doubt not, as experience hath long and clearly shown; and that good order and Christian care in your meetings aforesaid, is, and we hope will be, continued in the service of truth and one another, to the honor of God, and exaltation of his holy name and truth, and the strengthening and encouraging of Friends in general, and one another in the service thereof; which our souls earnestly desire and hope you will ever be mindful of; that our God may have his praise, and you all your lasting peace and comfort.

We perceive the suffering that chiefly remains on faithful Friends in divers counties, by imprisonment and spoil of goods, doth increase, for our ancient Christian testimony against the old and grand oppression of tithes; we have now accounts of about eighty Friends prisoners on that account, whose faithfulness the Lord will reward. And we desire that the same Christian testimony may be duly kept up, and such as are unfaithful therein, be diligently exhorted to obedience

and faithfulness to Christ Jesus, that they may not strengthen the persecutor's hands, increase other's sufferings, nor make void truth's testimony therein, which so many have offered up and laid down their lives for. These things are also recommended to your Godly care, and it is our tender and Christian advice, for the Lord's sake, and his blessed name and truth's sake, that Friends be diligent in keeping their Weekday Meetings as duly as on First-days, in his worship and service, and that you do encourage the faithful women's meetings, and the settling them where they are wanting, and may with convenience be settled; knowing their service, and what need there is also of their godly care in the church of Christ in divers weighty respects proper to them. And that great care be taken about marriages, for the consent of parents, due and orderly publication thereof, and solemnizing of them in a meeting appointed for that end and purpose, which method is convenient and commendable, as it has been lately made appear in the eye of the government, and well resented, and that Friends be reminded of this meeting's former advice against marriage with near kindred, and against marrying by priests, and with persons of the world, unequally yoking with unbelievers; and against too early and unsavory proceedings in second marriages after the death of husband or wife, contrary to the due method and practice of faithful Friends, in truth, and tending to the dishonor and reproach thereof.

And that Friends take care to keep to truth and plainness, in language, habit, deportment and behaviour, that the simplicity of truth in these things may not wear out nor be lost in our days, nor in our posterity's; and be exemplary to their children in each, and train them up therein; that modesty and sobriety may be countenanced, and the fear of the Lord take place and increase among them; and to avoid pride and immodesty in apparel, and extravagant wigs, and all other vain and superfluous fashions of the world; and in God's holy fear watch against and keep out the spirit and corrupt friendship of the world; and that no fellowship may be held or had with the unfruitful works of darkness, nor therein with the workers thereof. And to avoid unnecessary frequenting taverns, ale-houses, all looseness, excess and unprofitable and idle discourses, mispending their precious time and substance, to the dishonor of truth, and scandal of our holy profession.

Let your godly care and earnest endeavors be to stop and prevent all reproaches and scandals in these or any other cases. And that all Friends watch over their children; and none to indulge or suffer them in pride, or corrupt liberty, whereby they become exposed to the world, to be ensnared either in their marriages or evil conversation tending to their hurt and ruin. And that Friends keep to their wonted example and testi-

mony against the superstitious observation of days.

It is also the advice of this meeting, that all and every one of your meeting-houses, and mansion-houses where meetings are or may be, be entered upon record, as the law directs, each particularly, we having seen both the service and safety thereof, and the hurt and danger that may come by omission. And that care be taken in each Monthly Meeting that Friends who have estates to dispose of by will or otherwise be particularly advised to make their wills or settle their estates in due time. To prevent the inconveniences, loss and trouble that may follow upon their relations and friends, and injury to the poor through their dying intestate; delays and omissions in this case having been very prejudicial in divers respects.

We are glad to hear that care is taken in some places, according to former advice, for the providing of school-masters and mistresses who are faithful Friends, to instruct Friends' children in such a method as truth allows. And we desire that Friends go on in that care to promote such education and schools, for the advantage of their children and posterity.

Divers good epistles and accounts were read in this meeting for foreign parts; as Scotland, Ireland, Amsterdam, Dantzick, Jamaica, Nevis, Maryland, Rhode Island, (and two from Friends, captives at Mequinez, in Barbary, under the emperor of Morocco) intimating the prosperity of truth, and the peace and unity of Friends among themselves, and their love to Friends in this nation, and in many places their want of faithful laborers; and their desire for the spreading of truth as much as may be, both by Friends' books and ministry, and also to be furnished with books as Friends can send them.

There yet remain nine English Friends captives at Mequinez, and three at Murbay, who have received the truth there, (it being three or four day's journey distant) who correspond with each other by letters. One Friend, (to wit, Joseph Wasey) being lately redeemed, and newly come over, gave a large account to this meeting, of their miserable hard usage in captivity; having no lodging but under arches in deep places on the cold ground, both winter and summer, only water for their drink; and no bread allowed them by the king, but that made of old, rotten, stinking barley, and no clothes, but a fresh one in two years; and forced to hard labor (except three days in year,) and more especially on the 6th day of the week (which was their day of worship,) they are compelled to carry heavy burdens on their heads, running from sun-rise to sunset, with brutish black boys following with whips and stripes at their pleasure.

Many of the other captives perish and die, through their extreme hardships, and want of food to sustain them; as in all likelihood Friends

there had, if Friends and their relations here had not sent them some relief; seven pence a month, formerly allowed them by the king, being now taken from them. Their sufferings are lamentable, yet the Lord's favor has wonderfully preserved them, and greatly restrained the fury and cruelty of that emperor towards poor Friends there, in whose behalf the said Joseph Wasey did, through an interpreter, speak to the said emperor, giving him an account of their innocent conversion and religion, which he heard with moderation, though he often kills men in cold blood at his pleasure.

Joseph Wasey also signified that Friends' day-time being taken up with servitude, they are necessitated to keep their meetings in the night season to wait on God. And that the aforesaid captive Friends were very thankful for the relief sent from hence, which was very refreshing to them.

An epistle from Friends' Half-Year Meeting, in Ireland was read, giving an account, that notwithstanding Friends' great sufferings and exercise in that kingdom, Friends there have been well supported by the Lord's power under the same, having yet left them wherewithal to relieve them that stand in need, and are impoverished. And accordingly our dear and ancient Friend, William Edmondson, (who lately came from Ireland, having with his family undergone great suffering) also acquainted the meeting, that although Friends there have undergone great suffering and losses, yet care is taken that no Friends need now come from thence for want of a present supply, or without a certificate from Friends of some meeting there. Wherefore, if there be necessity hereafter to minister to their relief when they are capable to receive and make use thereof, it is left to the care of the meeting here for sufferings to give you notice thereof in its time and season when further necessity shall require.

We do also acquaint you, that the Friends appointed by this meeting to inspect the accounts report back to this meeting, that they find them truly stated, and fairly kept, and nothing of what was contributed towards captives' redemption is disbursed this year past, no opportunity having yet presented itself for their redemption, though much endeavored; but sixty pounds added, being repaid by Leven Buskin, who was a captive redeemed from Algiers some years since. But that the contribution intended for the ease and relief of suffering and necessitous Friends, is wholly expended and in debt, by reason of the urgent occasions to endeavor the ease and relief of Friends that do or may suffer in divers general cases (and also the charity bestowed upon divers of our suffering Friends and brethren of Ireland, both there and here,) wherein our Friends of London have been very indus-

trious, and intend not to be wanting therein, as the Lord shall yet afford opportunity.

Whereupon, they offer it to this meeting as their judgment, that it is needful there should be a further supply, by a general contribution among Friends, for the like service, to be made this year. Which being duly and weightily considered, this meeting agrees unanimously that a contribution be made by Friends throughout all the several meetings of Friends in England and Wales, for the supply and service of Friends and truth, as aforesaid.

And it is recommended by this meeting to the Quarterly and Monthly Meetings aforesaid, who are desired to take care therein with as much convenient speed as may be; and to return the collections to the six Friends of the city, who are intrusted this year with the accounts; Thomas Lacy, Thomas Cooper, George Green, Henry Wilson, Joseph Wright, and Cornelius Mason, or any of them.

This meeting agrees, for the taking off and spreading of Friends' books for the service of truth, that such a number of Friends' books as shall be hereafter printed by their approbation (excepting collections of books,) be taken off by each Quarterly Meeting, as will only amount to two books of a sort to each Monthly Meeting, providing the two books do not exceed one shilling in price. And if any one book be above six-pence in price, then but one of that sort to each Monthly Meeting; who may send for as many more as they have occasion for, or desire, (we understand there are about 151 Monthly Meetings in England and Wales) and that the said books be sent by the several correspondents in London, (or by their order) to the correspondents of each county, who are desired to send up the money for the books, when received, to the Friends that are correspondents in London, and to be diligent in spreading Friends' books for truth's service.

It is unanimously agreed and concluded, that this meeting be continued the next year, as formerly, at the usual time, as the Lord shall make way for it. And that, for the service of truth and the churches of Christ, two faithful understanding Friends in every county, who are truly approved in universal love, and unity, and peace among Friends, from whence they come, may be desired to come up, who may be enabled to give a certain and clear account of the condition and suffering of Friends, and truth's prosperity, in their respective counties.

And dear Friends and brethren; we do, in the love of God, tenderly recommend all the foregoing matters contained in this paper to your godly and Christian care, to observe and manage in his wisdom: as having an eye to the service and prosperity of truth, preservation of the people therein, and the peace of the churches of Christ, and increase of his kingdom and gov-

ernment in this age, and in the ages to come. The God of peace be with you all, in whose dear love we remain your faithful Friends and brethren.

It is desired that Friends keep the Yearly Meeting papers together in a book, in each Monthly and Quarterly Meeting.

Signed in behalf of said meeting, by
BENJAMIN BEALING.

An epistle of dear G. F.'s (which was written with his own hand, and left sealed up, with the superscription, viz., "Not to be opened before the time" was read and agreed to be printed with this Yearly Meeting paper.

The person transcribing these epistles, takes the liberty to draw the attention of the readers of *Friends' Intelligencer* to them, and more particularly to this one. In these epistles may be found embodied the views of our early Friends, and sent forth to the members of its constituent parts, and to others in various parts of the world, officially, and to me they are, at this epoch in the history of our Society, peculiarly interesting, setting forth as they do, the views of Friends, with regard to faith and practice, in what we fain would believe to be the best days of Society, when honesty, sincerity, love, brotherly condescension, and humility prevailed to an extent never since excelled.

And my prayer is, that we may emulate their example, in striving after a spirit of unity, that the waste places within our borders may yet be built up, and that we too may be enabled to say that "We are much comforted" "in the many good accounts given as heretofore of truth's prosperity, and the increase of Christ's kingdom, and the abounding love, peace and unity among Friends, and the decrease and dying of the spirit of division and enmity in divers places where it has entered." E.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FOURTH MONTH 2, 1859.

AMUSEMENTS.—The subject of amusements has particularly of latter time, occupied much attention among those to whom the welfare of the young is an object of interest.

We do not believe that the young people of the present day are more prone than they ever have been to seek after amusement and recreation, but, with the increase of wealth in our Society, luxury any refinement, so called, have followed, bringing in their train exciting, artificial and expensive amusements. It is not therefore, by waging war against any one or more of these indulgences, that we shall convince the understandings of the young, for some of these are clear sighted

enough to discover that we who reprove them are very far from observing true simplicity in all things; but, in the first place, by contenting ourselves with moderate acquisitions, which are the best barriers against the inroads of luxury and extravagance, and then by cultivating in our children a love for those simple, inexpensive and healthful recreations in which old and young might participate and be mutually benefitted.

It is vain to ignore that part of our nature which impels us to seek relaxation and recreation, and causes in the young a desire for amusement; it is in recognizing it as a part of the work of the great Architect,—a *want* of our nature for which we are bound to make proper provision, that we can alone hope to win the young from those amusements which are hurtful, and lead them to those which are innocent, simple and promotive of true enjoyment. We insert some extracts from an essay on this subject, which appeared in the *Monthly Religious Magazine*, which are interesting and pertinent.

We have been requested to say that an individual professing to be a member of the Society of Friends has been visiting some of our cities and neighborhoods under various assumed names and pretexts, representing himself as connected with families well known, and obtaining money by imposing on the sympathies of the unwary.

MARRIED, At Fall Creek Meeting, Ind., on the 17th of 2d mo., 1859, CHARLES HAINES, to MARY ROBERTS, daughter of the late Solomon W. and Elizabeth Roberts, both of Fall Creek.

—, At Drumore, Lancaster county, Pa., on the 2d ult., with the approbation of Little Britain Monthly Meeting, JOSEPH S. WALTON, of Fallowfield, Chester county, to PRISCILLA S. PARRY, of Drumore.

—, On 10th of 2d mo., 1859, according to the order of Friends, CALEB C. WAY, to SARAH WILSON, daughter of Thomas and Hannah Wilson, of Halfmoon, Centre county, Pa.

—, According to the order of Friends, on 5th day the 17th of 2d month last, at the house of her father, J. Burr Atkinson, ELMER DUELL, to HANNAH T. ATKINSON, both of Salem county, N. J.

—, According to the order of Friends, on 5th day the 3d ult., at the house of her father, Jonathan D. Smith, in Woodstown, N. J., ALFRED LIPPINCOTT, to MARY E. SMITH.

DIED, At his residence near Woodstown, N. J., on the 13th ult., JONATHAN CAWLEY, aged about 70, a very worthy citizen, and kind friend to the poor and needy. His remains were interred from the Friends' Meeting-house in Woodstown, at which were assembled a very large company, among whom were many of the colored people, who had long been recipients of his bounty, gathered to bid their friend a final farewell.

DIED, On the 17th of 9th mo., 1858, in Milford, Clermont county, Ohio, PHEBE JANE, daughter of Thomas and the late Phebe Jane Moore, aged 10 months and six days.

—, At his residence, near Rohrsburg, on the 6th of 3d month, 1859, ARNOLD KESTER, in the 36th year of his age; a member of Fishing Creek Monthly Meeting of Friends, held at Millville.

—, On the 15th of 2d mo. 1859, at the residence of his brother, Simeon M. Lewis, in Huntsville, Madison county, Ind., JOHN LEWIS, in the 48th year of his age.

—, At Fall Creek, Madison county, Ind., on the 10th ult., of croup, REBECCA, daughter of Lewis W. and Priscilla M. Thomas, in the 5th year of her age.

—, On the 10th ult., at her residence in Loudoun county, Virginia, MARY BIRDSALL, in the 66th year of her age. She was an elder of Goose Creek Monthly Meeting, and highly esteemed for her christian spirit and exemplary character. Having lived the life of the righteous, she died in the assurance of a blessed immortality.

—, On the 31st of 8th mo. 1858, MARY M., widow of Aaron Musgrave, in the 84th year of her age. She was interred on the following day in Friends' burying ground, at Millville, and her funeral was attended by a large number of friends and relatives, by whom she was particularly beloved. She was, and has been, from the time of its establishment, a member of Fishing Creek (formerly called Muncy) Monthly Meeting and at the time of her death was one of its oldest members. It might be truly said, she was a mother to all, for nothing seemed too much for her to do for the comfort and convenience of her friends.

EXTRACTS FROM AN ESSAY ON AMUSEMENT.

The lights and shadows that chase each other over the landscape are an emblem of the swift alternations and contrasts that pass over us in life. It would seem to be a part of the great plan and design of Providence, that we should be hurried from one extreme to another. Labor and rest, care and amusement, anxiety and relaxation, weeping and laughing, rapidly succeed one another, and altogether make up that order of emotions, employments, and events which the Divine wisdom has ordained for our advancement in this earliest stage of our existence. All are needed. All should enter into the various texture of life, to call out our latent energies, to afford full play to our powers of heart and mind, to enlarge our sympathies, to give elasticity and vigor to our thoughts, and blended strength and softness to our characters. It is as if, in passing through the different zones of the earth, we had the power of taking up into our own system whatever is most valuable in every climate, till in our ripened characters at last we combine the matured and perfected results of all these varied processes. To exclude from our range of thought and life any one department designed by Providence to enter into our experience, is to curtail our means of education, and to cramp the free exercise and development of our powers.

We propose in this article to speak of life, not in its solemn, but in some of its lighter aspects and employments. We are not made for serious

pursuits alone. Rest is as necessary as labor. And not only rest, but exhilaration, entertainment, amusement, is needed by those whose regular occupation tasks them to the utmost. The man whose mind is always bowed down by care and toil, must necessarily lose, to some extent, the elasticity of his mental faculties. * * * * Among most nations this necessity of our nature has been recognized, and the relaxation and entertainment required by it have been associated with their religious duties.

"The Hebrews," according to one of the ablest writers on Jewish Antiquities, "spent the Sabbath in rest, and in a decent cheerfulness, and did not deem it inconsistent with its sacredness to dance, sing songs, and play on instruments of music;" though the songs, dancing, and music were of a religious character, or expressive of religious emotions. The new moon was announced by the sound of trumpets, and was, more or less, according to the season of the year, regarded as a festival. There were three great national festivals appointed to be kept by all the Jews. The Feast of the Passover, in the spring, and the Feast of Tabernacles in the autumn, continued seven days each, and the Feast of Pentecost, seven weeks after the Passover, was intended to celebrate the first fruits of the harvest. While the idea of sacrifice and worship lay at the foundation of these three national observances, they were also marked, especially the Feast of Tabernacles, by every expression of festivity and gladness. Distant families met; new acquaintances were formed. * * * For with the Jews, religion was not set apart as a gloomy, repulsive thing; but its gladdening notes thrilled through their social and domestic enjoyments; it rung its glad strains amid the sports of the young, it welcomed the stranger, the widow, and the fatherless to its hospitable entertainments, and added a new charm to every form of social festivity.

Three times in the year the whole Jewish people were called upon to unite in these solemn and joyous festivals. When the seed had been sown, when the first fruits had been reaped, and when the whole harvest had been gathered in, they met together, young and old, master and servant, husband and wife and little ones, to celebrate the goodness of God, to rejoice in their national blessings, and to unite more strongly the bonds of social endearment. These religious gatherings, these festal songs and jubilant anthems of gratitude and praise, had their influence on the national character, and helped to keep alive a sense of God's infinite goodness to them. And when the national faith and character had been weakened by the inroads of luxury, and the voluptuous habits of foreign people, and the Jews had been carried away into captivity, nothing awakened in them such a longing to return to Jerusalem, and to the hills and pleasant haunts of their native soil, as the songs of Zion,

—those songs which they had sung, accompanied by harp and timbrel, at their great national festivals. So important were the provisions made by Moses for the festive part of man's nature.

We, from the peculiarity of our origin, have in a great measure been cut off from all such provisions. Our ancestors, in separating themselves first from the Church of Rome, and afterwards from the Church of England, were so persecuted and oppressed from one generation to another, that they came at last to look on every festal occasion and custom connected with those churches as an unclean and dangerous remnant of the old and accursed superstition. * * * In their religion we hardly recognize the Son of Man who came eating and drinking, and whose first miracle was wrought to "adorn and beautify" the marriage feast. They had a great work to accomplish. A nobler race of men was never employed by God in his providence to lay the foundations of a mighty empire, than those who first built their churches and school-houses on these Western shores. But they had been educated in too severe a school, and were bowed down by cares too constant and oppressive, to allow room for anything of a light or festive character. Hence amusements were more than half forbidden among them; and those which from the necessities of our human nature grew up with the young, and became almost established institutions, were for the most part ungracious and unlovely. The spirit which had lingered round the old holidays, and which had such a charm for poet and people, had been driven off. In pulling up the tares which the Evil One had sown, our fathers also pulled up many a sweet wild-flower which God had planted for the delight and comfort of his children. Gross and degrading indulgences crept in by stealth, to occupy the hours when the young could neither work nor sleep. Drinking was almost the only amusement that was allowed, and it found its way, to an alarming extent, into every class of society. Within the last thirty years, great efforts have been made to break up this pernicious habit, and not wholly without success. But innocent amusements must come in to take the place of old and dangerous indulgences, before the reform can be entirely successful. * * *

God is not to be worshipped only in sick chambers and at funerals, or served by us only when we are burdened with care or bowed down with a painful sense of accountability to him. If he lights up with his bow of promise every penitential tear-drop that flows, so does he wreath the smiles of his love around the countenances of those who rejoice in him. If he has made sorrow in the hearts of his children a sacred thing in the sight of his angels, so also do the angels themselves surround his throne, and celebrate his praise with songs of jubilee. He who formed the heart of the young child, with its frolicsome

outbursts of mirth, and then caused it to be placed before us as an emblem of his kingdom, does not frown upon it when it smiles, and smile upon it only when it grieves.

We mistake the genius of our religion altogether, when we confine it to the sombre side of life. It does, indeed, with Paul and Silas, uplift its clear and melodious song in the night; but it also gives new brightness to the day. Its Providential kindness gathers each little bird under its wings, as it sleeps beneath the shadows of evening; but it also pours itself around it in the light, and becomes the inspiration of its morning song. It strengthens the aged, and sheds its peace abroad in the souls of the dying; but it enters also into the hearts of the young and vigorous, throws its radiant hopes around them in their times of mirth and gladness, and gives new interest and beauty to their enjoyments. It could hardly be otherwise with a religion which ages before its advent to the earth filled the prophetic heart of holy men with visions of an unknown and unimagined joy, which came attended by the jubilant song of angels, and unfolded to the waiting souls of men the hope of a joy unspeakable and full of glory.

We must remember this in the provisions that we make for the good of society. The serious concerns of life are of course to be attended to first. But if the necessity for recreation which exists in our nature is shut out from the innocent amusements in which it might spend itself, the young will be tempted to break loose from the unnatural restraints, and to seek their pleasure in hidden vices or unbridled indulgences. If harmless amusements are forbidden, or even if no pains are taken to furnish them in order to make home lively and attractive, and to vary the routine of study and labor by some sort of pleasurable excitement and recreation, they will be driven to seek for themselves amusements which are not harmless, but which are likely to mislead and corrupt them.

It should be, therefore, a duty with all parents, to make home as attractive as possible to their children, and to furnish them with suitable amusements. It will be favorable alike to their intellectual and their moral vigor. Many a young man has been physically and intellectually broken down from the want of frequent and proper recreation; and many more have been driven into low and secret vices,—driven to the tipping and gambling room, and to the companionship of idle, dissolute, corrupting associates,—by the comfortless stupidity and dulness of their virtuous, and even religious homes.

In the first place, then, amusements ought to be as much as possible at home,—associated with home affections, pursuits, and habits. The happiest place in the world for young people, ought to be their own home. But unless some provision is made for amusement, as well as for la-

bor and instruction, it will be distasteful to them. They will be glad of an excuse to get away. The restraints of home will be felt to be unnatural and unreasonable, and soon they will be disregarded. Where there is the most unrelenting family discipline, there the young are most apt to deceive their parents, and to be led away into dangerous and ruinous excesses.

We would, therefore, entreat parents to make their homes as pleasant as possible to their children, to lay no hard restrictions on any innocent diversions, but rather seek them out, and help them on, and enter as much as possible into their spirit.

(To be continued.)

For Friends' Intelligencer.

HISTORICAL SKETCHES AND REFLECTIONS.

BY S. M. JANNEY.

No. 3.

It being determined by Infinite Wisdom to bring a flood upon the earth to destroy its degenerate inhabitants, Noah, a just man, found favor with God, who instructed him to build an ark for the saving of himself and family. This great historical fact is not only related by Moses, but confirmed by the express language of Jesus Christ, as reported by two of the evangelists. It cannot, therefore, be denied without calling in question, their narrative, or the infallibility of that holy personage who spake as "never man spake."

Although this is sufficient authority to satisfy the devout believer in Christianity, there is other corroborative testimony which should not be overlooked. It is well known that among un-tutored nations where no records exist, the knowledge of by-gone events is preserved by tradition, and that some important transactions have in this way been transmitted through a long series of ages. By this method it is obvious that no accuracy of detail can be attained, but the general outlines of great events may be preserved with unmistakable distinctness. The extinction of nearly the whole human race by a flood is an occurrence that would make a strong impression on the few survivors, and accordingly it appears that traditions relating to it have been found almost co-extensive with the human family. In the travels and researches of Humbolt in South America, he writes as follows: "These ancient traditions of the human race which we find dispersed over the surface of the globe, like the fragments of a vast shipwreck, are of the greatest interest in the philosophical study of our species. Like certain families of plants which, notwithstanding the diversity of heights, retain the impress of a common type, the traditions respecting the primitive state of the globe present, among all nations, a resemblance that fills us with astonishment; so many different languages belonging to branches which appear to

have no connection with each other, transmit the same facts to us.

The substance of the traditions respecting the destroyed races and the renovations of nature, is everywhere almost the same, although each nation gives it a local coloring. In the great continents, as in the smallest islands of the Pacific ocean, it is always on the highest and nearest mountains that the remains of the human race were saved, and this event appears so much the more recent the more uncultivated the nations are, and the shorter the period since they have begun to acquire a knowledge of themselves. When we attentively examine the Mexican monuments anterior to the discovery of America, penetrate into the forests of Oronoco, and become aware of the smallness of the European establishments, their solitude and the state of the tribes which retain their independence, we cannot allow ourselves to attribute the agreement of these accounts to the influence of missionaries and to that of Christianity upon national traditions.*

Where the art of writing is known, tradition being no longer relied on, gradually fades away; but among the earliest writings extant at the beginning of the Christian era, some of which have since been lost, there were several authorities found to substantiate the fact, that a flood had swept off nearly the whole of the human family. Berosius, who lived during the Macedonian dynasty, compiled his Chaldean annals from the documents found at Babylon, after its conquest by Alexander. In these annals Chronas, one of their worshipped deities, is described as having appeared in a dream to the king Xisuthrus to apprise him that mankind would be destroyed by a flood; and commanding him to build a vessel to contain his relations, the necessary food and also birds and quadrupeds.† Josephus, in order to corroborate the Mosaic account of the flood, quotes from Berosius and other ancient authors, whose writings have since disappeared. ‡

The Greeks, the Persians, the Hindoos and the Chinese, had similar traditions recorded in their most ancient writings, which may be seen quoted in Turner's Sacred History, and Miller's Testimony of the Rocks. It appears from these testimonies, that there is all the evidence for a great Deluge that we can reasonably expect after the lapse of four thousand years; and it may be added, that some of the most eminent geologists agree in asserting that there is nothing in their science to invalidate the Mosaic record. The only plausible objection that has been raised relates to the universality of the flood. Bishop Stillingfleet (a contemporary of William Penn, who quotes from his writings) says in relation to

* Humbolt's Travels and Researches, Chapter 19.

† Turner's Sacred Hist., vol. 2, letter xvi.

‡ Antiquities, Book I. chap. 3.

the Deluge. "I cannot see any urgent necessity from the Scriptures to assert that the flood did spread over all the surface of the earth. That all mankind, those in the Ark excepted, were destroyed by it, is most certain, according to the Scriptures. The flood was universal as to mankind; but from thence follows no necessity at all of asserting the universality of it as to the globe of the earth, unless it be sufficiently proved that the whole earth was peopled before the flood, which I despair of ever seeing proved."*

It is remarked by Hugh Miller, that "It is well known to all students of the sacred writings, that there is a numerous class of passages in both the Old and New Testaments in which, by a sort of metonymy common in the East, a considerable part is spoken of as the whole, though in reality less than a moiety of the whole."

For example, it is said that on the day of Pentecost there were Jews assembled at Jerusalem "out of every nation under heaven," but further on, we read, that these Jews had come from "the countries around Judea, as far as Italy on the one hand, and the Persian Gulf on the other; an area large indeed, but scarce equal to one fiftieth part of the earth's surface."†

In like manner it is said that "all countries came into Egypt to Joseph to buy corn," and that the Queen of Sheba came from the uttermost parts of the earth. Even the expression that "all flesh had corrupted his way upon the earth," must be taken with some limitation, for there was an exception in the person of Noah, and perhaps others of his family who were saved. Taking into consideration that the object of the flood was to destroy the wicked, there is no reason to suppose that it extended further than the earth was inhabited, which may have been only a part of Asia.

If this view be accepted we must limit some of the expressions by which the flood is described in the 7th chapter of Genesis, as we are obliged to limit the other passages of Scripture that have just been quoted.

It is well known that the birds, beasts, and insects, indigenous to the several continents and islands, are generally of species entirely different from those found in other localities, which has led naturalists to conclude that there have been several centres or localities where the original pair, of each kind of animals, was created.

For instance, the birds, beasts and insects found in America and Australia, when first discovered by Europeans, were peculiar to those countries, and different from all that were known in Europe or Asia. This does not apply to human beings; for of man there is only one species, which must have proceeded from a single pair.

Now it is obvious, that the beasts of America

and Australia could not have reached the ark without a miracle that would seem to be superfluous, if there were no human inhabitants in those distant lands.

From these and other considerations, it has been concluded by many who have full faith in the authenticity of the Scriptures, that the flood only extended to that portion of Asia where the human race then resided, and that the animals taken into the ark, though numerous, were only those which existed in that locality. The ark, as described in Genesis, was of vast dimensions and capable of containing a very large number of animals with the food appropriate for them. These brief remarks on the credibility of the Mosaic narrative, and the collateral testimony by which it is supported, are intended to meet the objections sometimes made by inquiring minds; but it is not my design to cast a shadow of doubt on the miraculous power manifested in that overwhelming flood which drowned the rebellious multitude, while the righteous few were saved.

The next point for consideration is the means employed to cause the flood:

"Has not God
Still wrought by means since first he made the world,
And did he not of old employ his means
To drown it? What is his creation less
Than a capacious reservoir of means
Formed for his use and ready at his will?"

Not only were the "windows of heaven opened," so that rain fell in torrents, but "the fountains of the great deep were broken up;" from which it may be inferred, that the waves of the ocean rolled in upon the shore. In that part of Asia where the human family is supposed to have been created, there is a region of country watered by rivers which flow into the Caspian sea, and the sea of Aral.

The Caspian is a vast lake more than 700 miles long and about 200 wide.* It has no outlet, and its surface is computed to be more than 80 feet below the level of the Black sea, which communicates with the ocean.

In this region there are extensive districts still under the level of the ocean. "Were there a trench-like strip of country that communicated between the Caspian and the Gulf of Finland, to be depressed beneath the level of the latter sea, it would so open the fountains of the great deep as to lay under water an extensive and populous region containing the cities of Astracan and Astrabad, and many other towns and villages. Nor is it unworthy of remark, surely, that one of the depressed steppes of this peculiar region is known as the Low steppe of the Caucasus, and forms no inconsiderable portion of that great recognized centre of the human family. The Mount Ararat on which, according to many of our commentators, the ark rested, rises imme-

* Quoted in Testimony of the Rocks, p. 303.

† Ibid, 302.

* Malte Brun's Geography.

diately on the western edge of this great hollow. The Mount Ararat selected as the scene of that event, by Sir Walter Raleigh, certainly not without some show of reason, lies far within it."*

Such depressions of the land beneath the level of the sea, have often taken place. "On several of the coasts of Britain and Ireland the voyager can look down through the clear sea, in depths to which the tide never falls, on the remains of submerged forests; and it is a demonstrable fact that even during the present age there are certain extensive tracts of land which have sunk beneath the sea-level, while certain other extensive tracts have been elevated over it."

"In 1819 a wide expanse of country in the delta of the Indus, containing fully two thousand square miles of flat meadow, was converted by a sudden depression of the land, accompanied by an earthquake, into an inland sea; and the tower of a small fort, which occupied nearly the middle of the sunken area, and on which many of the inhabitants of a neighboring village succeeded in saving themselves, may still be seen raising its shattered head over the surface, the only object visible in a waste of waters of which the eye fails to determine the extent."†

All the dispensations of Divine Providence are doubtless the result of infinite wisdom and goodness. Some of them are too deep for the human mind to fathom, but the flood, as related by the inspired historian, contains an obvious lesson of instruction. I will consider it first in relation to those who were destroyed, and secondly in relation to the survivors and their posterity.

The wickedness of the human family had become so great, that the contagion of their licentious morals would almost inevitably have corrupted the rising generation. It was therefore a mercy to them to be taken from the evil to come. As to the adults, if any means could induce reflection and repentance, none was so likely to effect it as the flood. They had been warned of its coming by the preaching of Noah, but they scoffed at his exhortations, and went on in their evil courses until he entered into the ark.

Then the rains, as had been predicted, began to descend, the fountains of the great deep were broken up, and the waters of the ocean rolled upon the shore.

The valleys were first inundated, and then as the waters arose, the mountains became like islands in the vast expanse of rolling billows. During 40 days, while the waters were rising, we can readily conceive that the affrighted inhabitants fled to the mountains and sought for safety by ascending their loftiest peaks. Could they fail to become convinced that "There is a God who judgeth in the earth?" Would they not in this awful extremity seek his forgiveness by repentance?

When we consider that this life is but the beginning of man's existence, all events should be considered in relation to their influence on the eternal interests of the soul; therefore those events, which, in our view, appear most calamitous, may, in the ordering of Divine Providence, be the means, and the only means, of securing eternal felicity.

The last point to be considered is the effect produced on the eight survivors and their posterity. It not only saved them and their descendants from the corrupting influence of a wicked generation, but by a wonderful display of Divine Power, it must have made an indelible impression upon their hearts.

As the story of the flood has been handed down by tradition, in nearly all nations, and has been placed on record by the inspired penman, we cannot doubt that it has served as a warning to the wicked and an incentive to the good in each succeeding age.

For Friends' Intelligencer.

ON SILENT WORSHIP.

O tell me not that man shall frame the law
By which my soul shall be allowed to draw
The stream of faith, of patience or of love,
Of charity or knowledge from above.
I ask no preacher to declare my need,
I pay no fellow-man my cause to plead,
I seek no organ, and I wish no choir
To sound to heaven my spirit's deep desire.
No, no! I claim the privilege as mine
To draw my life from Christ, the living vine.

O give me then an hour from care set free,
Unchained my thoughts—my mind at liberty,
Unawed by man—untrammelled by dull form,
My heart unbound—its feeble powers to warm
In the bright blaze of heaven's sacred fire,
Each moment my glad spirit mounting higher,
Until at length no barriers I meet,
But lay my weary soul at Jesus' feet;
O then, indeed, by storms no longer driven—
My spirit finds the calm repose of heaven.

Farmington, 16th of 3d mo. 1859.

A. H. B.

THE LAW OF LOVE.

2 KINGS, 4: 3.

Pour forth the oil—pour boldly forth;
It will not fail, until
Thou fallest vessels to provide
Which it may largely fill.

Make channels for the streams of love,
Where they may broadly run;
And love has overflowing streams,
To fill them every one.

But if at any time we cease
Such channels to provide,
The very founts of love for us
Will soon be parched and dried.

For we must share, if we would keep
That blessing from above;
Ceasing to give, we cease to have;
Such is the law of love.—[R. C. TRENCH.

* Testimony of the Rocks, p. 356.

† Testimony of the Rocks.

HEALTH IN PUBLIC SCHOOLS.

A friend has sent us for publication part of an editorial from the American and Gazette on the subject of health in the Public Schools. In the Normal School "the pupils are, we believe, from fifteen to eighteen years of age. A most critical period it is with the female constitution—the period which, of all others, makes its impress for life, both upon the mental and physical structure. The physical development, especially, is so decided and so rapid, that it demands the most sedulous watching. A single act of imprudence at that season has made many a female an invalid for life. Either the neglect of exercise or exercise carried to the point of exhaustion, is certain to exact its penalty. At no other period does the body stand so much upon its reserved rights, or resent with such vehemence any invasion of its prerogative. Whatever liberties may be taken with it before or after, in its early teens it will not be trifled with.

We should distrust, then, the expediency of a system, under which two or three hundred young women, at this turning point of life, were daily shut up in a schoolhouse for more than six consecutive hours. Allowing that they may occasionally pass from one room to another, and that the established routine may be marked by an agreeable variety of studies, still we do not see how it is possible to secure to them, under such a regimen, the amount of relaxation which they imperatively need. We are quite certain that we could not voluntarily place a child of our own under a discipline so rigorous. And in this suggestion the controllers and directors of our public schools may find an equitable rule by which their arrangements, as to this point, can be tested. Let them bring the matter home, and decide whether their plans are, in all respects, such as would meet their approval where their own children were concerned.

We touch, here, upon one of the most interesting aspects of the whole question. Our public schools are not under the control of the families which make use of them. The public governs them by such ministers and agents as it sees fit to appoint. The public—which to all intents and purposes is the board of controllers—is the trustee of every parent who has a child in one of these schools. There is no other board of management in our city charged with a trust more sacred or of higher responsibility than this. We are all interested in the faithful administration of it. Having adopted a system of public instruction which replaces parental oversight with that of officers appointed by ourselves, we are bound alike by the ties of humanity and by the common duties of citizenship, to see that the sixty thousand children confided to our care are receiving the best education, in all respects, which it is in our power to give them.

That the boards of controllers and directors

have, in the main, performed their arduous work in a manner which entitles them to the gratitude of the community, is one of the few points upon which the suffrages of the city will be generally united. But it is not incompatible with this conviction to suggest that there is one particular in which our system needs a thorough revision. We have long been of the opinion that too little regard was paid, especially in the female schools, to physical education. Young girls are kept too long in school. They have not sufficient opportunity for pastime and exercise. The well-being of the body is sacrificed to a lofty standard of intellectual attainment, and a perfection of discipline which rivals that of a crack military company. For ourselves, we like to see an orderly school, and we can admire the proficiency of young females who run up their term averages to ninety-nine and a fraction. But we have not lost our relish for the rosy cheeks and buoyant step and generous mirth of childhood. We cannot bear to see girls who are just opening into womanhood, with pale, anxious faces, and precarious steps, hurrying by from six mortal hours of study at school to four or five mortal hours more of study at home. We do not believe that a beneficent Creator ever designed that these patient, conscientious, dutiful children, should have all the joy of life crushed out in this style—that their youth should be spent upon the dreary treadmill of incessant study—and that when the real work of life is to be commenced, they should come to it with a disordered spine and shattered nerves, which turn to naught their lauded scholarship, and make the boasted education which was to have sustained and cheered them, a miserable drag-chain for the rest of their days.

We repeat it, this whole department of our public school system needs to be revised. We rejoice that the attention of the Board of Controllers has been called to the subject. And we trust it may receive due notice from some of our prominent citizens, who have no special connection with the public schools. There are professional men among us who could, by their counsel, render efficient service in removing the defects of our present system, and maturing it to that point of excellence which we are accustomed so complacently to challenge for it."

BINOCULAR VISION.

Of the thousands who gaze with delight upon the magical effects produced by that small instrument known as the stereoscope, how few there are who comprehend, or attempt to assign reasons for, the extraordinary optical illusions experienced through its instrumentality.

It will, in the first place, be well to consider the difference between monocular and binocular vision. Nature has furnished us with several means of determining the distance of objects which may happen to come within reach of our

visual organs. One is that of distinctness; a greater or less degree of which, other things being equal, gives an idea of greater or less distance in the object viewed. The second is through the change of focus required in the lens of the eye in refracting to a point on the retina, rays of light entering it with a greater or less degree of parallelism, thus producing in the brain a consciousness of unequal distances in the objects from which they emanate.

The means above alluded to, it is evident, are enjoyed in almost the same degree when viewing with one eye as where both are used.

By far, however, the greatest power with which nature has endowed us of discriminating distances, is through the agency of binocular vision; or in other words, in the sensation produced in the brain by the different degrees of converging of the optic axes required in obtaining distinct vision of the differently distant points of objects upon which they are directed. It is to this faculty that we are indebted for our most palpable evidence of differential distances, and for that consciousness of solidity and relief so remarkably experienced in the stereoscope.

It is evident, for example, when we are looking at a house or other object that has depth as well as breadth, from such a point of view as to enable us to see two sides of it at once, that we receive a differently perspective image upon the retina of either eye, or that we must see more of one side and less of the other, with the right eye than with the left, or vice versa. Thus accomplishing with one view what a person with but one eye would require two views at positions $2\frac{1}{2}$ inches apart—the distance between the eyes—to accomplish. These are the differently perspective views of the stereoscopic cards, and it is the effort to reconcile these dissimilar pictures by converging the optic axes at points differently distant from the eyes which produces the wonderful effect above alluded to, and which enables us to experience all the sensations of delight which would be produced by the contemplation of the landscape itself.

The stereoscopic pictures will never, of course, quite correspond. They are taken simultaneously with a camera constructed with two lenses, or consecutively with a camera with one moveable lens.

The lenses of the stereoscope, besides magnifying the pictures, are so placed as to unite certain similar points of them, thus relieving the eyes of too great effort in uniting them entirely by convergency of the apex.—*Jour. Franklin Institute.*

TOBACCO.

"In the United States, physicians have estimated that 20,000 persons die every year from the use of tobacco. In Germany, the physicians

have estimated, that of all the deaths which occur between the ages of 18 and 26, one half originate in the waste of the constitution by smoking. They say that the article exhausts and deranges the nervous powers, and produce a long train of nervous diseases to which the stomach is liable, and especially those forms that go under the name of dyspepsia. It also exerts a disastrous influence on the mind."—*Friends' Intelligencer*, 1855.

In 1840, there were 1,500,000 persons employed in the culture of tobacco.

In 1840, the consumption of the article in the States was \$20,000,000, which would make in 1852 by a population of 17,000,000, not less than \$30,000,000 annually.

Tobacco, according to analysis made by several chemists, contains at least two active principles, an acrid alkaloid and an essential oil. The alkaloid is said to act on the heart, destroying the action; the oil acts on the brain producing coma and convulsions. Under ordinary circumstances smoking is considered the most hurtful. If the oil from a cigar was swallowed, it would cause death immediately.—*Friends' Review*, [years ago.]

It is said there is more money expended in the United States for Tobacco, than for education.

ITEMS OF NEWS.

CHINA.—The China correspondent of the Philadelphia *Ledger* says: "Thirteen vessels have left China for Nagasaki within the last two months, and strong indications exist of a very fair trade springing up. One of the vessels (the American ship *Florence*, Capt. De Merrick, the first modern trading vessel visiting Japan,) obtained at once a cargo of ten thousand piculs of vegetable wax (about 1,320,000 lbs.) which cost but \$7 the picul, and which sells in Europe at from \$18 to \$20. Here is a clear gain of about \$120,000—a very fair balance for one ship, while hundreds of others are lying idle east and west, ruining their owners and affording food for worms.

TELEGRAPH.—*Toronto*, 3d mo. 24.—A bill has been introduced in the Assembly to incorporate the trans-Atlantic Telegraph Company. It provides for a line from Quebec via Labrador, with a capital of a million, with the privilege of increasing it to five millions—the line to be commenced within one year, and completed to Labrador within three years.

THE ANNUAL COST of the ministrations of the Church of England, to the people of London, is represented as a fraction over twelve dollars to each man, woman and child that attends them.

SUFFRAGE.—In the New York House of Assembly, last week, a resolution in favor of amending the Constitution, so as to extend free suffrage to colored persons, was adopted by the very decisive vote of 83 to 21.

THE OHIO RIVER is rising so rapidly that a flood is feared.

MARIA MITCHELL, the astronomer, is preparing to establish an observatory at a suitable position within the limits of Nantucket, her native town.

EMIGRATION.—From the weekly report to the Commissioners of Emigration, it appears that 5,103 emigrants arrived at New York since the first of the year.

THE MOVEMENT FOR THE BENEFIT OF SEWING WOMEN.—A meeting of the employers of seamstresses was held one evening last week, in New York. There was a very slim attendance, but the Secretary of the Industrial Association, who called the meeting announced that nearly all the leading employers of the City, comprising over 100 names, had been visited, and they all, without exception, expressed their approval of the plan, heretofore published in the *Times*, for improving the condition of the sewing women, and promised to furnish the Association with work. He further stated that nearly all of the manufacturers of sewing machines in the City had generously presented the Association with one of their machines, and that they would be ready to receive work from the employers. The following resolution was adopted, after which the meeting adjourned.

Resolved, That, in the judgment of this meeting, the plan proposed by the American Industrial Association for improving the condition of sewing-women is practicable, and if properly carried out will effect much good; and that this meeting pledges its cordial co-operation.—*N. Y. Times*.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is dull, without change in prices. We quote sales of superfine Flour at \$6 37 per bbl., and \$6 44 a 6 62 for extra family. The sales to the retailers and bakers are within the range of the same figures, and fancy lots at from \$6 75 to 7 75. Sales of Rye Flour and Corn Meal continue limited. The former at \$4 37. Corn Meal is held at \$3 87.

GRAIN.—The receipts of Wheat are light, with fair demand. Sales of Southern and Pennsylvania at \$1 56 a 1 60 per bushel for fair and prime red, and \$1 70 a 1 85 for prime white. Rye is less active and sells at 96 a 97c. Corn is in demand; sales of yellow at 88 a 89 cts. Oats are steady; sales of prime Pennsylvania at 55 cts., and Delaware and Jersey at 54 cts.

CLOVERSEED is inactive at from \$5 25 to 6 00 per 64 pounds. Timothy commands \$2 25 a 2 37 per bushel, and Flaxseed at \$1 70 a 1 75.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the next session of this Institution, on the 2d of 5th mo. next. For reference and further particulars, enquire for circulars of Principal,
BENJAMIN SWAYNE.

London Grove, 22d of 3d mo., 1859.

CHATON ACADEMY, KENNETT SQUARE, CHESTER CO., PA.—This Institution will open its summer term for the reception of Pupils of both sexes, on Second day the 2nd of 5th mo. next, and continue in session twenty weeks. Circulars, containing terms and particulars, will be forwarded to every person requesting the same, on application to the Proprietors, or to William A. Chandler, Principal Instructor.

MARY G. JACKSON, } Assistants.

MAGGIE B. JACKSON, }
Address Kennet Square P. Office, Chester Co. Pa.

WILLIAM CHANDLER, } Proprietors.

SUSANNA G. CHANDLER, }
3d mo. 19, 1859.—10 t.

ELDRIDGE'S HILL BOARDING SCHOOL FOR THE EDUCATION OF YOUTH OF BOTH SEXES.—All the branches of a liberal English Education

are thoroughly taught in this Institution. Also the French and Latin languages.

The summer session will open on the 3d of 5th mo., 1859, and continue 20 weeks, terms \$70 per session.

For full particulars address the Principal for a circular.

ALLEN FLITCRAFT,
Eldridge's Hill, Salem County N. J.

2 mo.

BOARDING SCHOOL FOR GIRLS, WEST CHESTER, PA.—In this institution, an opportunity is afforded of pursuing any of the various branches of science usually taught in the schools, and it is the constant object of the Principal, so to blend instruction that while giving clear and practical knowledge of those branches, the mental and moral culture may keep pace with the acquisition of literature and science.

The domestic arrangements are as nearly as possible those of a private family, and especial care is taken to provide for healthful exercise in the fresh air.

Pupils should be provided with their own towels, soap, clothes-bags, over-shoes and umbrellas, and clothing should be distinctly marked.

The school year consists of ten months, commencing on the first 2d day in 9th month.

TERMS.—\$150 per year, payable quarterly in advance. The Languages, Drawing and Coloring, extra. Books furnished on rent or at the usual retail prices.

E. W. RICHARDS, Principal.

West Chester, 2nd mo. 8th, 1859.

ATTLEBOROUGH ACADEMY FOR RENT.—The present occupant, Sidney Averill, being about to remove to his farm in the State of New York, the Building and premises are for rent, situated in a healthy neighborhood, and thickly settled; the opening for a boarding and day school, with a competent Teacher, is seldom surpassed, as the experience of the present Teacher will show. His school, for three past years, averaging boarders and day scholars, 120.—Rent moderate. Apply to either of the owners of said Building, living in Attleborough, Bucks Co., Pa.

ISAAC LIVEZEY,
JAMES FLOWERS,

JOSHUA RICHARDSON,
M. W. ALLEN.

Attleborough, 2nd mo. 14th, 1859.

ORANGE GREEN BOARDING SCHOOL FOR GIRLS.—The Summer Term will commence on the 11th of 4th month next. The location is unusually healthy and pleasant; the course of study extensive and thorough. Terms Thirty-six Dollars per session of thirteen weeks.

For particulars, address Principals,

SIDNEY PUSEY, OF
FANNY A. KINSEY.

Kennett Square, Chester Co., Penna.

2d mo., 1859.—2m.

BYBERRY BOARDING SCHOOL FOR GIRLS.—The Spring Session of this School, taught by Jane Hillborn and Sisters, will commence the 21st of 2d mo. 1859, and continue twenty weeks. The course of instruction embraces all the branches of a liberal English education.

TERMS.—\$60 per session, one half payable in advance.

For Circulars containing further particulars, address
JANE HILLBORN,
1st mo. 22d, 2m Byberry P. O., Philada., Pa.

Merrihew & Thompson, Prs. Lodge street, north side Penna. Bank

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, FOURTH MONTH 9, 1859.

No. 4.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 324 South Fifth Street,
PHILADELPHIA.

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

A Testimony from Yonge Street Monthly Meeting, in the Province of Upper Canada, concerning JOB HUGHES, deceased, (late of Pennsylvania.)

We believe it our duty to commemorate the memory of this our beloved friend, who removed with his family to this Province, and settled at Yonge street in the 6th month, 1805. During his stay here he was a diligent attender of our religious meetings, both for worship and discipline, wherein he was careful to wait for and experience the arisings of truth, whereby he frequently became qualified, though not in the enticing words of man's wisdom, but in the demonstration of the spirit and of power, to unfold the hidden mysteries of Christ's kingdom, to the edification and encouragement of many present, at which times he was generally favored with a clear delivery, though at other times he was somewhat impeded in his speech. He was eminently serviceable in meetings for discipline, and labored much therein; although he was very zealous against obstinate offenders, yet to those under affliction his words were as healing balsam. A few months previous to his decease, he visited the different Monthly Meetings in this province, wherein he opened his prospect of our being united to one Yearly Meeting, and of requesting the privilege of holding a Quarter, which was unitedly concurred with. In the first month, 1807, he was one appointed to attend the Yearly Meeting therewith.

A few days previous to his journey, he spoke to some friends nearly in these words: "I have been favored to see the way on my journey, as clear and as bright as noonday, so far as my friend Reuben Lundy's, at Fishing Creek, but farther than there all appears to me dark as

midnight. Notwithstanding, I believe it right for me to go, and my desire is, that Friends may stand faithful for the cause and testimony of truth in this place, for it seems to me as if I have now about done with Yonge street." On the 24th of 3d month, he took a solemn leave of his family, as one never more to return, and by accounts he arrived at the aforesaid Friend's house the 11th of 4th month, very much indisposed, though he was seldom heard to complain of any pain, but expressed entire resignation to the divine will, and gave charge to avoid anything superfluous in regard to his interment. In this resigned frame of mind he quietly departed, without sigh or groan, the 26th of 4th month, 1807, and was decently interred in Friends' burying ground at Fishing Creek, the 28th of the same, aged 66 years. Signed in and on behalf of Yonge street Monthly Meeting, held the 18th day of Second month, 1808, by

AMOS ARMITAGE, }
PHEBE WINN, } Clerks.

A remarkable instance of Divine preservation from the hands of an intended assassin.

Although more than half a century has passed away since the event of which I am about to write transpired, it may not be out of season to commemorate the loving kindness of Him who sleepeth not by day nor slumbereth by night in watching over and protecting his truly depending children, who put their whole trust in his all-powerful arm; as it may prove encouraging to others in similar circumstances, to trust in Him who not only preserved Daniel in the lion's den, and the three holy children in the fiery furnace, but will still continue to protect and preserve his faithful servants, as his power is the same yesterday, to-day and forever. Many years ago there lived in Pennsylvania, in the county of Northumberland, in Roaring Creek Valley, a Friend by the name of Job Hughes, an approved minister of Catawissa Monthly Meeting. This Friend, on going out to his fields one morning, discovered that his horses had escaped therefrom, and having purchased one of them a short time previous, from some distance, he supposed the creature had endeavored to reach its former home. He immediately set out in pursuit, hoping to overtake them soon; but contrary to his expectations, he travelled many

miles before he found them. On his return he called next day at an Inn, to refresh himself and horses, where he observed a stranger whose appearance caused him to feel somewhat suspicious that his intentions were not good. After the refreshments were taken and Job was about to start, he requested the landlord to wait for his pay until he came that way again, it being a road he frequently travelled, as he came from home unexpectedly and had no money with him. About this time the stranger put on his hunting accoutrements, saying he would go out and try to find a deer; at which Job felt some uneasiness, as he started on the same road he was going. As he rode along, the stranger walked with him, sometimes by the side of the horse and sometimes behind, often changing from one to the other. These actions helped to excite Job's fears, as he said, when the man was by his side, he thought he intended to strike him from the horse with his tomahawk, and when he walked behind him that it was his intention to shoot him; but he endeavored to keep his mind quiet, looking to Him for protection who is able to say, "Thus far shalt thou go and no farther." After travelling in this way nearly two miles, the hunter said he would go into the wood and try to get a deer. As soon as he was out of sight, the Friend feeling at liberty rode on quite fast for two or three miles, when all fear left him, and he saw no more of the stranger. When he arrived at home he told his wife the circumstance, remarking that he had no doubt but that man would take the life of some person, as he believed he had such designs in his heart. This proved to be true, for not far from the same place the next day he took the life of a pedlar, and the rumor being spread of the missing man, suspicion rested on the stranger and the aforesaid landlord, and they were both arrested and imprisoned. When brought to trial the hunter confessed his guilt, and was condemned and sentenced to be executed; but previous to his execution he made a full confession of how he had executed his cruel design, and how he was tempted the day before to take the life of an old Quaker, he knew not what for, as he was aware he had no money with him, for he heard him request the landlord to wait until he came that way again. Still he was tempted to murder him, and started with him intending to execute his design, and walked by his side with the intention of striking him off the horse; but when he looked in his face, his heart failed him. Then he thought to walk behind him and shoot him, which he vainly endeavored to perform. After changing his position several times, his courage failing, he be-thought himself that he might run across the woods and get ahead of him, as there was a turn in the road, and shoot him from behind a tree; accordingly he left the road for that purpose, and ran some distance, when suddenly he be-

came very tired, and coming up to a large log he attempted to climb over it, but could not; his strength was nearly all gone, and he sat down and shed many tears, but knew not the cause. It was some time before he sufficiently recovered his strength to leave the place, and on the next day he committed the awful deed, for which according to the laws of the country he suffered death.

This is written from the memory of a surviving daughter of Job Hughes, who well remembers her father's bringing home with him a printed copy of the murderer's confession. Calling his family together, he read it to them, after which he, for the first time, rehearsed to his children the imminent danger their father had been in, and by what power he was preserved, his eyes overflowing with tears at the recollection, in gratitude to Him whose powerful arm had kept back the blow of the assassin.

ELEANOR BOWERMAN.

Often the water that is enclosed in a glass vessel appears to the unaided eye clear and pure. But if a ray of bright light suddenly strikes the vessel and illuminates it, we at once discover impurities which had before escaped our notice. So our sins have many hiding places, which conceal them from the natural conscience. And we should ask light from God, a clear, heavenly illumination, that we may find them out.

AMUSEMENTS.

(Concluded from page 43.)

To the young we would say, find your amusement as much as possible at home, or in the vicinity of home. Pleasant games in which you may be joined by your neighbors, in-door and out-of-door sports and exercises, the reading aloud of entertaining books, habits of pleasant and amusing, conversation, are among the ways in which "idle time may be not idly spent."

It is very important that amusements, both domestic and social, should not be expensive. The toys of a child gain nothing in value from being costly. Pleasure is cheap in childhood, and the least expensive pleasures are usually the most healthful to body and soul. It is a poor entertainment which depends more on the costliness of food and furniture, than on the intelligence and spirits of those who are to enjoy it.

We should cultivate a taste for what is beautiful. And here, for the poorest child that walks beneath the heavens, God has provided resources of enjoyment beyond all that wealth can buy. No galleries of art can compare with what the earth and sky offer almost every day and night in the year, if only the eye is taught to see and the heart to feel * * * * *

Our amusements should, as far as practicable, be such as tend to the cultivation of refined and

generous tastes, and social dispositions and habits. * * * * *

The use of intoxicating drinks, a merely sensual gratification, is a habit which has nothing but the temporary enjoyment or excitement to recommend it, while it may not only betray the young into occasional excesses, but lead them into the most perilous and fatal courses. It is well, therefore, that they should deny themselves this dangerous indulgence. We say *dangerous indulgence*, for it always is a dangerous indulgence to young men. Where they are in the habit of meeting by themselves with tempting and exciting drinks before them, there is hardly one in ten who will not sometimes do that which he will remember with mortification and regret. Let every one then, beware of entering upon a course which has deluded so many young persons of the noblest promise, and led them on, step by step, till the fairest hopes of life were blasted. You do not think that there will be any danger for *you*. This very security increases the peril. If you saw the danger, you might be on your guard. But in these matters more than in any other you will find the truth of the remark of a great and wise man, Dr. Johnson, who confessed that his only security from intoxication was found in total abstinence. "The diminutive chains of habit," he said, "are scarcely ever heavy enough to be felt, till they are too strong to be broken."

This is no place for details. But a few words may perhaps be added which look to something directly practical. There ought to be in every neighborhood, especially during the season of long evenings, simple, inexpensive gatherings of young people. Whatever enlarges their sphere of innocent enjoyment without interfering with their serious pursuits, is to be regarded as a benefaction to society. * * * * *

As a general rule, small gatherings are more favorable than large to health and enjoyment, and in a country town especially early hours are almost essential to success.

We greatly distrust in their influence on young men all convivial entertainments from which the other sex is excluded. The presence of refined and cultivated women is a humanizing restraint, and lessens every temptation to excess. Persons of both sexes and of all ages should be brought together. The graceful mingling of all, with the habits of mutual self-respect and virtuous reserve which the social instincts of their nature teach under such circumstances, tends to produce dignity and ease of deportment, true and noble aims in life, gentle and humane sentiments, while it prompts to the refined courtesies which throw their self-forgetting kindness into all the little acts that go to make up the delights of social intercourse.

As to the form that amusements are to take, the two leading remarks which we would leave

on the minds of our readers are, that they should be mostly of a home character, and that, in order to be general in their influence through a neighborhood, they should not be too elaborate or expensive. * * * * *

With respect to all of them it is well for us to remember, that, if they make our home pleasures tame or distasteful to us, if they make our daily occupations uninteresting or burdensome, if they encroach on our more serious duties, if they tend to cherish in us habits of idle reverie, withdrawing our thoughts too much from the actual pursuits and interests of life, if they make virtue in any way less lovely or religion and its observances less attractive, then they cease to be innocent, and we should be on our guard against them. So if they are of such a character that we dare not look up from the midst of them to ask the favor and the blessing of God upon us, we should separate ourselves from them. For that which he refuses to bless cannot be otherwise than unblessed to us.

One further remark we wish to make. It must never be forgotten that amusements are intended only for relaxation,—a state between working and sleeping, to ventilate our faculties and recruit them for new efforts in the great work of life. Viewed in this light, they are beautiful interludes, provided by Him who knoweth our frames, and gracefully thrown in, like sunny openings in the forest, amid our serious occupations and cares. * * * * *

Here we see the true place and office of amusements. They are not the business of life, but interludes, recreations, refreshments, thrown in at intervals to save us from being utterly broken down by unceasing and perpetual toil. While we study or labor, while we do our part to work or to prepare ourselves for work, we have a right, nay, it is our duty, as well as our privilege, to give ourselves up from time to time to amusements. But when amusements become the chief thing, when they take the place of the serious duties which God has imposed on every man whom he has created, then they undermine our principles, and impair our faith in whatever is noblest in virtue, or most holy in religion. The soul which lays upon itself no weightier obligations and seeks no higher ends, is lost. Even poetry and art, so beautiful in their place as the handmaids of religion, only lead us into the paths of death when they withdraw from her guidance and demand for themselves the worship which is due to God alone. "This, too, is the ruinous effect of an education of accomplishments. The education of the taste, and the cultivation of the feelings, in undue proportion, destroy the masculine tone of mind. An education chiefly romantic or poetical, not balanced by hard practical life, is simply the ruin of the soul."*

*Robertson.

And when such has become the character of a community, when æsthetic tastes have greater influence than the love of truth, and amusements are allowed to stand in the place of better things, then, no matter what external show of prosperity or refinement there may be, the doom of that community is sealed. "For," in the language of an able historian,* "neither in sacred nor profane history,—neither in the monarchies of the East, nor the free commonwealths of the Western world,—neither in Egyptian, Grecian, Roman, Italian, Saracenic, or any other chronicles,—could an exception be found to the law which dooms to ruin any people who, abandoning the duties for the delights of this transitory state, live only in the frivolities of life, and find only the means of a dissolute and emasculate self-indulgence in God's best gifts to man,—in wealth and leisure and society, in erudition and art and science, in literature and philosophy and eloquence, in the domestic affections which should bless our existence, and in the worship by which it should be consecrated."

EXTRACT.

"It is a most significant fact that the universal consciousness has taken up into itself the meaning of nature, for all human language represents the operations of the mind, good and bad, by things good and bad in the world without. Into nature all language sends down its roots and draws up its life, to depict the hideousness of sin or the sweetness and beauty of virtue. There is hardly a word in any language that describes a mental process or a heart process which, traced to its root, is not found to conceal an image drawn up from the natural world to reflect the beauty or deformity of the soul; and however the sentimentalists would have it, the soul intuitively reads its subjective heaven or hell in the face of nature, 'clear as in a molten mirror.'

The very words we are using illustrate the point, for heaven is the participle of the verb *to heave*, and means something raised or arched above, and by analogy the soul's serene height, above the perturbations and storms beneath; and hell in the Hebrew was a loathsome valley, where rose the fetid smoke of human sacrifice, and hence the soul's cavernous deeps where humanity is sacrificed in its lustful fires."

We may lay it down as a principle in the religious life, that everything is wrong in regard to which we cannot ask the Divine direction and blessing. When we sin, we wish, like our first parents, to hide ourselves from Him whom we have offended. But it is the nature of a pure heart always to seek God. Its language is, in all the occurrences and duties of life, "My Father, what wilt *thou* have me to do?"

*Sir James Stephen.

My heart was hot within me; while I was musing, the fire burned."—PSALM xxxix. 3.

There is a strongly marked contrast between different classes of those exposed to intense cold. In not a few of our narrow streets and rickety houses you may find poverty-stricken families, hovering with contracted limbs, and chattering teeth over scanty fires, while their dwellings seem a mere lattice-work, designed for the free passage of the northern blast; and probably there is no suffering from the cold that is keener than might be witnessed, not far from any of our homes, on a severe winter. But with the thermometer at its lowest range, the axe of the woodman plies with a vigorous and merry ring; the farmer trudges, unchilled, in the snow by the side of his team; and warm, glad life far outspeeds the wind it braves in the swift sleighs that track our interior river-courses and lake-beds.

Whence this contrast? The cause is, manifestly, internal, not external,—personal, not atmospheric. We are heated, chiefly, not from without, but from within,—not by the fuel burned in our presence, but by the fuel which we ourselves consume. We carry about within us our own hearth with its undying fire,—our own stove with its perennial radiation of heat. Our lungs are the seat of a perpetual combustion; of a coal-fire kindled with our first breath, extinguished only with the last. The fuel is the carbon and hydrogen contained in our food, which are carried, in combination with other elements, through the processes of digestion and blood-making, conveyed to the lungs, and there oxidized, or, in other words, ignited and burned by the oxygen inhaled from the atmosphere. This combustion it is which heats the body; while the circulation which it demands and sustains enables the human system to resist to a wonderful, and in some cases a seemingly miraculous degree, the effect of external heat. In extreme cold, no particle of blood remains near the surface for more than an instant; but the entire life-tide circulates constantly to and from the central hearth, thus sending to the surface, from moment to moment, a freshly heated current. On the other hand, in external heat higher than the average temperature of the body, the constant withdrawal of blood from the surface before it has time to become unduly heated, preserves the internal temperature unchanged. Thus, for a range of more than three hundred degrees of external heat, there is a variation of not more than three or four degrees in the healthy human body.

Now the contrast between the suffering and the unsuffering in the severe exposures of our Northern climate is due to the different amount of fuel employed to feed this internal flame. Fire, it is often said, cannot warm the very poor. The reason of this is that their meagre vegetable food, even if it seem unstinted in quantity, is deficient in those unctuous, carbon-making in-

redients which sustain the fires within. What they need, even more than replenished wood-piles, is a generous diet. On the other hand, those who can meet the bleakest exposures without suffering, are well fed on carbon-yielding viands, and the fire that they carry within them never burns low for lack of fuel.

This self-heating apparatus is well worthy of our study, as one of the most recondite and marvellous arrangements of the Divine wisdom in the economy of animal being,—or, I should rather say, of human being; for in man alone does it attain its perfect adjustment. Other animals are limited in climate, and their constitutions are adapted to their appointed limits. Man, the destined denizen of every zone, can subsist alike on tropical sand-wastes and beneath a roof of Arctic ice.

The perfect working and cosmopolitan adaptation of this apparatus have been most strikingly illustrated in the experience of Dr. Kane and his companions. With a temperature sometimes of seventy degrees below zero, for weeks together below the freezing-point of quicksilver,—often burrowing in the snow at these low temperatures,—they found themselves dependent on food rather than on fire. With an adequate supply of walrus-flesh and other carbon-yielding food,—the natural and fitting nourishment for those high latitudes,—they enjoyed health, comfort, vigor, gayety, hopefulness. When this supply fell short, the red-hot cabin stove seemed to yield no warmth; chilled nature drooped, sickened, and was ready to perish,—reviving again, and burning with its accustomed fires, when a kind Providence again spread their board in accordance with their needs.

I have dwelt thus long on this portion of human physiology, not alone with reference to what I have yet to say, but for its own sake,—as furnishing thoughts which, with our wintry winds, and in the rich comfort of our sheltered and affluent homes, may give added definiteness and a higher glow to our ascription,—“I will praise thee; for I am fearfully and wonderfully made.”

Our text suggests a similar economy in the spiritual organism. What a contrast is there between different classes of exposed, tempted, imperilled, afflicted souls! Some seem at the mercy of every external blast of evil or misfortune. Their principle shrinks into itself on the first access of temptation. Their courage yields to every petty trial. Their serenity can stand no shock. They are utterly unfortified against assault, whether from an adverse moral force or from an afflictive providence. Pierced through and through by every wind, chilled to the soul's centre by every privation, stripped to wintry desolation by the inevitable calamities of life, they awaken in one who is a discernor of spirits very much the same kind of shuddering-sympathy which is aroused in the heart of the win-

ter visitor of the poor. There are others, who are always bright and warm, serene and happy. Every blast of adverse fortune may sweep around them and over them without chilling them. All things may seem against them; yet in all and over all, alert and joyous, they show that their happiness has its cause as well as its seat within,—that there are in them self-sustaining and self-feeding resources adequate to their intensest need.

We find such persons even in the arctic regions of human experience. We have known those who for many years have had not so much as a single unsuffering night or painless hour, who yet showed no symptom of inward unrest, whose countenances always betokened tranquillity and gladness, whose lips never opened for complaint, but constantly for gratitude and trust. Among the most serenely happy of our acquaintance have been some who have been bereaved at every point,—who, were it not for the attractive power of their Christian excellence, would stand almost alone in a stranger-world,—yet over whose hearts has passed no touch of cold, over their sympathies no blighting, over their affections no wintry frost. Not that they did not love the departed tenderly; but there is a vitality within them which resists every depressing influence from without,—a full, warm current of spiritual life, which circulates so fast, and throbs with so strong a pulse, that it cannot be chilled. There have been also those, who, in the service of God and man, have encountered every conceivable form of adversity, hardship, privation, and persecution, who yet, morally and spiritually, have held their own and more, not in faith and steadfastness alone, but in peace and joy,—who have felt as the Burman missionary did, when, wasted with consumption, he was borne through pathless jungle and over swollen streams, to preside at the baptism of a little company of converts from idolatry, and, dying on the field of his bloodless victory, seemed lifted to the third heaven of ecstatic joy, with no regret but that he had not more lives than one to wear out in his exhausting toil.

How beautiful an example of this self-sustaining warmth of life and happiness is St. Paul in his hunted, outcast pilgrimage, in frequent stripes and imprisonments, hardships and perils, sometimes for many consecutive months chained by each hand to a Roman soldier, yet so joyous in soul that the best wish he can breathe is, that one might be as he was, “except these bonds.” Hear him, when in the grasp of the terrible Nero, and with no prospect so probable as that of being thrown, the next week or day, to be the food of savage beasts, over and over again calling upon his Philippian friends to joy and rejoice with him. See him, in this fearful crisis, inditing that letter, in which it seems as if words could not flow fast and strong enough to give expression to the grateful gladness that fills his heart.

Now here is a spiritual contrast closely analogous to that which I cited of varying bodily experiences in this climacteric of our winter. The two cases are also analogous in their physiology. There is in every scul a central hearth, a self-heating apparatus, a self-gladdening faculty, an innate power of rejoicing for evermore. But it is not a power which works without feeding. It demands nutriment. It craves fuel. It desires meat to eat that the world knows not of,—such as nourished Jesus when he refused the food that the disciples brought him,—in the beautiful figure of the old hymn,

“Such as the saints in glory love,
And such as angels eat.”

This fuel is not given, this fuel-yielding food is not supplied, even by the happiest experiences of the outward life, which, like the fire in our houses, warm only the surface, penetrate not the recesses of the inward being, and which withdrawn, the soul feels instantly its wintry chilliness and desolation. But when the soul is fed upon its God-appointed food, then is the heart hot within, and in holy musing the fire burns bright on the hearth of the affections, the sympathies, and the hopes, though the outward world be drear and chill, though winter mantles the earthly life, though fresh snows rest upon the graves of the most tenderly beloved. There is in such spirits a vital warmth, which radiates from within outward, suffuses the countenance, breathes in cheerful utterances, glows in the whole life, and shows how little man need be dependent on his externals,—how entire and self-contained is the soul that knows its own blessedness,—how true it is that there is a “peace of God, which passeth all understanding” indeed, yet which is proffered for every heart that will seek it aright.

What are the elements of this inward joy,—what the heat-creating food, the fuel of the fire within?

Its first essential element is expressed by the Psalmist, when he says, “The Lord reigneth, let the earth rejoice;” and in still more explicit terms, “The Father himself loveth you.” Without this assurance, I would neither wish to live, nor dare to die. With this, full, deep, and clear, I know not what ought to disturb our tranquillity, or to cloud our joy. If Omnipotent Love presides over our being, what room should there be for repining, discontent, or foreboding? In the Father’s counsels there can be no thought but for the child’s welfare; and the mystery that enwraps his dispensations is only that which must, of necessity, belong to the plans of Him whose vision pierces to the heart and to the depths of eternity, when viewed by the short-sighted and ignorant spirit in the very infancy of its existence. It is enough for us that Infinite Mercy fills the throne of the universe,—that events flow under the guidance of Him to

whom all the souls of men are unspeakably dear, and who will say to the winds and waves of adversity, beat and surge as they may, “Touch not mine anointed, and do my children no harm.”

Another essential element of the fuel-making food of the soul, is the hope full of immortality. St. Paul had seen in vision the joy of the redeemed, had been caught up in revelations of the Lord into the third heaven, and heard the unutterable song which none can learn but those that are redeemed unto God from among men; and thenceforth it would seem that heaven was ever around him and within him, and that earthly trial and calamity had lost all power over his soul. In revelations from the Lord we have the same assurance, which our musings may present in realizing vision, from which our fancy may dress up the eternal mansions, and behold the fields in their ever-living green, the golden gates within which there is no suffering, no night, no winter. We need to dwell upon this prospect, to feed on these promises, to muse upon them till the fire burns, and then by prolonged and renewed musing to kindle it into a life-long flame of holy desire and yearning. In our earthly experience how willingly do we encounter toil, hardship, and loss, in a near and seemingly certain view of a happy issue! And how does the utmost that we can do and bear seem light and of no account, when incurred in the confident pursuit of some great good! O, if we would but think enough of heaven to make its hope constant and vigorous, it would repel every chilling influence from our outward fortunes, would quench with its radiating warmth the icy blasts from our scenes of conflict and sorrow, from our desolate homes and the graves of our kindred. The worst that could befall us would be but as a painful vision of the night when joy cometh in the morning. For what is earthly privation, if at every step the celestial city rises higher, brighter, clearer to our view? What is bodily suffering, if the soul have its sure heritage where all tears are wiped away? And what are our separations through the ministry of death, if we know that we are to meet again where the farewell shall never be uttered?

A. P. P.

MOURNING CUSTOMS.

The customs of society, in their origin at least, are but embodiments of the beliefs of society. The modes of mourning for the dead afford a striking illustration. Taking their rise in the infancy of the world, before the hope of immortality had grown strong, or visions of the future life had become clear, they embodied the conviction that all the relations between the living and the departed were dissolved; that, if the latter survived the dissolution of their mortal frames, they had lost all the personal peculi-

arities that endeared them to the living, by re-absorption into the power that created them; or, they were alienated from God by the frailties of their nature, and banished to the voiceless gloom and dismal slumber of Sheol, the subterranean empire of all departed souls; or, in the light of a more philosophic but inhuman, and equally false theology, they were numbered among the favored few to whom alone the Elysian fields were open. In either, and in every case, all spiritual relations with them were dissolved forever. The goodness, the moral worth, the spiritual loveliness that had endeared them to the living, would be recognized as *theirs* no more. Their expressions of unutterable love had gone out in an eternal darkness; and their voices, instead of being yet vocal with a celestial music, were hushed in the silence of dark, inexorable death. What wonder that their survivors rent their garments, sprinkled dust upon their heads, bottled the tears they shed, wounded their faces with their nails, beat their breasts, and ate their food seated upon the ground! What wonder that they sent forth their wild keens, their broken lamentations in mournfully accordant sounds, hired "Mulieres Pæricæ" to shed tears and sing the praises of the deceased, employed minstrels to mourn and lament for the dead! What wonder that they clothed themselves with sack-cloth, in black, or white, or purple, or yellow, or blue, as the stringent laws of imperious fashion dictated, that they might thus indicate, by every external sign of woe, the bitter grief that had overwhelmed their souls! These were natural, they were inevitable results of the belief that filled their souls.

Eighteen hundred years ago the germs of singular phenomena were becoming apparent in society, standing out in direct contrast to these customs. Side by side with the old Persian and Hebrew eschatology, that, at death, the good and the bad alike were consigned to Sheol—an eschatology which was adopted and dwelt upon by the Christian Fathers, with the addition, on the part of some, that at the second coming of Christ, and at the day of judgment, which they expected immediately, the souls of all men would be liberated from thence; with the addition on the part of others, that all Christians, in virtue of their baptism and their faith, were exempt from passing to the under world, and at death were translated at once to the "Kingdom of God," or to "Life"—side by side with this singular doctrine of last things, there gradually grew up in the Primitive Christian community a more spiritual faith. They became conscious, even in their darkest hours, of the presence of a loving Providence, which permits not a sparrow to fall to the ground unnoticed, which, as it determines the period of our birth and the bounds of our habitations, so, also, never permits us to pass away from the natural world until the best

possible time has come for our entering the spiritual world. To them, consequently, death never was a premature event. Nor only so. To them there were spiritual truths, affections, joys, and states of soul that were realities, over which death and the grave had no power; and those who were taken hence in the Lord were taken only to be restored under more glorious forms—were separated for the moment, in God's and man's immortal life, only in order to be united again with those they had left in a glorified state for all eternity. Nay, the great experience of death, which the heathen had designated as the "black-veiled king of the dead," was hailed by them as an "angel of light," that led the departing to new conditions of existence, in which they would attain to a more complete participation in Christ's divine and blessed life.

To them, heaven was alive with the spirits of their loved ones; their spiritual eye beheld them there, with every vestige of weariness and pain removed, and animated by all holy influences, feelings, and impressions—clothed, not in their funereal garments, but "clothed upon" with robes of light, and that "house which is from heaven." They felt that they were still bound to them by indissoluble bonds—that they were with them—that their intercourse was continued, only under new conditions. Life-giving influences, convictions of duty, immortal aspirations, came from them with inspiring power. And so it came to pass that on the anniversary of their departure, at least, often on each Lord's day, or every returning month, their memory was celebrated by participation in the Supper of the Lord, in the consciousness of an inseparable communion with them; and a gift was laid upon the altar in their name, and in the quenchless faith that they were still living members of the Church! In the words of the most spiritual of all church historians, "Communion with the living and the dead was a communion for eternity, the bond of which, resting in the eternal, could be sundered by no power of death or hell. The Christians had a consciousness of constant, invisible communion with those from whom they were outwardly separated." Before this living faith the old mourning customs fell into desuetude; the dead were clothed in new white garments, to signify "the new clothing of incorruption;" lights were carried before their mortal remains, as symbols of the glory upon which they had entered; and their survivors, while they wept the tears that flowed from their lacerated affections, refused to clothe themselves in weeds of woe, when their friends were putting on the garments of salvation. There were some fashionists then, indeed, who complied with the common mode; but mark what Cyprian said to them—"We ought not to mourn for those who, by the summons of the Lord, are delivered from the world, since we know they are not lost, but

sent before us; that they have only taken their leave of us, in order to precede us. We may long for *them* as we do for those who are on a distant voyage, but not lament them. We must not put on *dark* robes of mourning here below, while, above, *they* have already put on the *white* robes of glory; we must not give the heathens just cause to accuse us both of weeping for them as lost and extinct, of whom, nevertheless, we say that *they are alive with God*, and of failing to prove, by the witness of our hearts, the faith we confess with our lips."

Before the coming of that heathen pestilence which subsequently fell upon the Church, this vigorous faith in the immortal life grew faint; its eye was dimmed, that it could not see the multitude of dear ones that await us in the spirit-land; its ear was rendered dull of hearing, that it could not recognize their celestial voices beseeching us to "come up hither." In fact, that which had been a living faith, a trust of the heart, lapsed into a theoretical belief of the head. The subtle reasonings and definitions of the scholastics, gave a sharpness of outline to one theory after another, that left men no option but to sit in judgment upon the whole, till doubt after doubt arose, and the physical facts and the terrible bereavement attendant upon the departure of their loved ones became the predominant ideas in their minds. The result was, that the earthly side of death was brought prominently into view again. "The Dance of Death," which, notwithstanding its coarse revolting, materialistic tone and character, became everywhere so popular subsequent to the fourteenth century, and the sensuous tone concerning death which found its culminating point in the monumental inscriptions of the seventeenth century, are at once illustrations of our position and evidences of its truth. Instead of an angel of mercy, who takes all the children of our race in his arms and bears them to the Father's throne, death came to be viewed again as an angel of destruction—as a "king of terrors." He was depicted with javelin in hand, or with scythe clutched in his bony fist and just so far as these ideas of this mysterious agency of God became prevalent, the old customs of mourning for those whom it swept away returned upon society, and the beautiful symbols that had spoken at the interment of their mortal remains, of their peace, their glory, and their exaltations were laid aside. The identical usages that heathenism had consecrated were resuscitated. The Irish keen is but a revivification of the "Conclamatio" of the Romans—the "Irish band" of their "*Mulieres præficæ*"—our undertakers, clothed in black, of their "*Designatores*"—the widow's hidden or plainly dressed hair, of the shorn head of antiquity—and the mourning trappings of the horses in our hearses are but substitutes for "their waving manes cut close" of classic days.

A wider induction of facts connected with this subject would only confirm our position. In view of those already adduced, we are inclined to believe that these mourning customs afford us a tolerably exact measure of the amount of Christian faith in the world—that just so far as the former are heartily adopted, the latter is wanting. We say this with a full consciousness that the strongest Christian faith cannot, and was not destined, to stanch the sorrow of our hearts, nor dry the fountain of our tears as we contemplate our own immediate loss in the departure, and it may be in the brighter fate, of those who have gone before us. We have witnessed sufficient scenes of apparent gloom, enough days of grief and bitterness, abundance of all that is sad in experience, to be aware that tears, bitter tears, will often fall in the present life, even though a firm Christian faith should never falter in the soul. Nay, we are willing to admit that there may be relief to the mourner, as he thinks of broken ties, every one of which was a heart-string; as he dwells on the loss of a being who was nearer to him and of more value than any save God—there may be relief to the mourner in casting off from him the shows of life—in attiring himself in something whose dim hue assimilates with "the shadow on the heart;" but we protest against the whole system as unchristian, as indicative of distrust in God and his good providence, which necessitates an entire change in our adornments, and a surrounding ourselves with every external sign of woe when the loved ones are withdrawn. It does but interfere with our serenity and musing whilst we are preparing it, it cultivates our sorrow when we have it, and the dark gloom it spreads around us is pre-eminently calculated to obscure our spiritual vision of that unseen world which becomes more and more distinct to the eye of Christian faith, as one after another of the cherished and the loved ones pass into its mansions.—*London Inquirer*.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FOURTH MONTH 9, 1859.

MARRIED, At the residence of Levi Buckman, in Middletown, Bucks county, Pa., on the 17th of 2d mo. 1859, with the approbation of Makefield Monthly Meeting, WILLIAM LIVEZEY, of Attleboro, to SARAH E. BUCKMAN, daughter of Levi Buckman.

DIED, In Middletown, Bucks county, Pa., on the 22d of 2d mo., 1859, LYDIA WATSON, aged 84 years, 5 months, 3 days; a member of Middletown Monthly Meeting.

LIBRARY NOTICE.

A stated meeting of The Committee of Management of the Library Association of Friends, will be held in the Library Room, on *Fourth* day evening next, the 13th inst., at eight o'clock.

4 mo. 9th, 1859.

JACOB M. ELLIS, Clerk.

The following remonstrance has been sent us for publication. We are informed that it was duly presented, but have not heard whether it has been read, or any action taken upon it.

To the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met.

The remonstrance of Sadsbury Monthly Meeting of the religious Society of Friends, of parts of the counties of Lancaster and Chester, respectfully sheweth:—

That at a Monthly Meeting of said people, held at Sadsbury, Lancaster county, on the 9th day of the Second month, A. D. 1859, a concern was introduced in relation to a bill now pending before your body, for the appropriation of funds, (in addition to an appropriation already made) for the erection of a monument to the memory of those soldiers from Pennsylvania, who fell in the late war with Mexico.

On due deliberation the undersigned were appointed as a committee to prepare a remonstrance against such an appropriation, sign it on behalf of said meeting, and lay it before your body.

Our religious Society from an early period have had a testimony to bear against all wars and fightings, believing they originate in the corrupt propensities of the human heart, and are at variance with the Divine will. The Messiah's reign is one of peace, and not of strife. "My kingdom," said he, "is not of this world, else would my servants fight." All the precepts of Jesus Christ inculcate "peace on earth and good will to men." And while we hold that *all* wars are in their very nature repugnant to the spirit, and fundamental principles of Christianity, we have no hesitation in denouncing that between the United States and Mexico as one of unparalleled injustice and enormity, undertaken, as it was, on the part of this nation, at the instigation of the Slave power, and waged mainly for the diabolical purpose of extending and perpetuating the iniquity of human bondage. And inasmuch as all eulogies or enactments of Legislative bodies in distinguishing military achievements, have a potent influence in moulding the mind of the rising generation, we believe the appropriation asked for would be not only an unnecessary expenditure of money, but that it would exert a pernicious influence on the community, by fostering a military spirit which is equally incompatible with the true principles of Christianity and the sound policy of Government, and giving sanction to a war which was regarded at the time, even by many of the advocates of the sword, as unjustifiable on the part of the United States, and that it should not have been prosecuted nor sustained, either by appropriations or voluntary enlistments. In consideration of these views, which are maintained by thousands of others in common with our Society, it appears evident that it would be

morally wrong, as well as unjust to those of conscientious scruples, to apply any part of the public funds to the purpose contemplated in the bill. It behooves not our State, already groaning under a load of debt, to engage in schemes of worse than useless expenditure, and yet if it were merely a question of dollars and cents, we would not intrude upon your time and attention with this appeal.

If we, the citizens of the land of Penn, would transmit to posterity a virtuous and untarnished name, let us not engage in rearing monuments to military heroes on that soil which was obtained of savage hordes, by the illustrious founder of our Commonwealth without the shedding of one drop of human blood.

We therefore earnestly entreat you to refuse to make any further appropriation for the object set forth in the bill, and ask you to repeal the act approved the 22d of Fourth month, 1858, and your memorialists will feel truly grateful.

Signed on behalf of said Meeting, by

JAMES JACKSON,	} Committee.
JOSHUA GILBERT,	
JOSEPH HOOD,	
REBECCA HOOD,	
THOMAS WHITSON,	
SYLVESTER D. LINVILL,	
ANNA W. HASLAM.	

PAGET VS. MACAULAY.

It was perhaps not to be wondered at that Lord Macaulay should, in the first volumes and in the first editions of his history, have brought charges against William Penn, which more careful inquiry proved to be unfounded, and which, on their original promulgation, struck every reader as wholly irreconcilable with the established character of the celebrated Quaker and philanthropist; for few writers are always accurate, and accuracy never was Lord Macaulay's forte. Neither perhaps was it to be wondered at that Lord Macaulay should have painted the object of his accusation in colors so brilliantly and gaudily black; for it is his nature, and it forms one of the principal, though one of the least defensible, attractions of his style, to deal habitually, like Caravaggio, in the darkest shadows and the most startling and dazzling lights. But it is difficult to account for the peculiarly vicious and almost malignant *animus* which the historian manifests whenever the name of William Penn appears upon his pages—an animus scarcely warranted by his own accusations, even had they been correct, and resembling the persistent hatred with which men usually pursue only their own most personal and bitterest foes. For some reason or other—but certainly for some reason which does not appear, and which we shall not condescend to conjecture—Lord Macaulay had evidently set himself to the task of blackening Penn's character by

every means which research, omission, paraphrase and misconstruction could supply to a writer of his uncommon powers, and discharged this task with the completeness, energy and *gusto* which we bestow only upon labors of love.

Still more difficult it is to account for the historian's persistence in these charges long after the errors into which he had fallen, the misreadings into which he had suffered himself to be betrayed, and the worthlessness of the evidence on which he had relied, had been pointed out to him and placed beyond reasonable doubt. At least, it is difficult to account for this persistence without having recourse to the supposition of motives too unworthy to influence a great man, and too mean and low to influence an honest man. Almost immediately on the first appearance of those fascinating volumes which were to convey to millions of passive and unbelieving minds accusations of guilt and baseness against a character hitherto thought to be one of the brightest and purest in English history—accusations which probably no subsequent defence or recantation will now be able to wipe out,—Mr. W. E. Forster first, in a convincing pamphlet, and, following him, Mr. Hepworth Dixon, in an elaborate life of Penn, after a careful examination of the documentary and other evidence on which Lord Macaulay had relied, showed that no one of the charges could be maintained—that for some there was absolutely no foundation—and that the materials on which others were grounded had been altogether misquoted or misconceived. There were few even of Lord Macaulay's friends—fewer still, if any, of the general public—whom these refutations did not altogether satisfy. Yet edition after edition was suffered by the author to appear, containing the questioned and refuted charges, deliberately and silently reiterated; and not till the year just closed did he deign to take the slightest notice of the proofs and defence which had been submitted to his consideration. In the last edition, however, he has inserted a long note, in which he replies to the arguments and evidence adduced by Mr. W. E. Forster and Mr. Dixon, and declares that he adheres to all his former charges, and considers them fully justified. It is in consequence of this reiteration that Mr. Paget has again examined the whole question, and verified and amplified the former defence by reference to all the original documents bearing on the matter. The points are most clearly and convincingly worked out—the authorities consulted are all specified—and the result of the whole appears to us to leave Penn's character quite clear and his accuser's by no means so.

We have no space to give an analysis of the argument. Indeed it is so concise that it would not bear further condensation; and for the refutation to be properly appreciated, it must be followed step by step. The volume containing it is very small, and very neatly got up, and will

scarcely require more than an hour to master.—*London Economist.*

THE PHYSICAL TRAINING OF GIRLS.

It is matter of common observation that English women belonging to the higher classes unite with their mental accomplishments far greater robustness and strength of physical constitution than are usually found in the females of this country, and all are ready to admit that the human form, in classic antiquity, far exceeded in perfection of symmetry and vigor the ordinary development of the present day. The race that gave to the world a Venus and an Apollo is still regarded as furnishing the best examples of physical strength and beauty; and perhaps those who are familiar with the social customs of the ancient world will concede that this perfection was the result of the systematic training and exercise of the body, then made an essential part of education. In the ages of chivalry, too, when a man held it a greater honor to excel in feats of arms than in scholarship, we read of wonderful achievements of physical strength. But all the lessons of the world's experience in such matters seem to have been lost in our modern civilization, at least in America. Look at the women in our higher circles, with their thin and willowy forms, their pale and sallow faces, their inability to endure the slightest exposure or fatigue. Observe in all classes how early the cheek loses its youthful freshness; how common are complaints of "delicate health"; how universal the appearance of fragility. It is true that public attention has within a few years been in a degree awakened to this subject; but as the light in Milton's infernal prison only served to make darkness visible, so this attention has only exposed the utter and fatal neglect of the duty—a neglect almost everywhere apparent.

If a panoramic view of the evils growing out of neglect of the proper physical training of children could be presented, the horror and alarm created by such a survey would drive fond parents into the adoption of a better system. Mothers who now compel their infant offspring to live as prisoners, pining in vain for fresh air and invigorating exercise, because Mary or Biddy cannot find time to take them out, would not only make the servant perform this duty every day, letting the housework go rather than omit it, but would make some arrangement for more thorough exercise of all the limbs than a mere childish walk can furnish. The little ones allowed to play half the day out of doors, running and wrestling "at their own sweet will," need no gymnasia to develop their strength; but city-bred unfortunates will be benefited by Calisthenic practice. The increase of institutions for this purpose is a good sign. A lady who presides over a large one in this city appropriated exclu-

sively to women, and where there are now thirty invalids, informed us she received children three years and a half old, and would warrant the manifest improvement of their health in three months. Amusement she makes an essential element of these exercises; for as all the muscles of the body should be brought into play, the powers of the mind, so intimately and mysteriously connected with the physical frame, should not be inactive.

We would advocate, or rather insist upon, the attachment of the gymnasium to every school; and if one were in every house, it would prove an actual saving of more than its cost, in physicians' bills, medicines, and nurses', wages. A frolic every day with the "reclining board" or the "parallel bars," would put to flight many juvenile ailments, banish the physic bottles from the shelf, and shed a glow of cheerfulness throughout the household. The benefits that would result to the community and to future generations from such a system, are absolutely incalculable.

The evils of a hot-bed education, where culture of the mind is attempted, with neglect of physical development, are not so universally recognized as they should be. The old adage—"mens sano in corpore sano"—shows the ancient estimate of the parallel culture of body and brain. The dependence of the integrity of the brain on the health of the body—the need that organ has of rest as well as exertion, ought ever to be borne in mind. Nature should be allowed her bent in harmonizing the employment of the intellect with physical activity, by alternate exercise. And no school deserves patronage where this subject has not due consideration.

It was never designed by our Creator that the life of a human being should be made miserable by ill health. Strict observance of his wise laws will secure health; indeed, we would not be afraid to say that any child born of healthy parents, allowed abundance of exercise in the open air through childhood, and preserved in youth from injurious habits, may be sure of immunity from disease, till nature's great debt becomes due in the course of events. Entire freedom from headaches and indigestion, with their train of diseases, will be his portion whose early life has had this judicious training. Think of this, mothers and teachers, we entreat you! and when you opine that an infant "must have worms," or note symptoms of languor in a pupil—ask yourself if the young creature is not suffering from privation of the blessings God gives freely to the poorest, and which cannot be denied without entailing a train of miseries upon such a portion of your life as your neglect may leave to the child under your care. *Boston Transcript.*

They only have lived long who have lived virtuously.—*Sheridan.*

HOW A POOR BOY BECAME A MERCHANT.

Children, and older persons as well, ought always to speak the truth, from a love of doing right, and a loathing of wrong. But it sometimes strengthens upright aims to know that honesty is the best policy, and that one who uniformly adheres to the truth, is certain in the end to prosper. The following story in the *New York Chronicle* has a moral for our young readers:

Two country lads came at an early hour to a market town, and arranging their little stands, set down to wait for customers. One was furnished with fruits and vegetables of the boy's own raising, and the other was supplied with clams and fish. The hours passed along, and each little merchant saw with pleasure his stores were steadily decreasing, and an equivalent in silver bits, shining in his money cup. The last melon lay on Harry's stand, when a gentleman came by, and placing his hand upon it, he said, "What a fine large melon. I think I must have this for my dinner. What do you ask for it, my boy?"

"The melon is the last one I have, sir, and though it looks very fair, there is an unsound spot on the other side," and the boy turned it over.

"So there is," said the man, "I think I shall not take it. But," he added, looking into the boy's fine open countenance, "is it very business-like to point out the defects of your own fruits to customers?"

"It is better than being dishonest, sir," said the boy honestly.

"You are right, my little fellow; always remember that principle, and you will find favor with God and man also. You have nothing else I wish for this morning, but I shall remember your little stand in future."

"Are those clams fresh?" he continued, turning to Ben Wilson's stand.

"Yes, sir; fresh this morning. I caught them myself," was the reply. And a purchase being made, the gentleman went his way.

"Harry! what a fool you was to show the gentleman that spot in the melon. Now you can take it home for your pains, or throw it away. How much wiser is he about those clams I caught yesterday? Sold them at the same price I did the fresh ones. He would never have looked at the melon until he had gone away."

"Ben, I would not tell a lie, nor act one either, for twice what I have earned this morning. Besides, I shall be better off in the end, for I have gained a customer, and you have lost one."

And so it proved, for the next day the gentleman bought nearly all of his fruit and vegetables of Harry, but never invested another penny at the stand of his neighbor. Thus the season passed; the gentleman finding that he could always get a good article of Harry, continually

patronized him, and sometimes talked a few minutes about his future prospects and hopes. To become a merchant was his great ambition; and when the winter came on, the gentleman wanting a trusty boy for his store, decided on giving the place to Harry. Steadily and safely he advanced in the confidence of his employer, until, having passed through various grades of clerkship, he became at length an honored partner in the firm.

For Friends' Intelligencer.

Review of the weather, &c., for THIRD month.

	1858.	1859.
Rain, all or nearly all day,	6 days.	1 day.
Rain during some portions of the 24 hours,	0 "	12 "
Snow,	4 "	2 "
Cloudy without storms,	7 "	6 "
Ordinary clear,	14 "	10 "
	31	31

TEMPERATURES, RAIN, DEATHS, &c.

Mean temperature of the month per Penna. Hospital,	39.88 deg.	48.25 deg.
Highest do. during do. do. do. 69.	69.	68 "
Lowest do. do. do. do. 8.50 "	8.50 "	21 "
Rain during the month,	1.08 in.	6.98 in.
Deaths during the month, counting four current weeks for each year,	806	773
The average of the mean temperature of this month for the past 70 years is		38.78 deg.
Highest do. during that period (<i>the present year</i>),		48.25 "
Lowest do. do. (1843.)		30

It will be seen from the above that the mean temperature of the month just closed has been *unprecedentedly* high—our records extend no farther back than 1790, inclusive; and during that entire period it has reached 45 deg. but twice, exclusive of the present year, viz.: 1849—45 deg., and 1842—47 deg.

The amount of rain that has fallen is worthy of notice. The record at the Penna. Hospital states that more has fallen, than during the corresponding month, since the commencement of their Journal in 1825; and that the same remark will apply for the *current three months* of the present year! Also, vegetation in their gardens is at least two weeks earlier. J. M. E.

Philada., 4th mo. 4th, 1859.

TWILIGHT HOURS.

BY BARRY CORNWALL WILSON.

This is the hour, when Memory wakes
Visions of joy that could not last;
This is the hour when Fancy takes
A survey of the past.

She brings before the pensive mind
The hallowed scenes of earlier years,
And friends, who long have been consigned
To silence and to tears.

The few we liked—the one we loved—
A sacred band, come stealing on,
And many a form far hence removed,
And many a pleasure gone.

Friendships, that now in death are hushed,
And young affection's broken chain,

And hopes, that fate too quickly crushed,
In memory bloom again.

Few watch the fading gleams of day,
But muse on hopes as quickly flown;
Tint after tint, they die away,
Till all at last are gone.

This is the hour when Fancy wreathes
Her spell round joys that could not last;
This is the hour when Memory breathes
A sigh to pleasures past.

"LEAD ME TO THE ROCK THAT IS HIGHER
THAN I."

PSALM LXI. 2.

"Lead me to the Rock that is higher than I."
In its shelter I'll hide while the storm passes by.
I'll yield like the floweret that bends to the gale,
And bows without breaking when tempests assail;
Then, rising anew when the storm is o'erpast,
Adore Him, who sends both the calm and the blast.

"Lead me to the Rock that is higher than I,"
When the glare of the noontide is fierce in the sky.
When faint from the "burden and heat of the day,"
O, lend me thy screen from the sun's burning ray!
Within thy cool shadow my altar I'll raise,
And send up the incense of prayer and of praise.

"Lead me to the Rock that is higher than I,"
When my path through the desert is scorching and
dry.

My spirit shall find her deep craving supplied
In the streams of salvation that flow from thy side.
I'll bathe where thy waters refreshingly stray,
And then with rejoicing go forth on my way.

"Lead me to the Rock that is higher than I,"
When the night-wind is chill, to thy covert I'll fly;
Beneath thy protection my couch while I spread,
No damp of the midnight shall fall on my head;
And when the bright morning sheds light through the
skies,

My grateful thanksgiving to thee shall arise.

O, draw me, kind Father, in faith to thy side;
In thy "secret pavillion" I fain would abide.
My covert in danger, my Screen from the heat,
My spirit's Refreshment, my one sure Retreat,
O strong Rock of Ages, my frailty sustain!
Though mountains should crumble, thou still shalt
remain. M. W.

POMPEII.

The foreign correspondent of the *Utica Herald* gives an account of the ruins of Pompeii, as follows:—

I have seen Pompeii. I have walked through its silent streets, wandered amid its deserted shrines, and stood within its desolate halls. No other wreck of the Past has so impressed me. No other Ruin has spoken with so eloquent a tongue. I have seen grander temples, and more imposing columns, and more splendid arches, but none that told so dread and disastrous a tale as this. *They* speak of a life that gradually went out in the Eclipse of Barbarism; but here was the story of a life suddenly arrested in the full glow of health—the golden cord snapped violently asunder. No gradual decay—no insidious snapping of the fountains of life—no slow wast-

ing away, but one fearful, blinding stroke, and all is over. To-day a gay and prosperous city—to-morrow a Ruin. To-day the streets thronged with a busy populace—thousands hurrying to and fro, wealth and station looking contemptuously down on Poverty; sin flaunting in gay attire; speculation and commerce busy with their ledgers counting loss and gain; the dance, the song, and the revel at their height; Pleasure busy with its little Paradise,—and to-morrow Death rampant over all. The throbbing pulse still—the eloquent lips mute—the glowing face—cinders! No time for preparation—no avenues of escape—one prayer to gods who could not save—and the keen agony was over.

Such is the story the ruins of Pompeii tell with their mute but eloquent lips. You read it in every mouldering pile—on the corner of every silent street—in every deserted hall. You read it in the palaces of the rich and the hovels of the poor,—in the workshop, in the forum, in the theatre, in the temples of the gods. The implements of Toil—the gewgaws of Wealth—the bath and the couch are all there. The marble halls—the vaulted ceilings—the walls gorgeous with paintings—the flowers of matchless mosaics are there—*almost* as bright and beautiful—almost as rich and resplendent—as when the occupants were summoned away. Death, which swept every living thing with its fierce and fiery tide, has mercifully spared the material.

Remember you, it is not here and there an isolated ruin. Pompeii presents to the wonder-stricken traveller, but miles and miles of *continuous* wreck. We are on the Street of Fortune. It is a long, straight, and beautiful thoroughfare. The pavement is hard and smooth, (consisting of small blocks of lava-stone) The ruts made by the wheels of the chariots—in some instances two and three inches deep—are distinctly visible. On either side are narrow sidewalks, just such as you see in some of the German and Italian cities of to-day. Portions of the walls of nearly all the houses are yet standing. Some are large and some small—some gorgeous and some plain—just as we see rich and poor now. Here is a stately mansion, the residence of one of the chief citizens. Let us enter. A wide hall, and we are in the interior court. The court is square, and is surrounded by beautiful Ionic columns, whose graceful capitals lose themselves imperceptibly in the rich carvings of the ceiling. The floor is of the most exquisite mosaic, in which the most delicate and ingenious pictorial representations are wrought. Some of these are allegorical and mythical—the virtues and the vices, gods and goddesses, heroes and demi-gods. Some are historical, fanciful domestics,—all wonderfully preserved, and all exquisitely wrought. To the right, a door opens into the banquetting hall—with floor of still more delicate mosaic—with walls and ceiling covered over with still more

wonderful paintings. Not a feature marred—not a bit of carving or mould defaced,—you wonder the lord of the mansion is not there to greet you. Further on, and we are in the bed room,—small but cozy—plain but airy—the very ideal of a sleeping apartment. From the burnished wall and glittering ceiling, look down troops of laughing Loves and lascivious Venuses, eloquent memorials at once of the refinement and the vices of the denizens of the dead city. A narrow passage leads to the bath-room with its fine vaulted roof, and the walls rich in pictures and vases of porphyry and alabaster, and remains of luxurious couches; an apartment fit for the revels or repose of a King. Then other and other apartments, all bespeaking wealth, luxury, refinement, vice. And lastly, the garden with its sculptures and remains of fountains, and shady avenues, and dreamy bowers. And yet this house with all its blaze of wealth and beauty has been tenantless sixteen centuries?

I leave the street of Fortune—the Fifth Avenue of Pompeii—and enter the realm of Trade and Toil. Here are the workshops of the mechanic—the magazine of the manufacturer—the humble stall of the dealer in small wares. Here are the cauldron of the soap-boiler, the vats of the distiller, the measures of the dealers in grain, the implements of the artisan, the utensils of the cook. Here are the public fountains, around which the dark-eyed maidens of Pompeii gossip in the warm summer evenings. The public houses (with the signs *still* over the door,) where the gossips and the sots resorted; the broad avenue along which youth and pride and beauty swept in their gorgeous chariots; the very foot-marks of the multitude as they rushed to the theatre or the temples of their gods. Every chariot-furrowed stone—every pictured wall and glistening column, every hoary pile and silent avenue—speaks. Nothing seems dead but man.

COTTON CULTIVATION IN AFRICA.

The English are intent upon testing cotton cultivation in Africa. In a soil so prolific, and with the seasons so well marked as in that immense continent, there seems to be but little doubt that an indigenous plant like cotton would thrive under proper care. The natives are reported to be willing to engage in producing the staple. About two hundred and fifty thousand pounds of cotton, "equal to the Georgia article," was received in England during last year from Western Africa. This success has induced a shipment last month, from Liverpool, of upwards of fifteen thousand dollars worth of machinery and requisite materials to enable efforts further in the interior of Western Africa, establish new cotton stations, and prosecute the matter with still more vigor. The cotton supply association, of Manchester, is calling forth the energy of the people and the

government of Liberia, by offering prizes and medals for successful cultivation of cotton. With good roads throughout the country, and steam on the navigable streams, no doubt can be entertained that Liberia and Africa generally, may be readily made one of the most important cotton producing countries in the world. The settlement of intelligent colored people from the United States, as well as the planting of churches, schools and free governments, and the opening of legitimate commerce, will conspire rapidly to effect a complete and speedy transformation of that long unknown land, into one of the most attractive and prosperous portions of the earth.

SPEED.

Dr. Lardner, in one of his recently published scientific works, endeavors to convey to the reader some idea of the enormous speed of the locomotive going at the rate of seventy miles an hour. Seventy miles an hour, is, in round numbers, one hundred and five feet per second, that is a motion in virtue of which a passenger is carried over thirty-five yards between two beats of a common clock. Two objects near him, a yard asunder, pass his eye in the thirty-fifth part of a second; and if thirty-five stakes were erected by the side of the road, one yard asunder, the whole would pass his eye between two beats of the clock; if they had any strong color, such as red, they would appear a continuous flash of red. At such a speed, therefore, the objects on the side of the road are not distinguishable. When two trains having this speed pass each other, the relative velocity will be double this, or seventy yards per second; and if one of the trains were seventy yards long, it would flash by in a single second. To accomplish this, supposing the driving wheels seven feet in diameter, the piston must change its direction in the cylinder ten times a second. But there are two cylinders, and the mechanism is so regulated that the discharges of steam is alternate. There are, therefore, twenty discharges of steam per second, at equal intervals; and thus these twenty puffs divide a second into twenty equal parts, each puff having the twentieth of a second between it and that which precedes and follows it. The ear, like the eye, is limited in the rapidity of its sensation; and, sensitive as that organ is, it is not capable of distinguishing sounds which succeed each other at intervals of the twentieth part of a second. According to experiments that have been made, the flight of a cannon ball was six thousand seven hundred feet in one quarter of a minute, equal to five miles per minute, or three hundred miles per hour. It follows, therefore, that a railway train, going at the rate of seventy-five miles per hour, has the velocity of one-fourth that of a cannon ball.

Many of the accidents which happen to persons attempting to cross railroads are the result of ignorance of the velocity of the iron horse when fairly under way.

If a man with a horse and carriage upon an unimportant public road in a country town, should approach and cross the track at a speed of six miles per hour, which would be crossing rapidly, an express train approaching at the moment would move toward him two hundred and fifty-seven feet while he was in the act of crossing a distance barely sufficient to clear the horse and vehicle. If the horse was moved at a rate no faster than a walk, as the track is usually crossed, the train would move toward him while in the act of crossing more than five hundred feet. This fact accounts for the many accidents at such points. The person driving thinks he may cross because the train is a few rods distant.

THE VALUE OF EMPLOYMENT.

Since both soul and body are made for exertion, there is nothing more conducive to cheerfulness, the result of their joint health, than fit employment. A house bereft of tenants goes to decay. A vehicle laid up without use rusts and moulders. A fine piece of machinery is never so safe, as when lubricated and moving. Body and soul made for perpetual activity, must work and work together, in order to be in good condition. Of all engines, the human body is the most amazing. From the days of Socrates, as reported by Xenophon, philosophy has been studying the mechanics, the chemistry, the vital forces, the adaptations, the final causes of this structure, so wonderfully made. There are no steps forward to new principles in physics, in optics, in the growth of structures, which does not find itself anticipated by some marvellous realisation of its idea in the human body. Considered as a working engine, there is none which works so cheaply, with so little waste, and so long, or which contains such provisions for its own repair. How every survey of the skillful mechanism shows that it was made to move.— Its central propelling engine never stops, except in cases which cause instant dread of death. Heart, lungs, and brains, play on through all the thousand nights of sleep. An instinct of nature prompts the young to be in almost perpetual motion. Absolute rest there is none. And if, from necessity or choice, any approach to immobility becomes the habitude of body as is the case in some sluggish and morbid natures, the result is lethargy and endless disturbance of the vital functions. This frame was made for labor.

Equally true is this of the yet more subtle because spiritual part. The soul is essentially active. Of a mind that does not think, no man can frame a notion. The human mind is made

to be active. It is inquiring, and athirst for knowledge. Its active powers irresistibly seek for some object on which to exert themselves. Healthful, moderate repose, chiefly by change of employment, is good; but entire, continual, unbroken quiescence, is misery. Never was there a more dire mistake than that of men who abandon the honest and useful business of life, under the pretext of rest. Unless they have singular resources, in science, literature, or philanthropy, they sink into hebetude, weary of the everlasting holiday, let their hearts corrode with sullen thoughts; and sometimes fall a prey to evil habits or premature dotage. Philosophy, no less than religion, enjoins—unless where invincible necessities from infirmity or age clearly speak another language—that we should live working, and die in the harness. Hence the value of a trade or calling, and of working at it. I believe it lengthens life. I believe it staves off tribes of maladies and conceits. I am sure it promotes that spring and elevation of soul, without which life is a long disease. If you would find the most wretched man or woman in your neighborhood, look for the one who has nothing to do. Unless allowed to prescribe employment, even the best physician cannot cure the valetudinary complainer. For after all has been said, employment begets cheerfulness; and a “merry heart doeth good like a medicine.”

J. W. ALEXANDER.

DAILY IMMERSION OF THE HEAD.

Dr. Bissell, one of the Quarantine physicians at Staten Island, in giving the testimony touching the matter of the late riots, stated it as his opinion, “that if a person’s hair is washed and combed every day, he is not liable to disease.”

The Norfolk Herald adds the following corroborative testimony:

“So important a result from so simple a cause may seem incredible to many, but not to us. There is not a more effectual preventative of disease than the immersion of the head in cold water the year round. We know an old gentleman, now rising of seventy, who says that until he was thirty years old, he was of a weakly constitution, and particularly liable to attacks of bilious fever, violent colds and headache; but having heard that the best preventive of headache was to wash the head in cold water every morning immediately after rising, he then commenced the practice, and has continued it to the present time, and during the interval of forty years has never had the bilious fever, hardly knows what the headache is, and though sometimes taking cold, he has never had a cold that hindered him from attending to his ordinary affairs; add to this he passed unscathed through the terrible epidemic of 1855.”

CULTIVATE ENERGY.

Many of the physical evils—the want of vigor, the inaction of the system, languor, and hysterical affections—which are so prevalent among the delicate young women of the present day, may be traced to a want of well-trained mental power, and well-exercised self-control, and to an absence of the fixed habits of employment. Real cultivation of the intellect, earnest exercise of the moral powers, the enlargement of the mind, by the acquirement of knowledge and the strengthening of its capability for effort, the firmness for endurance of inevitable evils, and for energy in combatting such as may be overcome, are the ends which education has to attain; weakness, if met by indulgence, will not only remain weakness, but become infirmity. The power of the mind over the body is immense. Let that power be called forth; let it be trained and exercised, and vigor, both of mind and body, will be the result. Better, a million times better, to work hard, even to the shortening of existence, than to sleep and eat away this precious gift of life, giving no other cognisance of its possession. By work, or industry, of whatever kind it may be, we give a practical acknowledgement of the value of life, of its high intentions, of its manifold duties. Earnest, active industry, is a living hymn of praise, a never-failing source of happiness; it is obedience, for it is God’s great law for moral existence.

ITEMS OF NEWS.

THE COST OF WAR.—Great Britain is now paying twenty-eight millions of pounds sterling, or nearly one hundred and forty millions of dollars a year interest on the war debt which she has contracted in times past. In addition she is paying over one hundred millions of dollars a year to maintain her present defences. The warfare of Great Britain, therefore, costs about two hundred and fifty millions of dollars a year.

The *New Orleans True Delta* protests against cruel, arbitrary or unjust legislation against free negroes in Louisiana, of whom there is “a large native resident population, correct in their general deportment, honorable in their intercourse with society and free from reproach, so far as the laws are concerned; not surpassed in the inoffensiveness of their lives by any equal number of persons in any place, North or South.”

A LARGE AMOUNT of loss has been sustained by the coal operators in the mining regions of Pennsylvania, in consequence of the mines having been flooded by the recent heavy rains.

The *Little Rock Gazette and Democrat* of the 19th ult. contains the following:

THE FREE NEGRO BILL—The Legislature has passed a bill to expel free negroes from the State. They have until January, 1860, to dispose of their property, and make other arrangements for leaving. If they do not go then, it is made the duty of sheriffs, to seize them and hire them out to the highest bidder for one year, giving them the net proceeds of their labor to enable them to leave the State. The bill provides that such free negroes as desire to remain, may choose masters

—the County Court having them appraised, and the master or mistress they have chosen paying half their value into the Common School fund of the county."

THE POOR NEGRO.—The late Arkansas Legislature passed a law, which is to take effect from the 1st of January, 1860, prohibiting the employment of free colored persons on water craft navigating the rivers of that State. A violation of this law is to be considered a high misdemeanor, and, upon conviction, subjects the party having charge of such craft to a fine of from \$500 to \$1000, and an imprisonment not exceeding twelve months.

THE NEW CENT POISONOUS.—It is stated that several instances have occurred in different parts of the country where children have died from the effects of poison taken into the system, by swallowing the new nickel cent. As this coin is small and easily swallowed, there is great danger in allowing young children to have them in their possession. The metal which composes it has had a fatal effect, and would seem to be poisonous.—*North American.*

The election in Kansas on the 28th ult. on the question of calling another Convention to form a State Constitution, is reported as having resulted in favor of the call. Leavenworth City gave a majority of 406, in a total vote of 1,648, in favor of prohibiting the opening of liquor saloons on the first day of the week.

The Personal Liberty bill which was pending in the House of Representatives of Massachusetts, was defeated on the 30th ult. by a majority of three. A bill passed the Legislature of Michigan a few weeks since, making it a crime to "bring a negro, mulatto or other person into the State, claiming him or her as a slave," and punishing the act with imprisonment not more than ten years, and a fine not exceeding \$1,000.

The number of Mormons in the United States in 1856 is stated at 47,000, of whom 38,000 were resident in Utah. The total number of the sect in the whole world was not less than 126,000. In 1857, the population of Utah appears to have decreased to 31,022.

Official documents show that the emigration from Bremen, during the year 1858, amounted to 12,450 passengers to New York, the entire number to the United States being 23,127. During the last ten years, the emigration from Great Britain and Ireland has been 2,756,000, from Germany 1,200,000, and from France scarcely 200,000. Nearly half of the French emigrants during that time have gone to Algeria.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is inactive, without change in prices. We quote sales of superfine Flour at \$6 25 per bbl., and \$6 37 a 6 75 for extra family. The sales to the retailers and bakers are within the range of the same figures, and fancy lots at from \$6 87 to 7 50. Sales of Rye Flour and Corn Meal continue limited. The former at \$4 25. Corn Meal is held at \$3 87.

GRAIN.—The receipts of Wheat are light, with fair demand. Sales of Southern and Pennsylvania at \$1 56 a 1 58 per bushel for fair and prime red, and \$1 65 a 1 75 for prime white. Rye is less active and sells at 88 a 90c. Corn is in demand; sales of yellow at 86 cts. Oats are steady; sales of prime Pennsylvania at 55 cts., and Delaware and Jersey at 54 cts.

CLOVERSEED is inactive at from \$5 25 to 5 50 per 64 pounds. Timothy commands \$2 25 a 2 37 per bushel, and Flaxseed at \$1 70 a 1 75.

HIGHLAND DALE.—Charles and Catharine Foulke inform their friends that their house will be open for the reception of boarders, early in the 6th month. It is an elevated situation, one mile from Stroudsburg, and four miles from the Delaware Water Gap.

The cars leave Walnut Street wharf every morning for Stroudsburg.

The price of board in 6th and 7th months, will be \$6 per week, and in the 8th month, \$7 per week. Children under 12 years, half price.

4th month, 1859.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The summer session of this Institution will commence on the 16th of 5th month, 1859, and continue twenty weeks.

Terms, \$70 per session, one half payable in advance, the other in the middle of the session. No extra charges.

For further particulars, address

HENRY W. RIDGWAY,

Crosswicks P O., Burlington Co., N. J.

4th mo. 9—3m.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the next session of this Institution, on the 2d of 5th mo. next. For reference and further particulars, enquire for circulars of Principal,

BENJAMIN SWAYNE.

London Grove, 22d of 3d mo., 1859.

EATON ACADEMY, KENNETT SQUARE, CHESTER CO., PA.—This Institution will open its summer term for the reception of Pupils of both sexes, on Second day the 2nd of 5th mo. next, and continue in session twenty weeks. Circulars, containing terms and particulars, will be forwarded to every person requesting the same, on application to the Proprietors, or to William A. Chandler, Principal Instructor.

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MAGGIE B. JACKSON,

} Assistants.

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WILLIAM CHANDLER,

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} Proprietors.

3d mo. 19, 1859.—10 t.

ELDRIDGE'S HILL BOARDING SCHOOL FOR THE EDUCATION OF YOUTH OF BOTH SEXES.—All the branches of a liberal English Education are thoroughly taught in this Institution. Also the French and Latin languages.

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Kennett Square, Chester Co., Penna.

2d mo., 1859.—2m.

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, FOURTH MONTH 16, 1859.

No. 5.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 324 South Fifth Street,
PHILADELPHIA.

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

A Testimony of Baltimore Monthly Meeting, for the Western District, concerning our deceased friend ELIZABETH THOMAS.

When a valuable example is removed, and the tender exhortations of a dear friend are no longer heard amongst us, we believe that it may be profitable to those who have experienced such privations, to preserve some memorial of the virtues which have once stood conspicuous; under the influence of these feelings, this brief account of the life of our beloved friend Elizabeth Thomas has been written.

She was born in Kent County, in the State of Maryland, on the 18th of the 2nd month, 1778. Her parents, Robert and Ann George, were exemplary members of the Society of Friends, and careful to educate their children in a knowledge of the principles which they professed. She was, however, deprived of both her parents, about the 20th year of her age, and in consequence of this loss, was exposed to a path of great difficulty and danger. Upon their decease, she removed into the family of a near relation, not members of our Society; and was thus introduced into a circle of gay and fashionable acquaintances; but notwithstanding the attractions and allurements by which she was surrounded, she was remarkably preserved in singleness of mind, and was a sincere lover of the truth. She had not made much outward profession of religion, but continued to be a constant attender of her meeting, although it was situated seven miles distant from her residence, and was at that time without any outward ministry.

In the 23d year of her age she was married to Philip E. Thomas, and removed to the city of Baltimore, where she continued to reside until the time of her death. The many excellent

traits which adorned her character, endeared her to all who knew her. Her natural disposition was cheerful and happy; her feelings were amiable and kind towards all; and to her family and friends she was tenderly attached.

Possessing an abundance of the things of this world, her mind was still preserved from the influence of its fascinating pleasures; the fleeting joys of life had not the power to detach her from the path of duty; she viewed the things of time, as unsubstantial treasure, and was sincerely desirous of laying a more sure foundation for everlasting peace. Thus impressed with a sense of our great responsibility as rational beings, her mind was seriously concerned for the future welfare of the whole human family; and about the year 1804, she first appeared in public communications; tenderly inviting all to choose the Lord for their portion: her Gospel labors being acceptable to her friends, she was in due time received by the meeting as an approved minister.

Cherished and beloved by her friends, she lived in great harmony with them; but the endearing ties of domestic life were not permitted to engross her whole attention; in the midst of the bounties of providence, and the enjoyment of social intercourse, she remembered the poor, and tenderly sympathised with the afflicted,—and notwithstanding her constitution was delicate, and the cares of a family were now resting upon her, she was at all times interested in the cause of humanity; visiting the sick, and administering consolation to the sufferer. When physical strength permitted, she was prompt in her exertions to alleviate the distresses of the needy; and the blessings which she had freely received were dispensed with a liberal hand. But whilst engaged in these acts of benevolence, she was ever careful to avoid an ostentatious display of her own works; and in many instances, the grateful acknowledgements of those who had experienced her kindness, conveyed the only information which was possessed by her most intimate friends, of what she had done.

For several years previous to her death, her health was gradually declining, and she was frequently so much reduced by disease, that there appeared but little prospect of her recovery. These afflictions she bore with that meekness which has ever characterised the true follower of Christ.

In the latter part of the year 1835, a cancerous tumor was discovered in her breast, which subjected her to much severe suffering; and in condescension to the anxious wishes of her friends, she submitted to a surgical operation. But medical skill proved unavailing, the disease again appeared, with increased violence; and though she was prevailed upon to have the operation repeated, she appeared herself perfectly sensible that no benefit would result from it. As the disease progressed, her sufferings became still more severe, which produced extreme debility of the nervous system, and rapidly prostrated her remaining strength. She was still graciously supported through all her sufferings; frequently expressing an entire resignation to the Divine Will, and a firm conviction that this visitation was permitted, not wholly on her own account, but that, if duly improved, it would be sanctified to some others.

In the early part of the 9th month, 1837, she became very feeble, so that she was seldom able to sit up; but still continued to converse with her friends. Upon one occasion, when surrounded by her family, after a time of solemn quiet, she said, "The day that I have just passed has been to me a season of sore and deep affliction, and oh, that I may be supported in patience and resignation to bear the sufferings that may yet await me; I have all my life had an appalling dread of death by cancer, from an apprehension of its lingering and excruciating misery; but I now fervently crave that I may resign myself without a murmur, to this dispensation.—Many and sore have been the baptisms that have been allotted me, and at times the billows have passed very high over my head; but although my grain of faith has been tried to within a hair's breadth, so far it has not wholly failed me, and I have never doubted the sufficiency of that power on which my soul has reposed for safety. And now, O Lord, may I once more be permitted to supplicate for a continuance of thy mercy and goodness towards me, in the awful and trying season to which I am approaching; forsake me not, I beseech thee oh God, for I am sensible that it is thou alone that can support me; withhold not from me, O Father, a sense of thy presence; be with me through the valley of the shadow of death; and grant that this dispensation may be sanctified, not only to my own further refinement, but that it may also be made a blessing to those around me."

Notwithstanding her physical sufferings were extreme, her mind still continued to be clothed with a sweet inward peace, which was far more precious to her than all outward enjoyments. To a friend who called to see her, and who expressed much sympathy with her, in her severe affliction, she replied, "Of ourselves we can do nothing, but through the adorable mercy of infinite goodness, so far, I have been sustained, and my mind

is preserved in calmness and peace, and at times the language of my heart has been, return to thy rest, oh my soul, for the Lord hath dealt bountifully with thee."

During the night of the 11th of 10th month, she slept unusually well, and on the following morning appeared to be refreshed, and was more free from pain than she had been for a long time. After giving directions respecting some tokens of gratitude which she wished to have presented to the domestics in her family, she calmly added, "there is now nothing in my way, and I have not any solicitude nor choice, as regards the time of my departure; but feel wholly resigned to the Divine Will; a full assurance is given me, that there is a place prepared for me, where there will be neither pain nor sorrow, but peace and joy for evermore."

From this time she remained in a tranquil state of mind, waiting the expected summons, and appearing to desire stillness rather than conversation. Her pain was frequently severe, and her strength continued gradually to decline until the morning of the 18th of 10th month, 1837, when her gentle spirit was released, and as one falling into an easy sleep, she quietly passed away; being in the 60th year of her age.

Having submitted in early life to the purifying influence of the Holy Spirit upon her mind, she was enabled with unwavering faith to pursue her path of duty; and in the various relations of her domestic, social, and religious obligations, she was a precious example: and having carefully occupied the talents committed to her, we doubt not that her spirit has realized the fulfilment of the promise of our Divine Master, "Blessed are the pure in heart, for they shall see God."

Approved and signed by direction of Baltimore Monthly Meeting for the Western District, held 6th month 8th, 1838.

JOSEPH TURNER, Jr. } Clerks.
ELIZA MARSH, }

Read and approved in Baltimore Quarterly Meeting, the 13th of 6th month, 1838, and signed by direction, and on behalf thereof.

JOHN GILLINGHAM, } Clerks.
JANE GILLINGHAM, }

Read and approved in the Meeting for Sufferings, held 29th of 10th month, 1838, and signed by direction thereof.

WILLIAM E. BARTLETT, Clerk.

Approved by Baltimore Yearly Meeting, held 10th month, 1838.

WILLIAM STABLER, } Clerks.
ELIZA MARSH, }

It is a great art in the Christian life to *learn to be silent*. Under oppositions, rebukes, injuries, *still be silent*. It is better to say nothing, than to say it in an excited or angry manner, even if

the occasion should seem to justify a degree of anger. By remaining silent, the mind is enabled to collect itself, and to call upon God in secret aspirations of prayer. And thus you will speak to the honor of your holy profession, as well as to the good of those who have injured you, *when you speak from God.*

THE BENEVOLENT HOWARD'S EXPERIENCE.

Regarding children as creatures possessed of strong passions and desires, without reason and experience to control them, he thought that nature seemed to mark them out as the subjects of absolute authority; and that the first and fundamental principle to be inculcated upon them, was implicit and unlimited obedience. This cannot be effected by any process of reasoning before reason has its commencement, and therefore must be the result of coercion. The coercion he practised was calm and gentle; but, at the same time, steady and resolute. I shall give an instance of it, which, says Dr. Aiken, I had from himself. His child one day wanting something which he could not have, fell into a fit of crying which the nurse could not pacify. Mr. Howard took him from her, and laid him quietly in his lap, till fatigued with crying he became still. This process, a few times repeated, had such an effect, that the child, if crying ever so violently, was rendered quiet the instant his father took him. In a similar manner, without harsh words and threats, still less blows, he gained every other point which he thought necessary to gain. Notwithstanding this, he himself often feelingly lamented the loss of his wife's assistance in forming the early habits and correcting what was wrong in the temper of his son. He felt and acknowledged, as every sensible man must acknowledge, how much more capable is a prudent and tender mother of managing a young child, than the kindest father possibly can be. There is a somewhat of gentleness, of fondness, of *never slumbering* watchfulness, and, as it were, of *instinctive foresight*, in maternal solicitude, which no attention, however anxious, on the part of surviving relatives, near as they may be, can ever supply.

For Friends' Intelligencer.

THE MILITARY SYSTEM.

The military system is one that presses heavily upon the best interest of the country, physically, morally and religiously. This system, if it does not form the basis of our government, is looked to for its protection; hence the policy of drawing support and patronage for it from all the subjects of government; a proceeding which would be just and right, were it not that the system in itself is wrong.

The Society of Friends, from its earliest rise, has held war to be irreconcilable with Christianity, and have valiantly borne aloft their tes-

timony against it, through sacrifice and suffering. We were almost led to hope this righteous testimony might be still gaining ground, from reading in the 52d No. of the Intelligencer an address of the Representative Committee of Philadelphia Yearly Meeting, expressing a concern that Friends should be faithful and consistent with our profession, in declining to aid or countenance a military system. Our attention was particularly impressed with some of the closing remarks, viz.: "We, therefore, affectionately caution our members against the acceptance of any civil office which may involve them, either directly or indirectly, in the violation of our testimony against war."—This advice certainly is unexceptionable. It is evidently founded upon the principle, that a civil office, which in itself might be laudable and proper, would, if connected with the war system, be one which could not be consistently accepted by a Friend. Now, the question occurred, whether it would not be equally inconsistent for a Friend to confer the objectionable office upon another, as to accept it himself? In other words, whether a Friend is consistent in casting a vote for another to fill an office which he could not himself accept, on account of its connection with the military system?

The testimony of Friends on this subject is of such importance, that any obstruction to its spread in the community by inconsistency or compromise of principle on our part, is to be regretted, to avoid which, Friends have much need to stand aloof from politics.

It is believed the more we become the devoted subjects of Him who declared that "his kingdom was not of this world," the more we shall be disinclined for any active service in the operations of a government depending upon deadly weapons for its maintenance.

The testimony against war is worthy to be sustained at any sacrifice that may be necessary to its being exhibited in its Christian excellency and purity.

D. I.

Dutchess county, N. Y., 3d mo., 1859.

How pleasant, how delightful is a holy imagination? It instinctively refuses and throws away everything that can defile. It is a sort of inner sanctuary; or perhaps we may call it the bridal chamber of the soul, fitted up and adorned with every thing pure in earth and beautiful in heaven; and God himself is the bright light thereof.

It is not by the mere number of our words and actions, that we can most effectually serve the cause of God, and glorify his name. It is the temper in which they are done, rather than the mere multiplication of them, which gives them power. It was the remark of a good man, who had much experience as a minister of the gospel, that "*we mar the work of God by doing it in our own spirit.*"

For the Yearly and Second-day's Meeting in London. And to all the children of God in all places in the world. By and from G. F.

This for all the children of God everywhere, that are led by his Spirit, and do walk in his light, in which they have life and unity and fellowship with the Father and the Son, and one with another.

Keep all your meetings in the name of the Lord Jesus, that be gathered in his name, by his light, grace, truth, power and spirit. By which you will feel his blessed and refreshing presence among you and in you, to your comfort and God's glory.

And now all Friends, all your meetings, both Men's and Women's Monthly and Quarterly, and Yearly, &c., were set up by the power and spirit and wisdom of God. And in them you do know that you have felt both his power and spirit and wisdom, and blessed refreshing presence among you and in you, to his praise and glory, and your comfort; so that you have been a city set on a hill that cannot be hid.

And although many loose and unruly spirits have risen betimes to oppose you and them, both in print and otherwise; yet you have seen how they have come to naught; and the Lord hath blasted them, and brought their deeds to light, and made them manifest to be trees without fruit, and wells without water, and wandering stars from the firmament of God's power, and the raging waves of the sea, casting up their mire and dirt; and many of them are like the dog turned to his old vomit, and the sow that was washed turned again to the mire.

And this hath been the condition of many, God knoweth, and his people.

And therefore, all stand steadfast in Christ Jesus, your head; in whom you all are one, male and female, and know his government, and of the increase of his government and peace there shall be no end.

But there will be an end of the devil's, and of all them that be out of Christ, and do oppose it and him; whose judgment doth not linger, and their damnation doth not slumber. And therefore, in God and Christ's light, life, spirit, and power, live and walk, (that is over all, and the seed of it) in love, and innocency and simplicity, and in righteousness and holiness dwell, and in his power and Holy Ghost, in which God's kingdom doth stand.

All children of new and heavenly Jerusalem (that is from above, and is free, with all her holy spiritual children) to her keep your eyes.

And as for this spirit of rebellion and opposition that hath risen formerly and lately, it is out of the kingdom of God and heavenly Jerusalem; and is for judgment and condemnation, with all its books, words and works. And, therefore, Friends are to live and walk in the power and spirit of God, that is over it; and in the seed

that will bruise and break it to pieces: in which seed you have joy and peace with God, and power and authority to judge it. And your unity is in the power and spirit of God that doth judge it, and all God's witnesses in his tabernacle go out against it, and always have and will.

And let no man live to self, but to the Lord, as they will die in him; and seek the peace of the church of Christ, and the peace of all men in him, for blessed are the peace-makers; and dwell in the pure, peaceable, heavenly wisdom of God, that is gentle and easy to be entreated, that is full of mercy; all striving to be of one mind, heart, soul and judgment in Christ, having his mind and spirit dwelling in you; building up one another in the love of God, which doth edify the body of Christ, (his Church,) who is the holy head thereof. So glory to God through Christ, in this age and all other ages; who is the rock and foundation, and the Emanuel, God with us. Amen, over all, the beginning and the ending. In Him live and walk; in whom you have life eternal; in whom you will feel me, and I you.

All children of New Jerusalem that descends from above, (the holy city, which the Lord and the Lamb is the light of, and the temple,) in it they are born again of the spirit. So Jerusalem that is above is the mother of them that are born of the spirit; and so they that come, and are come, to heavenly Jerusalem, are those that receive Christ, (and he giveth them power to become the sons of God,) and are born again of the spirit. So Jerusalem is their mother, and such do come to heavenly Mount Zion, and the innumerable company of angels, and to the spirits of just men made perfect; and are come to the church of the living God, written in heaven, and have the name of God and the city of God written upon them.

So here is a new mother that bringeth forth a heavenly and spiritual generation. There is no schism, nor division, nor contention, nor strife, in heavenly Jerusalem, nor in the body of Christ, which is made up of living stones, a spiritual house.

And Christ is not divided; for in him there is peace. Christ saith, "in me you have peace." And he is from above, and not of this world; but in the world below, in the spirit of it, there is trouble. Therefore keep in Christ, and walk in him, Amen. G. F.

And Jerusalem was the mother of all the true Christians before the apostacy; and since, the outward Christians are broken into many sects, and they have gotten many mothers. But all they that are come out of the apostacy, by the power and spirit of Christ, Jerusalem that is above is their mother (and none below her), who doth nourish all her spiritual children. G. F.

London, the 4th of the Fourth month, 1691.

DEAR FRIENDS:—We being appointed by

dear George Fox and the Yearly Meeting, to consider of a method for the printing his books, papers, epistles, manuscripts, desire you will make search in your Quarterly and Monthly Meeting books, and among Friends, what books, papers, epistles, or manuscripts you have of his; and send up the titles and dates of them that are dated, and the first and last words or sentence of each book, paper or manuscript; that we may better distinguish one from another, of all books, papers, or manuscripts, written or printed.

So not doubting your care and diligence herein, with our dear loves, we rest your friends and brethren,

John Blaiklin,	John Whitehead,
George Whitehead,	Thomas Robbertson,
Thomas Dockraw,	Benjamin Autrobus,
William Mead,	Thomas Lower,
John Reuse,	Thomas Ellwood,
John Vaughton,	John Field,
	Stephen Crisp.

From the Atlantic Monthly.

DOUGHT WOMEN TO LEARN THE ALPHABET?

Paris smiled, for an hour or two, in the year 1801, when, amidst Napoleon's mighty projects for remodelling the religion and government of his empire, the ironical satirist, Sylvain Maréchal, thrust in his "Plan for a Law prohibiting the Alphabet to Women." Daring, keen, sarcastic, learned, the little tract retains to-day so much of its pungency, that we can hardly wonder at the honest simplicity of the author's friend and biographer, Madame Gacon Dufour, who declared that he must be partially insane, and proceeded to prove himself so by replying to him. His proposed statute consists of eighty-two clauses, and is fortified by a "whereas" of a hundred and thirteen weighty reasons. He exhausts the range of history to show the frightful results which have followed this taste of the fruit of the tree of knowledge; quotes the *Encyclopédie*, to prove that the woman who knows the alphabet has already lost a portion of her innocence; cites the opinion of Moleire, that any female who has unhappily learned anything in this line should affect ignorance, when possible; asserts that knowledge rarely makes men attractive, and females never; opines that women have no occasion to peruse Ovid's "Art of Love," since they know it all in advance; remarks that three-quarters of female authors are no better than they should be; maintains that Madame Guion would have been far more useful, had she been merely pretty and an ignoramus, such as Nature made her,—that Ruth and Naomi could not read, and Boaz probably would never have married into the family, had they possessed that accomplishment,—that the Spartan women did not know the alphabet, nor the Amazons, nor Penelope, nor Andromache, nor Lucretia, nor

Joan of Arc, nor Petrarch's Laura, nor the daughters of Charlemagne, nor the three hundred and sixty-five wives of Mohammed;—but that Sappho and Madame de Maintenon could read altogether too well, while the case of Saint Brigitta, who brought forth twelve children and twelve books, was clearly exceptional, and afforded no safe precedent.

We take it, that the brilliant Frenchman has touched the root of the matter. Ought women to learn the alphabet? There the whole question lies. Concede this little fulcrum, and Archimedeia will move the world before she has done with it; it becomes merely a question of time. Resistance must be made here or nowhere. *Obsta principis.* Woman must be a subject or an equal; there is no middle ground. What if the Chinese proverb should turn out to be, after all, the summit of wisdom,—“For men, to cultivate virtue is knowledge; for women, to renounce knowledge is virtue?”

No doubt, the progress of events is slow, like the working of the laws of gravitation generally. Certainly, there has been but little change in the legal position of woman since China was in its prime, until within the last dozen years. Lawyers admit that the fundamental theory of English and Oriental law is the same on this point: Man and wife are one, and that one is the husband. It is the oldest of legal traditions. When Blackstone declares that “the very being and existence of the woman is suspended during the marriage,” and American Kent echoes that her legal existence and authority are in a manner lost,—when Petersdorff asserts that “the husband has the right of imposing such corporeal restraints as he may deem necessary,” and Bacon that “the husband hath, by law, power and dominion over his wife, and may keep her by force within the bounds of duty, and may beat her, but not in a violent or cruel manner,” when Mr. Justice Coleridge rules that the husband, in certain cases, “has a right to confine his wife in his own dwelling-house and restrain her from liberty for an indefinite time,” and Baron Alderson sums it all up tersely, “The wife is only the *servant* of her husband,”—these high authorities simply reaffirm the dogma of the *Gentoo* code, four thousand year old and more:—“A man, both day and night, must keep his wife so much in subjection that she by no means be mistress of her own actions. If the wife have her own free will, notwithstanding she be of a superior caste, she will behave amiss.”

Yet behind these unchanging institutions a pressure has been for centuries becoming concentrated, which, now that it has begun to act, is threatening to overthrow them all. It has not yet operated very visibly in the old world, where (even in England) the majority of women have not yet mastered the alphabet, and can not sign their own names in the marriage-register. But

in this country, the vast changes of the last twelve years are already a matter of history. No trumpet has been sounded, no earthquake felt, while State after State has ushered into legal existence one half of the population within its borders. Every Free State in the American Union, except, perhaps Illinois and New Jersey, has conceded to married women, in some form, the separate control of property. Maine, Massachusetts, Connecticut, and Pennsylvania have gone farther, and given them the control of their own earnings,—given it wholly and directly, that is,—while New York and other States have given it partially or indirectly. Legislative committees in Ohio and Wisconsin have recommended, in printed reports, the extension of the right of suffrage to women; Kentucky (like Canada) has actually extended it, in certain educational matters, and a Massachusetts legislative committee has suggested the same thing; while the Kansas Constitutional Convention came within a dozen votes of extending it without reserve, and expunging the word *male* from the Constitution. Surely, here and now, might poor M. Maréchal exclaim, The bitter fruits of the original seed appear, and the sad question recurs, whether women ought ever to have tasted of the alphabet.

Mr. Everett, perhaps without due caution, advocated, last summer, the affirmative of this question. With his accustomed eloquence, he urged on the attention of Suleiman Bey the fact of the equal participation of the sexes in the public-school system of Boston, while omitting to explain to him that the equality is of very recent standing. No doubt, the eminent Oriental would have been pleased to hear that this public administration of the alphabet to females, on any terms, is an institution but little more than a half-century old in the city of Boston. It is well established by the early deeds and documents that a large proportion of Puritan women could not write their own names; and in Boston especially, for a hundred and fifty years, the public schools included boys only. In the year 1789, however, the notable discovery was made, that the average attendance of pupils from April to October was only one half of that reported for the remainder of the year. This was an obvious waste of money and accommodations, and it was therefore proposed that female pupils should be annually introduced during this intermediate period. Accordingly, school-girls, like other flowers, blossomed in summer only; and this state of things lasted, with but slight modification, for some forty years, according to the School-Superintendent's Third Report. It was not till 1828 that all distinctions were abolished in the Boston Common Schools; in the High Schools lingering far later, sole vestige of the "good old times," before a mistaken economy overthrew the wholesome doctrine of M. Sylvain Maréchal, and let loose the alphabet among women. * * *

It has been seriously asserted that during the last half-century more books have been written by women and about women than during all the previous uncounted ages. It may be true; although when we think of the innumerable volumes of *Mémoires* written by Frenchwomen of the seventeenth and eighteenth centuries,—each one justifying the existence of her own ten volumes by the remark, that all her cotemporaries were writing as many,—we have our doubts. As to the increased multitude of general treatises on the female sex, however,—its education, life, health, diseases, charms, dress, deeds, sphere, rights, wrongs, work, wages, encroachments, and idiosyncrasies generally,—there can be no doubt whatever, and the poorest of these books recognizes a condition of public sentiment which no other age ever dreamed of. * * * *

Ancient or modern, nothing in any of these discussions is so valuable as the fact of the discussion itself. There is no discussion where there is no wrong. Nothing so indicates wrong as this morbid self-inspection. The complaints are a perpetual protest, the defences a perpetual confession. It is too late to ignore the question, and once opened, it can be settled only on absolute and permanent principles. There is a wrong, but where? Does woman already know too much or too little? Was she created for man's subject, or his equal? Shall she have the alphabet, or not?

Ancient mythology, which undertook to explain everything, easily accounted for the social and political disabilities of woman. Goquet quotes the story from St. Augustine, who got it from Varro. Cecrops, building Athens, saw starting from the earth an olive-plant and a fountain, side by side. The Delphic oracle said, that this indicated a strife between Minerva and Neptune for the honor of giving a name to the city, and that the people must decide between them. Cecrops thereupon assembled the men, and the women also, who then had a right to vote; and the result was that Minerva carried the election by a glorious majority of one. Then Attica was overflowed and laid waste; of course the citizens attributed the calamity to Neptune, and resolved to punish the women. It was therefore determined that in future they should not vote, nor should any child bear the name of its mother.

Thus easily did mythology explain all troublesome inconsistencies. But it is much that it should even have recognized them, at so early an epoch, as needing explanation. When we ask for a less symbolical elucidation, it lies within our reach. At least, it is not hard to take the first steps into the mystery. There are, to be sure, some flowers of rhetoric in the way. The obstacle to the participation of woman in the alphabet, or in any other privilege, has been thought by some to be the fear of impairing her

delicacy, or of destroying her domesticity, or of confounding the distinction between the sexes. We think otherwise. These have been plausible excuses; they have even been genuine, though minor anxieties. But the whole thing, we take it, had always one simple, intelligible basis,—sheer contempt for the supposed intellectual inferiority of women. She was not to be taught, because she was not worth teaching. The learned Acidalius, aforesaid, was in the majority. According to Aristotle and the Peripatetics, woman was *animal occasionatum*, as if a sort of monster and accidental production. Mediæval councils, charitably asserting her claims to the rank of humanity, still pronounced her unfit for instruction. In the Hindoo dramas, she did not even speak the same language with her master, but used the dialect of slaves. When, in the sixteenth century, Francois de Saintonges wished to establish a girl's school in France, she was hooted in the streets, and her father called together four doctors learned in the law, to decide whether she was not possessed by demons, to think of educating women,—*pour s'assurer qu'instruire des femmes n'était pas un œuvre du démon*.

It was the same with political rights. The foundation of the Salic Law was not any sentimental anxiety to guard female delicacy and domesticity; it was, as stated by Froissart, a blunt, hearty contempt: "The kingdom of France being too noble to be ruled by a woman." And the same principle was reaffirmed for our own institutions, in rather softened language, by Theophilus Parsons, in his famous defence of the rights of Massachusetts *men* (the "Essex Result," in 1778): "Women, what age soever they are of, are not considered as having a sufficient acquired discretion [to exercise the franchise]."

In harmony with this are the various maxims and *bon mots* of eminent men, in respect to women. Niebuhr thought he should not have educated a girl well,—he should have her know too much. Lessing said, "The woman who thinks is like the man who puts on rouge, ridiculous." Voltaire said, "Ideas are like beards; women and young men have none." And witty Dr. Maginn carries to its extreme the atrocity: "We like to hear a few words of sense from a woman, as we do from a parrot, because they are so unexpected." Yet how can we wonder at these opinions, when the saints have been severer than the sages? since the pious Fénelon taught that true virgin delicacy was almost as incompatible with learning as with vice,—and Dr. Channing complained, in his "Essay on Exclusion and Denunciation," of "women forgetting the tenderness of their sex" and arguing on theology.

Now this impression of feminine inferiority may be right or wrong but it obviously does a good deal towards explaining the facts it takes for granted. If contempt does not originally

cause failure, it perpetuates it. Systematically discourage any individual or class, from birth to death, and they learn, in nine cases out of ten, to acquiesce in their degradation, if not to claim it as a crown of glory. If the Abbé Choisi praised the Duchess de Fontanges for being "beautiful as an angel and silly as a goose," it was natural that all the young ladies of the court should resolve to make up in folly what they wanted in charms. All generations of women having been bred under the shadow of intellectual contempt, they have of course done much to justify it. They have often used only for frivolous purposes even the poor opportunities allowed them. * * * Their use of science has been like that of Mlle. de Launay, who computed the decline in her lover's affection by his abbreviation of their evening walk in the public square, preferring to cross it rather than take the circuit,—"From which I inferred," she says, "that his passion had diminished in the ratio between the diagonal of a rectangular parallelogram and the sum of two adjacent sides." And their conception, even of Art, has been too often on the scale of Properzia de Rossi, who carved sixty-five heads on a walnut, the smallest of all recorded symbols of woman's sphere.

All this might perhaps be overcome, if the social prejudice which discourages woman would only reward proportionately those who surmount the discouragement. The more obstacles the more glory, if society would only pay in proportion to the labor; but it does not. Women, being denied not merely the antecedent training which prepares for great deeds, but the subsequent praise and compensation which follow them, have been weakened in both directions. The career of eminent men ordinarily begins with colleges and the memories of Miltiades, and ends with fortune and fame; woman begins under discouragement, and ends beneath the same. Single, she works with half-preparation and half-pay; married, she puts name and wages into the keeping of her husband, shrinks into John Smith's "lady" during life, and John Smith's "relict" on her tombstone; and still the world wonders that her deeds, like her opportunities, are inferior.

Every female common-school teacher in the United States finds the enjoyment of her two hundred dollars a year to be secretly embittered by the knowledge that the young college-stripling in the next school-room is paid a thousand dollars for work no harder or more responsible than her own,—and that, too, after the whole pathway of education has been obstructed for her and smoothed for him. These may be gross and carnal considerations; but Faith asks her daily bread, and Fancy must be *fed*. We deny woman her fair share of training, of encouragement, of remuneration, and then talk fine nonsense about her instincts and her intuitions,—say sentimentally, with the Oriental proverbial-

ist, "Every book of knowledge is implanted by nature in the heart of woman," and make the compliment a substitute for the alphabet.

(To be continued.)

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FOURTH MONTH 16, 1859.

History of the Institution of the Sabbath day—its uses and abuses, with notices of the Puritans, Quakers, &c. By WILLIAM LOGAN FISHER. pp. 248. T. B. Pugh, No. 615 Chestnut St.

We have received from the publisher a copy of this work, which exhibits much historical research, and though we are not prepared to adopt all the conclusions of the author, we think it worthy an attentive perusal. When we see the efforts which are making to establish the first day of the week as a *holy day*, and to cast those out of the pale of Christian fellowship who do not so regard it, there appears a necessity to hold up the testimony, and to give the reasons for conscientious dissent.

"As to consecrated days and times, we boldly testify against them as beggarly and Jewish," said Wm. Penn; and Robert Barclay, in his Apology, holds this language: "We, not seeing any ground in Scripture for it, cannot be so superstitious as to believe that either the Jewish Sabbath now continues, or that the first day of the week is the anti-type thereof, or the true Christian Sabbath." And again, says the same writer, "We know no moral obligation by the fourth commandment or elsewhere, to keep the first day of the week more than any others, or as having any holiness inherent in it." When we reflect on the benefits which would result from regarding the first day of the week as a *civil institution*, affording to all an opportunity of rest from labor, or of innocent relaxation, we know not that the assertion of the writer is too sweeping, that "those only who reject its ecclesiastical character are prepared to appreciate it as a civil institution."

The laboring classes, who need one day in seven for rest and relaxation, fail to derive the full benefit of the institution because of the sanctity and gloom which a mistaken view of its purpose has thrown around it.

Any one who has observed the crowds that assemble on First-days in our public squares and similar places accessible by walking, will be con-

vinced that daily toil from morn till eve for six successive days does not extinguish in the heart the love of green fields, of trees and falling waters. Might not this taste be taken advantage of, and more public provision be made by which the laboring man and his family should enjoy the beauties of nature on the only day which stern necessity allows them?

Were the efforts of the wise and good employed in this direction, it would aid the cause of good morals, and therefore of religion, more than all the zeal of sabbatarians.

The work contains historical notices of the Puritans and Quakers, contrasting the practice of the two sects, growing out of the views which each entertained upon this question, and this part of the volume is peculiarly instructive and interesting.

We propose making some extracts from the work.

MARRIED, according to the order of Friends, on Fifth day the 24th of 3d month last, at the house of her father, William Satterthwaite, Jr., HENRY W. STACKHOUSE to ANN SATTERTHWAITE, both of Bucks County, Pa.

—, According to the order of Friends, on Fifth day the 14th of 10th month last, at the house of her grandfather, Samuel Comfort, WILLIAM SATTERTHWAITE, to MARTHA C. WRIGHT, both of Bucks County, Penn'a.

—, On the 17th ult., at the residence of her father, Amos Jones, in Upper Makefield, Bucks County, Pa., by Friends' ceremony, WILLIAM G. COX to SARAH JONES.

DIED, Near Petersburg, York Springs, Adams Co., Pa., on the 1st of 4th mo., of cartarrh fever, EDITH, wife of Nathan Smith, in the 40th year of her age. She was an elder of Monallen Monthly Meeting for about two years previous to her death, which station she filled to the satisfaction of her friends. She was much beloved by all who knew her, many of whom will long mourn her departure.

For Friends' Intelligencer.

HISTORICAL SKETCHES AND REFLECTIONS.

BY S. M. JANNEY.

No. 4.

The ark rested upon the mountains of Arrarat, and after the waters had assuaged, Noah with his family went forth to cultivate and replenish the earth, to plant vineyards, to build cities, and to lay the foundation of empires. To them might be applied, as to our first parents, the language of the poet:

"The world was all before them where to choose
Their place of rest, and Providence their guide."

It appears to have been the design of Infinite

Wisdom in placing man upon the earth, that he should in successive generations spread over its surface, cultivate the soil, and govern the animal kingdom. We are informed that after the creation of the first human pair, God blessed them and said unto them, "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth."

The natural resources and varied scenery of the globe are wonderfully adapted to supply the wants of man, to develop his intellectual faculties, and to furnish him with abundant evidences of wisdom of design on the part of Him who created and who sustains the universe. In order that this natural adaptation should have its full effect upon mankind, it was necessary that they should spread by migration, and thus being placed in different climates they would become dependent on each other for the comforts and conveniences of life.

There is, however, a social instinct implanted in the hearts of the whole human family, which leads them to seek society, and often induces them to congregate in masses. This feeling, when properly regulated, conduces to intellectual progress and enjoyment; but when it leads to an extremely dense population, and to the excessive growth of over-crowded cities, the consequences are often disastrous.

"Although true worth and virtue, in the mild
And genial soil of cultivated life
Thrive most, and may perhaps thrive only there;
Yet not in cities oft. In proud, and gay,
And gain devoted cities; thither flow,
As to a common and most noisome sewer,
The dregs and feculence of every land.
In cities, foul example on most minds
Begets its likeness. Rank abundance breeds,
In gross and pampered cities, sloth and lust,
And wantonness and gluttonous excess."

We may reasonably conclude that the descendants of Noah lived for many years in peace, under his patriarchal government; but about a century after the flood, they conceived the ambitious design to "build a city and tower whose top should reach to heaven," and the motive they avowed was, "to make themselves a name, lest they should be scattered abroad upon the face of the whole earth."

This presumptuous enterprise was frustrated by the confusion of tongues, providentially brought to pass, in order that they might be divided into nations, and by migrating in search for homes, fulfil the original design of their Creator.

This division, we are informed, took place in the time of Peleg, the fifth in descent from Noah, and the birth of Peleg was 101 years after the flood.*

Noah had three sons: from Japheth the eldest

proceeded the Germans, Gauls, Tartars, Greeks, Romans, and Muscovites. From Shem descended the Persians, Assyrians, Hebrews, Edomites and Arabians. And Ham was the progenitor of the Babylonians, Egyptians, Canaanites and Ethiopians. Other nations undoubtedly proceeded from these, both in the Eastern and Western hemispheres, but their descent cannot in all cases be traced with certainty.

That the eastern part of Asia was the cradle of the human race, is proved by the concurrent testimony of tradition and of the earliest records, both on monuments and in history.

Notwithstanding the great variety now exhibited in stature, color and features, among different nations, it is maintained by the most eminent philosophers, that there is only one human species, which accords with the Mosaic account, and with the declaration of the apostle Paul, that "God made of one blood all nations to dwell on the face of the earth."

Man is not the only creature exhibiting a great variety in form, size and color; for we find fully as great a diversity in other animals, which we know is the result of climate, food and treatment. It is remarked by the great geographer, Malte Brun, that "every person knows that a simple mode of life, abundance of nutritious food, and a salubrious atmosphere, give to all organic beings large and graceful forms. The example of the Laplanders and Hungarians, whose language indicates their common origin, and who differ extremely in stature and in physiognomy, sufficiently proves that the beauty of the same race varies with the climate and the qualities of the country." The same writer observes that "variety of color seems equally to depend upon external circumstances. In the same nation we often observe individuals of extremely different complexions. While the Moorish ladies, shut up in their houses, and scarcely ever exposed to the sun, have complexions of dazzling whiteness, the women of the lower ranks, even in their youth, acquire a color approaching to that of soot. The Abyssinian mountaineers are as fair as the Spaniards or the Neapolitans, whilst the inhabitants of the plains are almost black."

The European race, usually called the Caucasian, is undoubtedly the best developed and most beautiful in form, as well as the most advanced in civilization. And it is remarkable that in the countries bordering on the Caucasian mountains, the very region where the human species originated, a people now live who in form and feature are considered models of beauty. Hence it has been concluded, that in those countries, where the inhabitants are dwarfed in size, or deformed in their features, the deterioration has been produced by a scarcity of food, great hardships, or long continued oppression.

Hugh Miller, in his autobiography, mentions a class of people in Scotland, who until the year

* Genesis x. 25; xi. 10, 18.

1799, were slaves in the coal pits near Edinburgh, and who, after their emancipation, still bore the marks of degradation in their features. "The collier women of this village," he writes, "poor overtoiled creatures, who carried up all the coal from under ground, on their backs, by a long turnpike stair inserted in one of the shafts, bore more of the marks of serfdom still about them than the men. How these poor women did labor, and how thoroughly, even at this time were they characterized by the slave nature! They were marked by a peculiar type of mouth, from which I learned to distinguish them from all the other females of the country. It was wide, open, thick-lipped, projecting equally above and below, and exactly resembled that which we find in the prints of savages, in their lowest and most degraded state.

The same author, in his Testimony of the Rocks, quotes from an Irish author an account of the degradation produced by extreme suffering, on a portion of the Irish people, who were driven from their homes after a rebellion. The descendants of these exiles, he says, are now distinguished physically by great degradation. They are remarkable for open, projecting mouths, with prominent teeth, and exposed gums, and their advancing cheek bones and depressed noses bear barbarism on their very front. In Sligo, and northern Mayo, the consequences of two centuries of degradation and hardships exhibit themselves in the whole physical condition of the people, affecting not only the features, but the frame. Five feet two inches on an average, pot bellied, bow-legged, abortively featured, their clothing a wisp of rags; these spectres of a people that were once well grown, able-bodied and comely, stalk abroad into the daylight of civilization, the annual apparition of Irish ugliness, and Irish want.

With such testimonies as these, and many more that might be adduced, there can be no difficulty in accounting for the most striking difference of form, feature and color, in the human species, without resorting to the hypothesis, lately advanced in this country, which, discrediting the Mosaic account, assumes that the various types of mankind have sprung from different stocks originally created distinct.

One more testimony in favor of the unity of the human species I will introduce from the Cosmos of Humboldt, an author who stands pre-eminent among men of science. The different races of mankind, he says, "are forms of one sole species." "While we maintain the unity of the human species, we at the same time repel the depressing assumption of superior and inferior races of men. There are nations more susceptible of cultivation, more highly civilized, more ennobled by mental cultivation than others, but none in themselves nobler than others.

"All are in like degree designed for freedom,

which, in the ruder conditions of society, belongs only to the individual; but which in social states, enjoying political institutions, appertains as a right to the whole body of the community.

"If we would indicate an idea which throughout the whole course of history has ever more and more widely extended its empire, or which more than any other testifies to the much contested and still more decidedly misunderstood perfectibility of the whole human race, it is that of establishing our common humanity, of striving to remove the barriers which prejudice and limited views of every kind have erected among men, and to treat all mankind, without reference to religion, nation or color, as one fraternity, one great community, fitted for the attainment of one object, the unrestrained development of the physical powers." To this noble testimony I would add, that not only the physical but the intellectual powers, and still more the moral faculties, should be developed and brought under the government of divine grace, in order that man may attain to that dignity and happiness which were designed for him by our beneficent Creator.

From the Boston Courier, 18th.

THE STUDY OF NATURE.

LECTURE BY PROF. AGASSIZ.

Last evening another of the series of Educational Meetings was held in the Representatives' Hall, at the State House. The subject of discussion was, "training of the young, from their earliest years, to observe and study the works of God in Nature, as among the best means of disciplining the intellectual faculties and enriching them with knowledge, and also of exalting the heart toward the Creator." Professor Agassiz said:

Ladies and Gentlemen,—I have been invited to address you this evening, upon the subject of an Early Study of Nature, as a means of developing the faculties of the young, and of leading them to a knowledge of the Creator. I wish to awaken in you the conviction that the knowledge of nature in our days is at the very foundation of the prosperity of States; that the study of the phenomena of nature are among the most potent means of developing the human faculties; and that on these accounts it is highly important that that branch of education should be introduced in our schools as soon as practicable. To satisfy you how important the study of nature is to the community at large, I need only allude to the manner in which, in modern times, man has learned to control the forces of nature and to work up the materials which our earth produces. The evidence of the importance of that knowledge for the welfare of man is everywhere open before us; and that there is hardly any training better qualified to develop the highest faculties of man, can I allude to a better evidence than to

that venerable old man, Humboldt, who is the embodiment of the most extensive human knowledge in our days, and who has acquired that position, and who has become an object of reverence throughout the world, merely by his devotion to the study of nature? If that be true, then, that a knowledge of nature is so important for the welfare of States, and can train men to such a high position among men by the development of their best faculties, how desirable that such a study should form a part of all education. I believe that the introduction of the study of natural history as a branch of the most elementary education is what can be added to our already admirable system. The only difficulty is to find teachers equal to the task, and the task is no small one. For, in my estimation, the elementary instruction is the most difficult of all. It is much easier to deliver a lecture to a class of advanced students than to take up the young and teach them the elements. And I believe it is still a mistaken view with many that a teacher is always sufficiently prepared to impart the first elementary instruction to those intrusted to his care. I think nothing can be further from the truth, and that, intrusting the instruction of the young in their first beginnings to incapable teachers, we lose frequently the opportunity of unfolding the best minds to the highest capacities, by not attending at once to their wants. A teacher should always be far in advance of those he teaches, and there is nothing more painful than to be obliged to repress those embarrassing questions which the pupils may make, and which may be beyond your reach. A teacher who crams the day before that which he teaches the next day is never up to his task. He must be capable of facing his class with a consciousness that he is fully competent to instruct in that which is the task of to-day, and to answer any question that may be asked about that which is before him. Not only that, but he should feel capable of fostering these questions, of suggesting them, of rendering his whole class so inquisitive, so desirous of being taught, that there should be no limit to the amount of accessory information which he can give beside the repetition of the task assigned for to-day. And it is only the teacher who is far advanced beyond his class who can do that. He who is only equal to his task is not to be entrusted with such an important trust. He must be able to instruct so that the information which he gives at the time may become connected with that which the pupil is to learn afterward; and so I say that the teachers of the elementary school should be selected from among the ablest. They should be the best teachers. They should be capable of rendering the study attractive, interesting, and so pleasant, indeed, that the hour for the school should be the hour expected with anxiety by the scholar, instead of the hour dreaded as bringing something imposed by duty, and

not desirable in itself. This is particularly the case with reference to the study of natural history. The teacher who would undertake successfully to teach the elements of that science, must be so far advanced that he knows how to select those topics which are particularly instructive, and best adapted to awaken the interest, to sustain it, and to lead forward to the understanding of more difficult questions. But it is not only in the study of natural history that it is desirable to have good teachers. I say that even to teach the A, B, C, or how to read and write, a teacher should know a great deal. And I can see that it requires that inexhaustible thirst for knowledge which is imparted to human nature to have children sustain their interests in study when the elements are imparted to them in the manner in which they are imparted. Can you conceive anything more dry and less attractive than the learning of the twenty-four signs which are called letters, and of combining of them into syllables and then into words—and all in the most mechanical and hum-drum-way, as if there was no sense in it? Yet there is a deep sense in it, and there is in every series of letters materials for the most attractive and the most instructive information, if it was in the heads of the teachers. Let them show how men have learned to write their thoughts in words; how, after writing was invented, in what way it was used in the beginning, how it has been shortened into the abbreviations made use of to write words as they fall from the speaker's lips, and which are read with as great certainty as if the writer had them before him already written, and had only to copy them; and then the children will be eager to learn them, and be ready to avail themselves of the advantages which they possess. But I say that in order to create that interest in them they ought not merely to be taught mechanically that such a figure is A, and that another is B, and another is D, and so on, but they ought to be shown how men came to think of writing; they ought to be shown that writing, or the letters, are only symbols to express thoughts, and that the earliest and simplest ways of recording those thoughts was to represent the object to the eye. Let a class of children be before their teacher, and let the teacher ask them how they would convey to others what they have in their minds. Let him ask how they would convey an idea of what they had seen during the day. They go along the street, they have seen houses, and trees, and wagons, men, women, and children; and now let them, the very first day that they go into school and sit on the benches, attempt to represent what they have seen. Let them all be called upon to make figures of what they have seen. They have seen trees, and let them represent a tree, and while they make that attempt, let the teacher tell them what different kinds of trees there are, and

the difference which exists between trees; let him explain that there is a variety of trees, and let him represent the elm, for instance, or the pine, for the elm has a characteristic branch so peculiar that it can never be mistaken for a pine, and then again, the maple will be represented in a way entirely different from either the pine or the elm, arising from the very nature of the tree. On another day, let some implement of the household be brought forward and its parts analyzed and represented in the same manner, and when they have been drawn accurately and minutely, and copied on the slate, let them be represented, as it were, in short-hand, by a figure which will come in the simplest outline nearest the object it was meant to represent. And in course of time, the pupils will have collected thousands of different images representing things with which they have become acquainted, all of which will be familiar to them; and being called upon to represent one of those objects, they will readily make signs therefor; and as they advance in that way it will be found that the signs have become so numerous that it is trying to have so many things recorded; and then will be the time to show the children that this can be done in a more expeditious way—that we need not, in order to record all the things with which we are familiar, to have as many signs as there are different things; but that everything has a name, and having received a name, instead of recording the thing itself, we may record the name. We may record the sound of which we express the thing, and to record the sound we may agree to let one of these signs which we use for elm represent a part of the sound of elm—the E; we may use one of the signs by which we represented the maple or a part of the sound of maple—the M; we may use one of the signs for representing the pine to signify a part of the sound of the word pine—the P; and then we can combine these signs so as to represent the sounds with which these objects are designated. That is the way in which the letters were invented. The letters we use now may be traced back to Phœnicia; they are in imitation of the hieroglyphics of Egypt, and if the teachers only knew them they would know at once that these three letters which we read b-a-g are only a representation of signs made in the manner in which these signs were made by the Phœnicians nearly thirty-five hundred years ago. They were borrowed by the Phœnician merchants from the Priests of Egypt, and then carried in their business transactions all over the eastern world, and came down through the Greeks in our alphabet. Would not such things interest a child? Would they not very soon learn their A, B, C, and while learning it, learn a great deal more which would be useful in their lives afterward? And what may be done for the A, B, C, ought to be done in every branch of study! It ought to be done in the

study of astronomy, it ought to be done in the study of geography, it ought to be in the study of natural history. A mistake in our elementary education is that we teach everything in the same way. We resort to books, as if everything was to be learned from books, and from books alone. I will speak from personal experience. I have been a teacher since 15 years of age, and I am a teacher now, and I hope I shall be all my life. I do love to teach, and there is nothing so pleasant as to be placed in a position to develop the faculties of my fellow-beings who, in their early age, are intrusted to my care; and I am satisfied that there are branches of knowledge that are better taught without books than with books, and there are some cases where it is so obvious that I wonder why it is always to books that teachers resort when they would teach some new branch in their school. When we teach music we do not learn it by heart or commit it to memory, but we take an instrument and learn to play it. When we study natural history, instead of books let us take specimens, stones, minerals and crystals. When we would study plants let us go to plants themselves, but not to books describing them. When we would study animals let us have animals before us, and not go to books in which they are described. In geography let us not resort to books, but let us take a class and go out into the field, and point out the hills, valleys and rivers, and show them what are accumulations of water and expanses of land; and then, having shown them that, let us bring representations of what they are to learn, that they may compare them with what they know, and the maps will have a meaning to them. Then you can go on with the books, and they will understand what these things mean, and will know what is North and East and South, and will not merely read the letters N. E. S. W. on a square piece of paper, thinking that England and the United States are about as large as the paper they learn from. When I was in the College of Neufchatel, I desired to introduce such a method of teaching geography. I was told it could not be done, and my request to be allowed to instruct the youngest children in the Institution was refused. I resorted to another means, and took my own children—my oldest, a boy of six years, and my girls, 4½ and 2½ years old, and invited the children of my neighbors. Some came upon the arms of their mothers; others could already walk without assistance. These children, the oldest only six years old, I took upon a hill above the city Neufchatel, and there showed them the magnificent peaks of the Alps, and told them the names of those mountains, and of the beautiful lakes opposite. I then showed them the same things on a raised map, and they immediately recognized the localities, and were soon able to do it on an ordinary map. From that day geography was no longer a dry study, but a desir-

able part of their education. You may do the same in astronomy. You may use the lamp in the room to show them how a body illuminated may cast its light on others, and how the side opposite is in darkness. Let the teacher turn about in front of the light, and he will show that light is shed on any part of his body as he presents it, and in that way he can teach a child of four years the relative position of the earth and sun. You can go further, and show the complicated motion of the moon, simply by showing them that while you turn around yourself, a piece of paper which you hold may also turn around you, always presenting the same face to you, while you radiate about the central light which represents the sun; and in that way the whole movement of the solar system may be explained in a pleasant manner to the youngest child.

(To be continued.)

QUIETUDE.

"If He giveth quiet, who shall make trouble?" Job xxxvi. 29.

QUIET from God! It cometh not to still
The vast and high aspirings of the soul;
The deep emotions which the spirit fill—
And speed its purpose onward to the goal;
It dims not youth's bright eye,
Bends not joy's lofty brow;
No guiltless ecstasy
Need in its presence bow.

It comes not in a sullen form, to place
Life's greatest good in an inglorious rest,
Through a dull, beaten track its way to trace,
And to lethargic slumber lull the breast:
Action may be its sphere,
Mountain paths—boundless fields,
O'er billows, its career:
This is the power it yields.

To sojourn in the world, and yet apart—
To dwell with God, yet still with man to feel;
To bear about forever in the heart
The gladness which His Spirit doth reveal;
Not to deem evil gone
From every earthly scene;
But see the storm come on,
And feel His shield between.

It giveth not strength to human kind,
To leave all suffering powerless at its feet,
But keeps, within the temple of the mind,
A golden altar and a mercy-seat;
A spiritual ark,
Bearing the peace of God,
Above the waters dark,
And o'er the desert's sod.

How beautiful, within our souls, to keep
This treasure the All-Merciful hath given;
To feel when we awake, and when we sleep,
Its incense round us, like a breeze from heaven!
Quiet at hearth and home,
Where the heart's joys begin—
Quiet where'er we roam,
Quiet around, within.

Who shall make trouble?—Not the evil minds
Which, like a shadow, o'er creation lower,
The spirit, peace hath so attuned, finds
There, feelings that may own the Calmer's power;

What may she not confer,
E'en where she must condemn?
They take not peace from her,
She may speak peace to them.

What shall make trouble? Not an adverse fate,
Not chilly poverty, nor worldly care:
They who are tending to a better state,
Want but that peace, to make them feel they are.
Care, o'er life's little day,
The tempest cloud may roll;
Peace, o'er its eve, will play
The moonlight of the soul.

Who shall make trouble?—Not the holy thought
Of the departed—that will be a part
Of those undying things which peace hath wrought
Into a world of beauty in the heart:
Not the forms pass'd away,
Which time's strong current bore,
The dark stream might not stay,
The ocean will restore.

Selected.

CHEER EACH OTHER.

Yes, cheer one another along,
In paths which ye ought to pursue—
A word to dishearten is wrong
To those who are striving to do.
Speak cheeringly unto the sad,
The wounded in heart, and the poor,
A word of affection makes glad,
And helpeth the wrong to endure,
Deal gently with others that err—
'Tis mercy that smeth the lost—
And all that thy love may confer
Can never God's bounty exhaust.
Oh, cheer one another along
And joy and affection impart—
Unkindness of spirit is wrong,
But bless'd are the cheerful of heart.

TRIALS OF RICH MEN'S SONS.

The rich man's son is often envied by those who know not the peculiar trials which he is called upon to endure. He alone can tell them who has felt the falseness of the position which he occupies. Though only an heir expectant, he is called upon to act as if he had actually come into possession. He thereby suffers the inconveniences of wealth without its advantages.

He commences business by the side of one who is not *blessed* with a rich father. Often he brings with him a far greater amount of business talent, knowledge and energy than his competitor. The latter can afford to be frugal, and live in a quiet corner, devoting all his energies to his business or profession, having few or no social friends making demands on his time. If he is successful, and acquires property rapidly, no one knows it only so far as he chooses to let it be known, until he has accumulated such an amount as to render secrecy no longer desirable.

But the rich man's son fares differently. His mode of living is just that of his father, or else he is called mean. Thus he feels impelled to do something toward maintaining the family dignity.

He has a numerous circle of friends to entertain. Because he is thoroughly respectable, his society is much courted. He is ambitious, and many of those hours which he is anxious to devote to business and mental improvements he feels called upon to spend in formal visiting, or else give offence, which both his kind disposition and education forbid him to do. He is a mark for every soliciting agent, and is expected to do something worthy of himself and his position. In vain he speaks the truth, and calls himself poor; this is seldom believed, but interpreted as an evasion. Give he must. He is constantly told, "If I were as rich as you, I would do so and so." He sees that his profits and expenses are disproportionate, and that any adverse change in business would prove his ruin, because he lays little or nothing by for reverses. In secret he grieves over his affairs, and wishes they were different, but how to improve them he knows not.

Thus he lives on this life of torture for years, constantly hoping to extricate himself from the difficulties which environ his steps, but every plunge only sinks him still deeper. Not unfrequently the property which, in the course of events, he felt sure would fall into his hands, owing to some endorsements or unfortunate speculation of his parent, is swept away, and his bright expectations are in a moment blighted. His family increases, and with it his expenses. To retrench is humiliating, to go forward is bankruptcy. His politeness forbids him to intrude his sorrows upon others, and to his friends he smiles as cheerfully as if unoppressed by anxieties. Thus he lives from day to day, striving with manly courage to bear up under the growing pressure, till suddenly he is hopelessly bankrupt. Instead now of meeting with a generous sympathy, he receives the cold shoulder, and his acquaintances exclaim, "who would have thought it?" "Why! there is his competitor, commencing at the same time, with little or nothing, who has accumulated a fortune, while he, with all his advantages, has failed. There is nothing like self-made men, after all." Yes, so it is. The one has saved himself rich, while the envied advantages of the rich man's son has made him a bankrupt.—*N. Y. Recorder.*

LOOK AT THE BRIGHT SIDE.

People should consider that most of those living things for which they have conceived a horror, are in themselves beautiful, and should be objects of our admiration. We believe there is not in the whole creation a thing that can properly be called disgusting. It may be troublesome and annoying if it obtrudes itself where comfort and cleanliness forbid its entrance, and may justly be removed, or, if necessary destroyed. But, in themselves, both insects and reptiles are most curiously and exquisitely wrought; and,

instead of shrinking from them with senseless horror, we may accustom ourselves to look at them with sensations of pleasure. It is, to some persons, and might be to all if they would cultivate the feeling, a source of infinite delight to watch the swarms of insects that people the whole creation in the midday of a summer sun. There are those who receive as much pleasure from the insect that settles on their finger as from the wild flower that blossoms under their feet. This complacent feeling in the contemplation of nature's living works, and that of persons who shrink from them in disgust, are merely habits of mind; the one may just as well be cultivated as the other.

From the Saturday Evening Post.

RAINY DAYS.—A TRUE SKETCH.

The day is cold, and dark, and dreary;
It rains and the wind is never weary;
The vine still clings to the mouldering wall,
But at every gust the dead leaves fall,
And the day is dark and dreary.

Longfellow.

That may do for a poetical conception very well, but I wonder if Mr. Longfellow was ever shut up in a house with seven children, through the long hours of a rainy day! I fancy it would give him more practical ideas upon the subject than he ever before cherished.

Of these said seven children, the three little girls are not much trouble, there being implanted in the feminine heart, from an early age, a vast amount of self-respect—sometimes called vanity—which acts as a kind of moral check-rein in keeping the little ones in order. But there are those three terribly active, energetic boys, to be amused and kept within rational bounds, and the baby, poor little unfortunate, who is expected to sleep through all the noisy day. No wonder mamma looks with dismay upon the bright little faces that surround the breakfast-table.

Ned—the very embodiment of mischief—is already making a proposition to his next younger brother,—a very little boy, with a very large head, and who is generally known in the family as "Fatty"—to play at "butcher" after breakfast, to which the deluded Fatty yields a ready consent.

As a pleasant commencement to this day of disorder, Charley, the little three-year old, tumbles down stairs whilst mamma is washing the breakfast things, and in so doing acquires a lump on his head that would puzzle a phrenologist, and which fairly casts the bump of caution into the shade. By successive applications of arnica, oil, lumps of sugar, and the story of The Three Bears, Charley is restored to good humor, and the mother of the family applies herself to the soul-cheering occupation of darning stockings;

but the work is destined to interruption, for cries of distress are heard to issue from the bath-room, and upon investigation Fatty is found lying in the tub (fortunately not full of water,) where the amateur butcher, Ned, has just left him tied hand and foot. The culprit is summoned to receive a reprimand from his indignant mother, whom he disarms at once by innocently explaining.

"Why, mamma, Fatty is my calf, and I had just killed him, and left him to bleed in the slaughter house, until I was ready to cut him up."

The scolding that was to be, ends in a laugh, and Ned proclaims his triumph in a series of gymnastic performances on the floor and over the sofa, in which he does everything but swallow himself, winding up with a back-handed somerset that overturns mamma's work-table, and creates universal havoc. The mother is too well accustomed to these little accidents to lose temper, but on the contrary is rather glad of it, as the picking up of spoons, scissors, etc., will afford some occupation to her sadly restless boy. It is but temporary, however, and Ned goes off whistling "Pop Goes the Weasel" so loudly that baby is awakened thereby, and comes down to mamma, whilst nurse performs some household duty. What a never-ceasing fascination there is about the baby! Each child is clamorous for the sole and entire charge of him, and so he is hugged and kissed and pulled and jostled, until, good-natured baby as he is, he is driven to yelling in self-defence, and refuses to be comforted until a cake makes its appearance. This, of course, excites the hunger always lying latent in the childish stomach, and cakes become a universal panacea. The little girls, in order to prolong and enhance the enjoyment of the eating, have a "party," and after having asked for and obtained a number of little accompaniments to to the *place de resistance* of the feast, they get fairly under way. But now comes a messenger to complain of Charley's gormandizing propensities. He keeps asking for cake all the time, and you know, mamma, it isn't good for such little children, says his early ripelittle sister, his senior by one year. Charley is finally managed by being granted a table and party all to himself, by his much enduring mother. But meantime all these little frets and jars have so worked upon my old maid nervous system, that in order to preserve my temper, I put on a wet weather costume and start for a walk, thanking my stars that the management of seven children does not come within my range of duty.

"THEIR FOOT SHALL SLIDE IN DUE TIME."

Deut. xxxii. 35.

"I have trusted also in the Lord, therefore I shall not slide."—Ps. xxvi. 1. "The law of his God is in his heart; none of his steps shall slide. But as for me, my feet were almost gone;

my steps had well-nigh *slipped*."—Ps. lxxiii. 2. These texts are strikingly illustrated in the following narrative of a missionary in Northern Hindostan, Joseph Warren: "During my journey in the Himalayas, I was often reminded of these and other similar passages of Scripture. The mountain roads are very narrow. They are not often wide enough for more than two men to walk together, and we generally find it easier to follow in single file. I never saw the men who carry loads walking two abreast. There are ascents and descents so steep as to require the traveller to plant his foot firmly and carefully, in order to prevent his falling—*sliding*—down the hill. In some places the road leads around the side of the mountain, or along the bank of a torrent, with a precipice either perpendicular, or nearly so, immediately on one side of it, of hundreds of feet in height. Sometimes the sharp ascent or descent is combined with the precipice on one side; and a further complication of the difficulty is made by both a slope of the road towards its outer edge, and a chalky or friable kind of stone in the pathway, affording no safe hold to the feet. In many of these places, the traveller looks down a giddy slope of a hundred, a thousand, or two thousand feet, on which no foothold could be found; with the consciousness that a false step, or a breaking of the bank under his feet, would precipitate him into the ravine below, without his having the least ability to prevent the catastrophe. Once, when riding along the bank of a ravine filled with stones, I came to a place where the bank above the road had slipped down and filled the pathway, excepting about eight inches at the outer edge. As the ravine was not very deep, and therefore did not look nervous, I rode around the heap, and my horse's hind feet broke down the remainder of the pathway. He carried me safely over, however, but I could not help repeating to myself the words quoted at the head of this article: 'My steps had well-nigh *slipped*.' A great part of the wilderness in which the children of Israel journeyed is mountainous; so is the greater part of Judea. The figures derived from this fact are very expressive. No one can *feel* their full meaning, unless he has had some experience of mountain paths."—*Presb. For. Miss.*

ITEMS OF NEWS.

Daniel Webster, an alleged fugitive slave, was arrested in Harrisburg on the 2d inst., upon a warrant issued by Commissioner Longstreth, and brought to Philadelphia for trial. The investigation of the case occupied two days and one entire night; but the Commissioner thinking the evidence of identity insufficient, released the fugitive.

GUANO.—According to a letter received from Lieutenant Brooks, (commanding the United States schooner Fenimore Cooper,) who is now engaged in surveying a route between San Francisco and China and Japan, the guano island taken possession of by him contains at

the lowest calculation 25,000 tons of guano. The results of the survey thus far, notwithstanding the smallness of the outfit are regarded of high value to our commercial name.

HAYTI.—The Haytien journals contain a curious recital of the sitting of the Senate at Hayti, in which Gen. Geffard took the oath as President. The gold crown of the Ex-Emperor was placed upon the table, and the new President, taking a little hammer in his hand, said he would not break the bauble—that would be an act of vandalism—but he would give it three "symbolical" strokes, after which it should be placed in the public treasury, "where it would be appreciated at its proper value." This was accordingly done, and the President retired amidst the acclamations of the Assembly.

MAPLE SUGAR.—The yield of maple sugar in Michigan has been so extraordinary this season, that farmers are selling it for from six to eight cents per pound. More sugar has been made in the western counties of Pennsylvania this season than for many years past.

SLAVERY.—The Havana correspondent of the *Savannah Republican* writes: During the years I have resided in this Island, the average annual number of Africans imported has been about eight thousand. Last year, however, that number was nearly trebled—*twenty-three thousand* having been imported.

The slave traffic is growing at the South. The *Weldom* (N. C.) *Patriot* says that 2,000 negroes passed through that place in 1st mo and less than 50,000, it is informed, went into the cotton region during the last year.

The revenue cutter McClelland has been ordered to the coast of Louisiana to intercept a suspected tender to a slaver said to be waiting off that coast to land a cargo of Africans.

PACIFIC RAIL ROAD.—A bill has passed the Missouri Legislature, giving one million and a half of dollars toward the completion of the Pacific Railroad, whenever a like sum is subscribed and the money expended on the road. Bills are pending to give the Platte county Railroad \$750,000, the Iron Mountain Railroad \$1,500,000, and also to aid the North Missouri Railroad, all of which will probably pass.

COOLIES.—The whole number of coolies introduced into Cuba thus far is upwards of 37,000. The Cubans fear their future influence, as they are much more intelligent and far less tractable than negroes.

Dr. ELIZABETH BLACKWELL is delivering a course of lectures in London, on the value of Hygienic and Medical Knowledge to Women.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is inactive, and prices are unchanged. We quote sales of superfine Flour at \$6 25 per bbl., and \$6 37 a 6 62 for extra family. The sales to the retailers and bakers are within the range of the same figures, and fancy lots at from \$6 75 to 7 50. Sales of Rye Flour and Corn Meal continue limited. The former at \$4 25 per bbl. Corn Meal is held at \$3 87.

GRAIN.—The receipts of Wheat are light, with fair demand. Sales of Southern and Pennsylvania at \$1 53 a 1 56 per bushel for fair and prime red, and \$1 62 a 1 70 for white in store. Rye is less active and sells at 87 cts. Corn is in demand; sales of yellow at 88 cts afloat. Oats are steady; sales of prime Pennsylvania at 54 cts., and Delaware and Jersey at 53 cts. Sales of 2,000 bushels of Barley and Malt at \$1.

GLOVERSEED sales at \$5 25 a 5 50 per 64 pounds for fair and good quality, and \$5 75 a 6 from second hands. No further sales of Timothy or Flaxseed.

HIGHLAND DALE.—Charles and Catharine Foulke inform their friends that their house will be open for the reception of boarders, early in the 6th month. It is an elevated situation, one mile from Stroudsburg, and four miles from the Delaware Water Gap.

The cars leave Walnut Street wharf every morning for Stroudsburg.

The price of board in 6th and 7th months, will be \$6 per week, and in the 8th month, \$7 per week. Children under 12 years, half price.

4th month, 1859.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The summer session of this Institution will commence on the 16th of 5th month, 1859, and continue twenty weeks.

Terms, \$70 per session, one half payable in advance, the other in the middle of the session. No extra charges.

For further particulars, address

HENRY W. RIDGWAY,

Crosswicks P. O., Burlington Co., N. J.

4th mo. 9—3m.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the next session of this Institution, on the 2d of 5th mo. next. For reference and further particulars, enquire for circulars of Principal,

BENJAMIN SWAYNE.

London Grove, 22d of 3d mo., 1859.

EATON ACADEMY, KENNETT SQUARE, CHESTER CO., PA.—This Institution will open its summer term for the reception of Pupils of both sexes, on Second day the 2nd of 5th mo. next, and continue in session twenty weeks. Circulars, containing terms and particulars, will be forwarded to every person requesting the same, on application to the Proprietors, or to William A. Chandler, Principal Instructor.

MARY G. JACKSON, } *Assistants.*

MAGGIE B. JACKSON, }

Address Kennet Square P. Office, Chester Co. Pa.

WILLIAM CHANDLER, } *Proprietors.*

SUSANNA G. CHANDLER, }

3d mo. 19, 1859.—10 t.

ELDRIDGE'S HILL BOARDING SCHOOL FOR THE EDUCATION OF YOUTH OF BOTH SEXES.—All the branches of a liberal English Education are thoroughly taught in this Institution. Also the French and Latin languages.

The summer session will open on the 3d of 5th mo., 1859, and continue 20 weeks, terms \$70 per session.

For full particulars address the Principal for a circular.

ALLEN FLITCRAFT,

Eldridge's Hill, Salem County N. J.

2 mo.

ORANGE GREEN BOARDING SCHOOL FOR GIRLS.—The Summer Term will commence on the 11th of 4th month next. The location is unusually healthy and pleasant; the course of study extensive and thorough. Terms Thirty-six Dollars per session of thirteen weeks.

For particulars, address Principals,

SIDNEY PUSEY, or

FANNY A. KINSEY.

Kennett Square, Chester Co., Penna.

2d mo., 1859.—2m.

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, FOURTH MONTH 23, 1859.

No. 6.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 324 South Fifth Street,
PHILADELPHIA.

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

A Testimony from the Monthly Meeting of Hardshaw-East, concerning JOHN THORP, deceased.

Our beloved friend, John Thorp, was born at Wilmslow, in the county of Chester, the 5th of the 11th month, 1742, according to the N. S. His parents were in profession with the church of England. His father dying before he was born, the care of his education, with that of several other children, devolved on his mother, who, we have reason to believe, was a sober, well-minded woman, for whom he retained an affectionate and honorable esteem.

We have but little information respecting his conduct when a boy, except that, at a very early age, he became a singer in that called the parish church at his native place, an exercise which he was then strongly inclined to; but being soon after favored with a visitation of "the day-spring from on high," he believed it to be required of him to relinquish this practice, in which he had taken great delight; and during a season of distress and mental retirement from the world, it pleased the Father of mercies, by the secret operations of his Divine Power, to open to his mind the nature and spirituality of the gospel dispensation; and to convince him that the saving knowledge of God is only to be attained by the immediate revelation and inspiration of the Holy Spirit.

Some time after, he began to attend the meeting of Friends at Morley, about two miles distant from the place of his birth. This he did in a way to be as little observed as possible. There he found, publicly professed and advocated, the important doctrines which had been so clearly, and, as he has since declared, so immoveably impressed on his mind.

Continuing to attend the meetings of Friends,

and feeling unity with them, he was, in the twentieth year of his age, admitted into membership. The following year he removed to London, where he continued to reside about four years, and, in the year 1767, he removed to Manchester, settled there, and not long after entered into the married state.

For some years after his admission into our Society, he had to pass through much deep exercise and spiritual conflict, finding in himself that he was opposed to that state of humble resignation which had been, by the Divine light, so clearly opened to his view, as necessary to be attained; but, through the powerful and effectual operation of the grace of God, he was enabled to take up his cross, to follow Christ in the regeneration, and to experience a preparation for that work and service in the church whereunto he was appointed.

About the thirty-second year of his age, he appeared in the work of the ministry. He was naturally a man of strong mind and a comprehensive understanding; and being faithful to the gift received, he became an able and powerful minister of the gospel, reverently careful to wait for the renewed openings of the Word of Life; so that we believe it may be truly said of him, that, when he ministered, he did it of the ability which God giveth, approving himself a workman that needeth not to be ashamed; rightly dividing the word of truth; faithfully warning the careless and worldly-minded of their danger; encouraging the sincere and upright-hearted; and, to the mourners in Zion, he was indeed a "son of consolation;" and, through the Divine blessing, his labors were made instrumental to the spiritual advantage of many.

His labors in the work of the ministry were mostly confined within the compass of his own Quarterly Meeting and his native county; except that he several times attended the Yearly Meeting in London, and twice visited the meetings of Friends in the metropolis and its neighborhood, the latter time returning by way of Bristol. He several times visited the families of Friends in his own meeting, a service for which he was well qualified.

He was frequently concerned to testify, that the way to the kingdom of heaven, is the way of humility, of self-denial, and the cross; the way which the Captain of our salvation hath trodden before us and sanctified. In this re-

spect our beloved friend was an eminent example; being early and deeply convinced of the danger of seeking for the treasures and possessions of this world, he was content to remain in a comparatively low station. That he might not be unnecessarily encumbered with the cares of this life, and that he might be more at liberty for the service of his Divine Master, he steadily declined, at a time when he had an increasing family, the earnest and repeated solicitations of some of his near relations to enter into more extensive business; yet he was favored to experience the gracious promise of our blessed Lord fulfilled, that to those who seek first the kingdom of God and His righteousness, all things necessary shall be added.

He was greatly and generally beloved; and among his more intimate friends, his natural cheerfulness, tempered with Christian gravity, his deep experience and sound judgment in Divine things, rendered his conversation peculiarly interesting, instructive and edifying.

In the autumn of 1815 he was visited with a slight attack of the paralytic kind, by which his powers of body and mind were in some degree impaired; yet he was diligent in attending his own meeting, and was much pleased with the company of his friends, to whom his conversation continued to be interesting and edifying, clearly evincing his concern for the welfare of the church, and that his mind was centered in Divine Love.

About a week before his decease, he was seized with a severe spasmodic affection. At this time he manifested great composure of mind, saying that, whichever way it might terminate, all would be well. Continuing in a state of patient resignation, as one having done his day's work, and waiting for his Master's call, being supported by that faith and confidence in the mercy of God through our Lord Jesus Christ, which he so feelingly described some time before in a letter to a friend, in which he expressed himself as follows: "At seasons, I feel a degree of consolation and Divine peace that cannot be expressed in words, which I would not exchange for a thousand times the treasures of both the Indies; in comparison of which I should esteem, I do esteem, crowns and sceptres as dung and dross. And at the much more frequent seasons when heavenly good is least sensibly felt, (I hope I write it with humble, heart-felt gratitude,) my faith, and hope, and confidence, are so firmly anchored on the everlasting Rock, Christ Jesus, that when the rains descend, and the winds and the storms beat, I am not greatly moved. I know Him in whom I have believed, and that He will in mercy keep all those who have committed themselves to him."

The evening preceding his dissolution, he conversed cheerfully with his family, and men-

tioned that he thought it a great favor to be removed without much bodily suffering. The following day, being the 30th of the 9th month, 1817, about five o'clock in the afternoon, while sitting in his chair, he closed his eyes, and gently stretching himself, quietly departed; and has, we have no doubt, joined that innumerable multitude which John beheld, who came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. His remains were interred the 6th of the 10th month following, in Friend's burial-ground at Manchester, after a large and solemn meeting held on the occasion. He was aged about seventy-five, and a minister about forty-three years.

Given forth by the meeting aforesaid, held at Manchester the First of the Fourth Month, 1818, and signed in and on behalf thereof, by
JOHN BLUDWICK, and others.

Read and approved in our Quarterly Meeting for Lancashire, held at Manchester the Second day of the Fourth Month, 1818, and in and on behalf thereof, signed by

GEORGE CROSFIELD, *Jun. Clerk.*

Signed on behalf of the Women's Meeting by
ELIZABETH CREWDSON, *Clerk.*

ON SCHOOLS.

BY J. WOOLMAN.

When we are thoroughly instructed in the kingdom of God, we are content with that use of things which his wisdom points out, both for ourselves and our children. We are not concerned to teach them the art of getting rich; but are careful that the love of God, and a right regard for all their fellow creatures may possess their minds;—and that, in all their learning, their improvements may go forward in pure wisdom.

Christ, our shepherd, being abundantly able and willing to instruct his family in all things proper for them to know, it remains to be our duty to wait patiently for his help in teaching our families;—and not seek to forward them in learning by the assistance of that spirit, from which he has given his life to redeem us.

It was his own saying "that the children of this world, are, in their generation, wiser than the children of Light." And it appears by experience, that in awakening and cherishing the spirit of pride, and the love of praise in children, they may sometimes be brought on in learning, faster than they would otherwise. But while, in learning any art and science, they accustom themselves to disobey the pure Spirit, and grow strong in that wisdom which is foolishness with God, they must have the painful labor of unlearning a part of what they thus learned, before they are adopted into the Divine family. It is, therefore, good for us, in schools and in all parts

of education, to attend diligently to the *Principle of universal Light*; and patiently wait for the improvement of children, in the channel of true wisdom, without endeavoring to get help from that spirit which seeks honor from men.

Children at an age fit for schools, are in a time of life that requires the careful and patient attendance of their tutors, and such a diligent observation of their several tempers and dispositions, as that they may be enabled rightly and seasonably to administer to each individual.

Were we thoroughly weaned from the love of wealth, and fully brought out of all superfluities in living;—employments about vanities being finished, and labor wanted only for things consistent with a humble, self-dying life, there would, on a reasonable estimate, be so much to spare on the education of our children,—that a plain, humble man, with a family like himself, might be furnished with a living, for teaching and overseeing so small a number of children, that he might properly and seasonably administer to each individual, and gently lead them on, as the gospel spirit opened the way, without giving countenance to pride or evil inclinations among them.

The management of children being sometimes committed to men who do not live under the seasoning virtue of Truth, is a case that requires our serious consideration; for it is our indispensable duty to use our utmost endeavors in their education to bring them into an acquaintance with the inward work of grace. And where tutors are not experienced in this work, their spirit and conduct, in directing and ordering the children, does often make impressions on their tender inexperienced minds, to their great disadvantage.

Again, where pious men enter into the employ, they sometimes find it difficult to support their families, without taking charge of so great a number that they cannot so fully attend to the spirit and disposition of each individual as would be profitable to the children. A large number of children in a school is often a heavy weight on the mind of an honest tutor; and when his thoughts and time are so much taken up in the more outward affairs of the school, that he cannot so attend to the spirit and temper of each individual, as to administer rightly and seasonably in the line of true judgment;—there the minds of children often suffer, and a wrong spirit gains strength; which frequently increases difficulties in a school, and, like an infection, spreads from one to another.

A man influenced by the spirit of Truth, employing his time in tutoring children,—while he hath only such a number that the manifestation of Divine strength in him is superior to the instability in them; this good spirit in which he governs, does measurably work on their minds, and tends to bring them forward in the Christian life. But where the straitness of a man's circumstances, joined with the small wages set

on teaching children, proves a temptation and so enters into his heart that he takes charge of too many for the measure of his gift;—or where the desire for wealth so corrupts the heart of any, that they take charge of too many; here the true order of a Christian education is frustrated.

To watch the spirit of children in school, and labor to bring them on as lambs in the flock of Christ, is of greater moment than their improvement in the knowledge of letters. But where a man hath charge of a number too great for that degree of strength with which the Lord hath endued him, he not only suffers as to the state of his own mind, but the children suffer also; and government not being supported in the true Christian spirit, the pure witness is not reached in the minds of the children.

To educate children in the way of true piety and virtue, is a duty incumbent on all who have them; and our heavenly Father requires no duties of us, but what he gives strength to perform, as we humbly seek to him. That though to the eye of reason the difficulties appear great, in many places, which attend instructing our children in useful learning, yet if we obediently attend to that wisdom which is from above, our gracious Father will open a way for us to give them such an education as he requires of us.

And here I may say, that my mind hath been sorrowfully affected on account of some, who, from a desire for wealth,—a desire to conform in living to those ways distinguishable from the true Christian spirit,—exert themselves in things relating to this life, and do not enough lay to heart the condition of youth, who, in many places, suffer through want of pious examples, and tutors whose minds are seasoned with the spirit of Truth.

Are great labors performed to gain wealth for posterity? Are many supported with wages to furnish us with delicacies, and luxuries?

Are monies expended for colors to please the eye, which render our garments less serviceable?

Are garments of a curious texture purchased at a high rate, for the sake of their delicacy?

Are there various branches of workmanship only ornamental, in the building of our houses, hanging by our walls and partitions,—and to be seen in our furniture and apparel?

And amidst all these expenses, which the pure Truth does not require of us, do we send our children to men to get learning, who, we believe, are not influenced by the spirit of Truth,—rather than humbly wait on the Lord for wisdom to direct us in their education?

To commit children to the tuition of men, who, we believe, are not rightly qualified to lead them on in the true Christian life, I believe no pious man will say is required of us as a duty.

To do evil that good may come of it, is contrary to the doctrine of Christianity. That when times are so cloudy that we cannot go forward

in the way of clearness and purity,—it behooves us, in the depth of humility, to wait on the Lord to know his mind concerning us and our children.

OF HUMILITY WITH RESPECT TO INTELLECTUAL ATTAINMENTS.

BY THOMAS A KEMPIS.

1. Every man naturally desires to increase in knowledge; but what doth knowledge profit, without the fear of the Lord? Better is the humble peasant, that serveth God, than the proud philosopher, who, destitute of the knowledge of himself, can describe the course of the planets. He that truly knows himself, becomes vile in his own eyes, and has no delight in the praise of man. If I knew all that the world contains, and had not charity, what would it avail me in the sight of God, who will judge me according to my deeds?

2. Rest from an inordinate desire of knowledge, for it is subject to much perplexity and delusion. Learned men are fond of the notice of the world, and desire to be accounted wise: but there are many things, the knowledge of which has no tendency to promote the recovery of our first divine life; and it is, surely, a proof of folly, to devote ourselves wholly to that, with which our supreme good has no connexion. The soul is not to be satisfied with the multitude of words; but a holy life is a continual feast, and a pure conscience the foundation of a firm and immoveable confidence in God.

3. The more thou knowest, and the better thou understandest, the more severe will be thy condemnation, unless thy life be proportionably more holy. Be not, therefore, exalted, for any uncommon skill in any art or science; but let the superior knowledge that is given thee, make thee more fearful, and more watchful over thyself. If thou supposest, that thou knowest many things, and hast perfect understanding of them, consider, how many more things there are which thou knowest not at all; and, instead of being exalted with a high opinion of thy great knowledge, be rather abashed by an humble sense of thy much greater ignorance. And why dost thou prefer thyself to another, since thou mayest find many who are more learned than thou art, and better instructed in the will of God?

4. If thou wouldst learn and know that which is truly useful, love to be unknown, and to be held in no estimation: for the highest and most profitable learning, is the knowledge and contempt of ourselves, and to have no opinion of our own merit; and always to think well and highly of others, is an evidence of great wisdom and perfection. Therefore, though thou seest another openly offend, or even commit some enormous sin, yet thou must not from thence take occasion to value thyself for thy superior goodness: for

thou canst not tell how long thou wilt be able to persevere in the narrow path of virtue. All men are frail, but thou shouldst reckon none so frail as thyself.

“He that placeth his confidence in man, or in any created being, is vain, and trusteth in a shadow. Be not ashamed to serve thy brethren in the meanest offices, and to appear poor in the sight of men, for the love of Jesus Christ. Presume not upon the success of thine own endeavours, but place all thy hope in God: do all that is in thy power with an upright intention, and God will bless with his favor the integrity of thy will. Trust not in thy own wisdom, nor in the wisdom and skill of any human being; but trust in the grace and favor of God, who raiseth the humble, and humbleth the self-presuming.

Glory not in riches, though they increase upon thee; nor in thy friends, because they are powerful: but glory in God, who giveth thee riches, and friends, and all things: and what is more than all, desireth to give thee himself. Be not vain of the gracefulness, strength, and beauty of thy body, which a little sickness can weaken and deform. Please not thyself with flattering reflections on the acuteness of thy natural wit, and the sweetness of thy natural disposition, lest thou displease God, who is the author of all the good that nature can dispense. Do not think thou art better than others, lest, in the sight of God, who only knoweth what is in man, thou be found worse. Be not proud of that in which thou art supposed to excel, however honored and esteemed by men; for the judgment of God and the judgment of men are infinitely different; and that displeaseth him which is commonly pleasing to them. Whatever good thou art truly conscious of, think more highly of the good of others, that thou mayest preserve the humility of thy spirit: to place thyself lower than all mankind, can do thee no hurt: but much hurt may be done, by preferring thyself to a single individual. Perpetual peace dwelleth with the humble, but envy, indignation, and wrath, distract the heart of the proud.

Men bestow honor upon one another. Sometimes they build up, sometimes they pull down. But human opinions cannot alter the reality of things, by making it greater or less than it is. Every man is truly such and such only *as he is in the sight of God.*

When I witness the erroneous estimate which men often place on certain kinds of human knowledge, I am reminded of one of the remarkable sayings which abound in the practical writings of St. Augustine. “Unhappy is he who knows everything else, and does not know God. Happy is he who knows God, though he should be ignorant of everything else.”

For Friends' Intelligencer.

HISTORICAL SKETCHES AND REFLECTIONS.

BY S. M. JANNEY.

No. 5.

It has been shown from the book of Genesis, that Cain and his progeny were the first to build cities, and to work in metals, which are considered evidences of progress in civilization, and it is remarkable that after the flood the earliest advances in the arts of civilized society, were made by the descendants of Ham, whose irrev- erent conduct called down upon his posterity the malediction of Noah. These instances from the earliest history of our race, seem to show that the arts of civilization may advance, and the intel- lectual powers may be cultivated, without a corresponding progress in piety and virtue.

The pursuits of agriculture, commerce and manufactures, by inducing the communities in which they prevail, to seek for settled homes, to acquire property, and to cultivate habits of in- dustry and economy, lay the foundation of na- tional greatness. But national prosperity can never be permanent, unless the morals of the people are preserved from corruption by a pure and vital religion.

The four civilized nations which sprung from the descendants of Ham were the Babylonians, Ethiopians, Egyptians and Phenecians. Nim- rod, the son of Cush, and grandson of Ham, "was a mighty hunter of the Lord," and doubt- less became a military chieftain and conqueror.

The beginning of his kingdom was Babel and Erech and Accad and Calneb, in the land of Shinar.* According to Josephus it was Nim- rod who instigated the erection of the tower of Babel, and he afterwards caused the city of Babylon to be built at the same place, "where he gradually changed the government into ty- ranny." Asshur, the son of Shem, was the founder of Ninevah,† on the Tigris, but there is reason to believe that Nimrod, with his conquer- ing army, took possession of it, and made it the seat of his kingdom. The level country watered by the Euphrates and the Tigris, was first called the land of Shinar, and afterwards, that portion of it which lies between the two rivers received the name of Mesopotamia. It was rendered very productive by irrigation and became ex- ceedingly populous.

The kingdom of Assyria was undoubtedly of great antiquity, and probably one of the earliest that existed after the flood. It has been re- marked by a modern traveller, that "the meagre and mostly fabulous notices scattered through the works of ancient writers, scarcely afford us any aid in the investigation of its history, for Ninevah had almost been forgotten before history began." But the excavations made among

its ruins, by Layard and others, have led to the discovery of monuments and inscriptions that have thrown much light upon the early history of that great empire, which, after existing 1300 years in power and splendor, was conquered, and its capital destroyed 606 years before the Christian era.

It is remarked by Layard, that "there is nothing in history either sacred or profane, or in the traditions handed down to us, against at- tributing the highest antiquity to the Assyrian empire.

In the land of Shinar, in the country watered by the Tigris and Euphrates, the Scripture places the earliest habitations of the human race. Whether we look upon that statement as the result of Divine inspiration, or whether we con- sider it as the record of a tradition, or an histor- ical fact received by the Hebrew legislator from elsewhere, still we have the evidence that at the very earliest period the belief was generally cur- rent, both amongst Egyptians and Jews, that the first settlements, were in Assyria; and that from Chaldea civilization and arts and sciences were spread over the world.

Abraham and his family, about 1900 years before Christ, migrated from a land already thickly inhabited, and possessing great cities. According to Josephus, the four confederate kings who marched in the time of the patriarch against the people of Sodom and the neigh- boring cities, were under a king of Assyria, whose empire extended over all Asia. Most of the early Greek authors, and those who have follow- ed them, recognizing a tradition which appears to have been generally prevalent, agree in as- signing to the first kings of Ninevah the remost antiquity; and in this they are confirmed by the Armenian historians. Their united tes- timony even tends to identify or to confound Ninus, the first king, with Nimrod himself, or with one of the immediate descendants of the scriptural Noah.*

Ninevah being situated in an alluvial coun- try, the buildings were constructed of brick composed of clay, mixed with straw and dried in the sun. Even the palaces which were of vast extent, were built chiefly of the same ma- terial; but it is supposed that the outer walls were cased with sculptured slabs of alabaster. The inner walls of the chambers were lined with slabs of alabaster sculptured in bas-relief with figures and inscriptions, illustrative of the his- tory of their kings, and the portals were guarded by colossal statues of winged human-headed lions.

"The interior of the Assyrian palace," writes Layard, "must have been as magnificent as im- posing. I have led the reader through its ruins, and he may judge of the impression its halls were

* Genesis x. 9, 10.

† Gen. x. 11.

* Ninevah and its Remains, ii. 176.

calculated to make upon the stranger, who, in the days of old, entered for the first time the abode of the Assyrian kings. He was ushered in, through the portal guarded by the colossal lions or bulls of white alabaster. In the first hall he found himself surrounded by the sculptured records of the empire. Battles, sieges, triumphs, the exploits of the chase, the ceremonies of religion, were portrayed on the walls, sculptured in alabaster, and painted in gorgeous colors. Under each picture were engraved in characters filled up with bright copper, inscriptions describing the scenes represented. Above the sculptures were painted other events, the king attended by his eunuchs and warriors, receiving his prisoners, entering into alliances with other monarchs, or performing some sacred duty. These representations were enclosed in colored borders, of elaborate and elegant designs. The emblematic tree, winged bulls and monstrous animals, were conspicuous amongst the ornaments. At the upper end of the hall was the colossal figure of the king, in adoration before the supreme deity, or receiving from his eunuch the holy cup. He was attended by warriors bearing his arms, and by the priests or presiding divinities. His robes and those of his followers were adorned with groups of figures, animals and flowers, all painted with brilliant colors. The stranger trod upon alabaster slabs, each bearing an inscription, recording the titles, genealogy, and achievements of the great king. Several doorways, formed by gigantic winged lions or bulls, or by the figures of guardian deities, led into other apartments, which again opened into more distant halls. In each were new sculptures. On the walls of some were processions of colossal figures—armed men and eunuchs following the king, warriors laden with spoil, leading prisoners or bearing presents and offerings to the gods. On the walls of others were portrayed the winged priests, or presiding divinities, standing before the sacred trees.”

From the sculptured monuments and inscriptions that have been disinterred from the ruins of Nineveh, it appears that the history of that buried empire, like most others which have existed on earth, was chiefly a record of war-like expeditions, devastated kingdoms, and captives dragged in chains, subjected to excruciating tortures, or led to an ignominious death.

How mournful it is to reflect on the vast amount of misery inflicted upon millions of the human family during the four thousand years that have elapsed since the foundation of Babylon and Nineveh. War, ruthless war, and grinding oppression have been almost incessantly engaged in the work of degradation and destruction; while the voice of mercy has been unheeded, and the claims of justice disregarded.

We shall find, however, throughout the course of the world's history, that signal retribution has

ever attended the infringement of the divine laws, and has been especially manifested in the fall of those empires which were built up by violence and extended by oppression.

The reflections of Layard on disinterring the winged human headed lions from the ruins of Nineveh are striking and appropriate.

“I used to contemplate for hours these mysterious emblems, and muse over their intent and history.” . . . “Through the portals which they guarded, kings, priests, and warriors had been sacrificed to these altars, long before the wisdom of the East had penetrated to Greece, and had furnished its mythology with symbols long recognized by the Assyrian votaries. They may have been buried and their existence may have been unknown, before the foundation of the eternal city. For twenty five centuries they had been hidden from the eye of man, and they now stand forth once more in their native majesty. But how changed was the scene around them! The luxury and civilization of a mighty nation had given place to the wretchedness and ignorance of a few half barbarous tribes. The wealth of temples and the riches of great cities had been succeeded by ruin and shapeless heaps of earth. Above the spacious hall in which they stood, the plough had passed, and the corn now waved. Egypt has monuments no less ancient and no less wonderful; but they have stood forth for ages to testify her early power and renown; whilst those before me had but now appeared to bear witness in the words of the prophet, that once the Assyrian was a cedar in Lebanon, with fair branches, and with a shadowing shroud of a high stature; and his top was among the thick boughs . . . his heart was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long, because of the multitude of waters when he shot forth. All the fowls of the heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations,* for now is ‘Nineveh a desolation and dry like a wilderness, and flocks lie down in the midst of her; all the beasts of the nations, both the cormorant and bittern, lodge in the upper lintels of it; their voice sings in the windows; and desolation is in the thresholds.’†

The past is gone; the future has no existence. The *present*, which a certain writer calls the “divine moment,” or moment of God, is the only period of time which is really committed to us. As there is no other point of time in which we can really serve God but this, which is present to us, the language of the heart should ever be, What wilt thou have me to do *now*?

*Ezekel xxxi. †Zephaniah ii. xiii.

From Beeson's Plea for the Indian.

THE INDIAN.

A discourse on the cause and cure of Indian Difficulties within our Territories, by JOHN BEESON.

"The knowledge of the cause is half the cure."

Believing that this proposition is true, and especially applicable to the subject we are considering, let us look for a moment at the grand primal cause whence all the evils between the races have arisen. This I conceive to be in the unnatural position assumed by our government, the whole policy of which is to keep the tribes in subjection through fear—to overawe and chastise them (which means to kill them). The effect of this treatment, naturally enough, calls forth the corresponding faculties into constant exercise. Thus the Indians are denounced for being cunning and revengeful, when the fact is, caution and combativeness, from which these manifestations arise, are the only traits of character which, under such treatment, can become conspicuous.

It does not follow that because the Indians are not our equals in the arts and sciences, or that their tiny canoe cannot compare with our steamboat, or their bow and arrow with our rifle and revolver, that we have, therefore, a right to control them by coercive measures. This is only the right of might which tyrants use, and is always founded in injustice, and sooner or later punishes and often destroys the perpetrator.* *

But we are met on every hand with the assertion that the strong will overpower the weak, and that, as a matter of necessity, the latter will have to give place to the superior race, for so nature hath ordained, etc. etc. We answer, that if man was only an intellectual brute, and brute purposes were the only object of his creation, the argument would be good enough; but since all true religion, and all true philosophy, and all experience, teach us that the permanence and strength of men and nations depend upon integrity to high moral principle, the argument is not creditable to the piety and judgment of those who use it. Such should know that knowledge without virtue, or learning without love, become antagonistic, and work their own destruction. * * * *

The evil originated, I conceive, in the position we occupy. Like our fathers, we assume that the Indians are pagans—savages—and must be converted or perish; and that, as their guardians, we must govern them or kill them. It is true we make treaties with them, acknowledge, as of right we should, each others respective sovereignty; but then we immediately regard them as wards, and in some cases as paupers and vagabonds. Thus we destroy their ambition by taking away the motive to emulation and progress. Their consciousness of natural right is outraged, and they become discouraged, and lose the power and almost the desire to improve.

The idea that our Government truly sustains the relation of guardian, to protect the persons

and property of these people is a mistake—a fallacy. The position we occupy in this relation is that of a usurper. And the practical administration of its power is that of a destroyer. And because the result of this relation shocks the truest instincts and highest moral sense of the nation, we conclude without any reference to the causes, that legitimate destiny, or some resistless agency, controls it.

We thus see that the past and present difficulties with the Indians may be justly attributed to the fact of our depriving them of the power of self-government and self-defense, and by this crowning act of wrong, exposing them to the abuses and crimes of the civilized, without the motive or ability to resist their contaminations. We also see that in degrading them, the wrong has reacted upon ourselves, until the moral tone and high character of our people is becoming every day more and more questionable before the world. There is, therefore, the strongest possible reason, both from a sense of justice to the Indian, and regard for our national interest, to apply

THE REMEDY.

This, I conceive, would require Congressional enactments to the following effect:

1. To appropriate sufficient domains, as nearly as possible, to the respective natiivities of those tribes not yet provided for.
2. To preserve sacredly free for the Indians' exclusive use, all the lands heretofore granted to them by treaty stipulations.
3. To make it obligatory upon the authorities to restrain all aggressions upon the Indian territories.
4. To organize the Indian Department in such a manner as to free it from the speculations of the fraudulent, and the intrigues of the politician, and to make it permanent, and not subject to change with every changing administration.

The justice of these propositions is self-evident; and every one who can realize that himself and family and all the dearest interests of life are involved therein, would demand compliance with them. And there can be no good reason why Government should not comply; for if we make treaties with a people, no matter how weak they are, national honor and good faith require a punctual fulfilment, because this is their only guarantee, and therefore should be by us most sacredly observed.

But it is objected that the suggestion is impracticable, from the fact that government functionaries are changed with every succeeding administration, and that rotation in office is a democratic principle, and cannot be obviated. Admitting the wisdom and justice of the objection, it shows the necessity of what we have already proposed, viz., that the Indian Department should be entirely free from all predilections of parties as at present constructed; in other words

it should partake more of the benevolent and paternal character, as standing between two, to maintain justice for each, and the rights of both. It follows that the Indian, as well as the American, should be fully and prominently represented; but this is not, and can not be the case, so long as his affairs are exclusively in the hands of those whose primary object is to promote party or personal purposes. We should tremble for the interests of our children did we know that they would fall under the control of different parties, who would each in turn enrich themselves out of their patrimony. If, then, it is proper to treat the Indian as a ward or minor, it is equally proper that he should have, like them, the election of his own guardians, and the right to change them when required for the redress of grievances, otherwise changes would be both unnecessary and disastrous.

There is another consideration of great moment, which the cases illustrate: a minor is encouraged and aided to fit himself, in due season, for independence. The relation of guardian is arranged very properly for this purpose. But for the Indian the reverse of this seems to be the object, and a multitude of officials, at an enormous expense, are kept in pay, who really help to keep the Indians dependent and unprogressive; and it cannot be denied that their interference sometimes engenders disquiet, occasions war, and burdens the country with "*expensive military expeditions.*" Now to remedy all this, I would respectfully submit the substitution of the

"AMERICAN INDIAN AID ASSOCIATION."

Whose constitution calls for a board of managers to the number of twenty-five persons, to consist of both sexes, who would become the authorized guardians of the Indians' interest, to take cognizance of all their financial affairs so far as relates to the government, to have the selection and appointment of a sufficient number of persons to settle upon each reserve, to aid them in the developement of their resources, by the encouragement of manufacturers, of commerce, and the culture of such staples as their country will produce, so as to become self-sustaining and progressive in all the vocations of a true civilization.

This Association being based upon a benevolent and patriotic platform—having neither sectarian nor political aims, and being composed of representatives of different classes—would be more likely to advance the highest interests of both races, than could be reasonably expected from temporary officials under the control of a dominant sect or party.

It is not the purpose of this Association to govern, so much as to aid the Indians with the facilities and example for self-developement and self-sustenance, giving them the lights of science and arts, leaving them at perfect liberty to break

up or retain the tribal state as they please, and to adopt such social and commercial relations as shall conduce to the mutual harmony of themselves and those engaged in their improvement.

In order to give efficiency, and to insure success to the plan contemplated, it is proposed to locate at once from fifty to a hundred persons, more or less, upon every suitable place for a convenient settlement within the respective domains, where from three hundred to six hundred Indians can be collected together—subject, however, to such arrangements as the parties desire. The settlers shall be composed of a fair proportion of farmers, gardeners, mechanics, and professional persons, all of whom shall be of sound intellect and stirring integrity, kind in disposition and temperate, simple and industrious in their habits, and who will readily conform to the regulations of their respective communities.

The best teachers, and the best modes of instruction adapted to the Indian mind, as well as for the settlers, shall be adopted, and upon all the principal reserves a printing-press should be in use to encourage communications and promote honorable emulation among the tribes. Also upon each a model farm and garden should be established. * * * *

It must be obvious to every thinking mind, that the plan proposed can hardly fail of success, provided Government gives it the necessary encouragement; for who does not see that these colonies of industrious men and women, in harmonious action causing the earth to bring forth plenty, and forming homes adorned with articles of use and beauty, would form nuclei of attraction, around which the untaught Indian would gravitate as naturally as the streams run to the ocean? It could not be otherwise than that these examples, illustrating the advantages of labor, would do more to raise the Indian morally and intellectually, in one year, than could be accomplished in a life-time under present arrangements, for the simple reason that all their interests would be considered, and their whole nature appealed to without exciting opposition by disputing their creeds or their ceremonies.

But some will ask, is the object worth the expense? The answer is, Yes; inasmuch as it is more economical to save than to destroy, to enjoy peace than to prosecute war, to have our Indian territories occupied with thriving communities instead of "predatory and hostile savages," and to have the great heart of our whole nation throbbing with its own congenial impulse for liberty and justice for all, instead of the fitful and sickly palpitation of a tyrant coward.

The advantages of the proposition are incalculable, for all the above and vastly more would be realized; and even if the Indians alone were to be the recipients of benefit, the object would be sufficiently grand and just to command the best energies of the country for its accomplish-

ment. We owe all they require, both as a debt and as a restitution; and until this is paid, there can be no foundation for national reform or permanent peace.

It is, then, not so much a matter of dollars and cents as of vital principles. The question is not alone, Shall we save the Indians? but shall we save ourselves? * * * Or shall we continue, as at present, to divide and devour each other, and like the forgotten nations of antiquity, crumble into inglorious oblivion, leaving it for other nations, or another race, to work out a higher destiny for humanity?

The subject commends itself with a stern directness to every statesman, and with a fervidness to every patriot and to every parent, stronger than words can express. It proclaims aloud, that the spoils of the Indians, are but the expressions of rights disowned, of humanities crushed, and that the same potency will ere long ultimate in America's destruction. With these certainties before us, and with the power to choose good or evil for ourselves and for our children, may I not entreat my countrymen to save the outcasts, lest we become castaways—to have mercy and do justly—that our days may be long in the land; that the blessings of them that are ready to perish may come upon us, and that the great Father of all may again lift upon us the light of his countenance, and cause peace and joy to be our inheritance forever.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FOURTH MONTH 23, 1859.

We mentioned in a former number that efforts were being made in this city to form an Indian Aid Association. We are glad to state that such an Association has been formed, and that it commends itself to the attention of Friends not only as a benevolent enterprise, and as affording a field for those to labor who have long felt the wrong, but because the articles of association are based upon peaceable principles, and are not sectarian in their character. This movement has not been ushered in by popular clamor, and has little in it at present to attract those who are seeking for great things; but it has grown out of the fact that the attention of a few thoughtful persons has been called to the subject by an eye witness of some of the wrongs and sufferings of the Indians. We give some extracts from "A Discourse on the cause and cure of Indian difficulties within our Territories, by John Beeson." The plan and objects stated may seem of a magnitude almost too great to attempt, and no doubt

many difficulties and discouragements will have to be encountered, yet when we remember that *human hearts* are to be appealed to which can respond to justice and truth when rightly touched, we have reason to look for ultimate success to every effort which originates in enlightened and disinterested benevolence.

MARRIED, By the approbation of Gwynedd Monthly Meeting of Friends, at the residence of the bride's father, in Norristown, Pa., on the evening of the 7th inst., GEORGE F. NORTH, son of the late Abel North, of Philadelphia, to LYDIA K., daughter of Jacob L. Paxon.

—, According to the order of Friends, on 3d day, the 12th inst., at the house of her father, WILLIAM COCKS, and SARAH, daughter of Henry C., and Deborah Bowron.

Subscribers who do not preserve the *Intelligencer* for binding, and have Nos. 1, 2, or 3,—particularly No. 1, of the present volume—will confer a favor on the publisher by sending it to his address by mail.

A FRIEND of middle age, desires a situation as assistant in a Boarding School. She is capable of superintending domestic affairs. Enquire, for further particulars, of

REBECCA TURNER,
15 S. Howard St., Baltimore.

From the Atlantic Monthly.

UGHT WOMEN TO LEARN THE ALPHABET?

(Continued from page 72.)

Nothing can be more absurd than to impose entirely distinct standards, on the two sexes, or to expect that woman, any more than man, will accomplish anything great without due preparation and adequate stimulus. Mrs. Patten, who navigated her husband's ship from Cape Horn to California, would have failed in the effort, for all her heroism, if she had not, unlike most of her sex, been taught to use her Bowditch. Florence Nightingale, when she heard of the distresses in the Crimea, did not, as most people imagine, rise up and say, "I am a woman, ignorant, but intuitive, with very little sense of information, but exceedingly sublime aspirations; my strength lies in my weakness; I can do all things without knowing anything about them." Not at all. During ten years she had been in hard training for precisely such services,—had visited all the hospitals in London, Edinburgh, Dublin, Paris, Lyons, Rome, Brussels, and Berlin,—had studied under the Sisters of Charity, and been twice a nurse in the Protestant Institution at Kaiserswerth. Therefore she did not merely carry to the Crimea a woman's heart, as her stock in trade, but she knew the alphabet of her profession better than the men around her. Of course, genius and enthusiasm are for both sexes, elements unforeseen and incalculable; but, as a general rule, great achievements imply great preparations and favorable conditions.

To disregard this truth is unreasonable in the

abstract and cruel in its consequences. If an extraordinary male gymnast can clear a height of ten feet with the aid of a spring-board, it would be considered slightly absurd to ask a woman to leap eleven feet without one; yet this is precisely what society and the critics have always done. Training and wages and social approbation are very elastic spring-boards, and the whole course of history has seen these offered bounteously to one sex and as sedulously withheld from the other. Let woman consent to be a doll, and there was no finery so gorgeous, no baby-house so costly, but she might aspire to share its lavish delights;—let her ask simply for an equal chance to learn, to labor, and to live, and it was as if that same doll should open its lips, and propound Euclid's forty-seventh proposition. While we have all deplored the helpless position of indigent women, and lamented that they had no alternative beyond the needle, the wash-tub, the school-room, and the street, we have yet resisted their admission into every new occupation, denied them training, and cut their compensation down. Like Charles Lamb, who atoned for coming late to the office in the morning by going away early in the afternoon, we have, first, half educated women, and then, to restore the balance, only half paid them. What innumerable obstacles have been placed in the way of female physicians! what a complication of difficulties has been encountered by female printers, engravers, and designers! In London, Mr. Bennett was recently mobbed for lecturing to women on watchmaking. In this country, we have known grave professors to refuse to address lyceums which thought fit to employ an occasional female lecturer. Mr. Comer states that it was "in the face of ridicule and sneers" that he began to educate women as book-keepers, eight years ago; and it is a little contemptible in the authoress of "A Woman's Thoughts on Women" to revive the same satire now, when she must know that in one half the retail shops in Paris her own sex rules the ledger, and Mammon knows no Salic law.

We find, on investigation, what these considerations would lead us to expect, that eminent women have commonly been more exceptional in their training and position than even in their genius. They have excelled the average of their own sex because they have had more of the ordinary advantages of the other sex. Take any department of learning or skill; take, for instance, the knowledge of languages, the universal alphabet, philology. On the great stairway, at Padua, stands the statue of Elea Cornaro, professor of six languages in that once renowned university. But Elena Cornaro was educated like a boy, by her father. On the great door of the University of Bologna is inscribed the epitaph of Clotilda Tambroni, the honored correspondent of Porson, and the first Greek scholar of Southern Europe in her day. But Clotilda Tambroni was educat-

ed like a boy, by Emanuele Aponte. How fine are those prefatory words, "by a Right Reverend Prelate," to that pioneer book in Anglo-Saxon lore, Elizabeth Elstob's grammar: "Our earthly possessions are indeed our patrimony, as derived to us by the industry of our fathers; but the language in which we speak is our mother-tongue, and who so proper to play the critic in this as the females?" But this particular female obtained the rudiments of her rare education from her mother, before she was eight years old, in spite of much opposition from her right reverend guardians. Adelung, the highest authority, declares that all modern philology is founded on the translation of a Russian vocabulary into two hundred different dialects by Catherine II. But Catherine shared, in childhood, the instructors of her brother, Prince Frederick, and was subject to some reproach for learning, though a girl, so much more rapidly than he did. Christina of Sweden ironically reproved Madame Dacier for her translation of Callimachus: "Such a pretty girl as you are, are you not ashamed to be so learned?" But Madame Dacier acquired Greek by contriving to do her embroidery in the room where her father was teaching her stupid brother; and her queenly critic had learned to read Thucydides, harder Greek than Callimachus, before she was fourteen. And so down to our own day, who knows how many mute, inglorious Minervas may have perished unenlightened, while Margaret Fuller and Elizabeth Barrett Browning were being educated "like boys?"

This expression simply means that they had the most solid training which the times afforded. Most persons would instantly take alarm at the very words; that is, they have so little faith in the distinctions which Nature has established, that they think, if you teach the alphabet, or anything else, indiscriminately to both sexes, you annul all difference between them. The common reasoning is thus: "Boys and girls are acknowledged to be distinct beings. Now boys study Greek and algebra, medicine and book-keeping. Therefore girls should not." As if one should say: "Boys and girls are distinct beings. Now boys eat beef and potatoes. Therefore, obviously, girls should not."

The analogy between physical and spiritual food is precisely in point. The simple truth is, that, amid the vast range of human powers and properties, the fact of sex is but one item. Vital and momentous in itself, it does not constitute the whole organism, but only a small part of it. The distinction of male and female is special, aimed at a certain end; and apart from that end, it is, throughout all the kingdoms of Nature, of minor importance. With but trifling exceptions, from infusorial up to man, the female animal moves, breathes, looks, listens, runs, flies, swims, pursues its food, eats it, digests it, in precisely the same manner as the male; all instincts,

all characteristics, are the same, except as to the one solitary fact of parentage. The eagle is not checked in soaring by any consciousness of sex, nor asks the sex of the timid hare, its quarry. Nature, for high purposes, creates and guards the sexual distinction, but keeps it humbly subordinate to still more important ones. * * * * *

Everybody sees that the times are altering the whole material position of woman; but most persons do not appear to see the inevitable social and moral changes which are also involved. As has been already said, the woman of ancient history was a slave to physical necessities, both in war and peace. In war she could do too little; in peace she did too much, under the material compulsions which controlled the world. How could the Jews, for instance, elevate woman? They could not spare her from the wool and the flax and the candle that goeth not out by night. In Rome, when the bride first stepped across her threshold, they did not ask her, Do you know the alphabet? they asked simply, Can you spin? There was no higher epitaph than Queen Amalasontha's,—*Domum servavit, lanam fecit*. In Bœotia, brides were conducted home in vehicles whose wheels were burned at the door, in token that they were never to leave the house again. Pythagoras instituted at Crotona an annual festival for the distaff; Confucius, in China, did the same for the spindle; and these celebrated not the freedom, but the serfdom, of woman.

And even into modern days this same tyrannical necessity has lingered. "Go spin, you jades! go spin!" was the only answer vouchsafed by the Earl of Pembroke to the twice-banished nuns of Wilton. And even now, travellers agree that throughout civilized Europe, with the partial exception of England and France, the profound absorption of the mass of women in household labors renders their general elevation impossible. But with us Americans, and in this age, when all these vast labors are being more and more transferred to arms of brass and iron,—when Rochester grinds the flour, and Lowell weaves the cloth, and the fire on the hearth has gone into black retirement and mourning,—when the wiser a virgin is, the less she has to do with oil in her lamp,—when the needle has made its last dying speech and confession in the "Song of the Shirt," and the sewing-machine has changed those doleful marches to delightful measures,—how is it possible for the blindest to help seeing that a new era is begun, and that the time has come for woman to learn the alphabet?

Nobody asks for any abolition of domestic labor for women, any more than of outdoor labor for men. Of course, most women will still continue to be mainly occupied with the indoor care of their families, and most men with their external support. All that is desirable for either sex is such an economy of labor, in this respect,

as shall leave some spare time, to be appropriated in other directions. The argument against each new emancipation of woman is precisely that always made against the liberation of serfs and the enfranchisement of plebeians,—that the new position will take them from their legitimate business. "How can he [or she] get wisdom that holdeth the plough, [or the broom,]—whose talk is of bullocks (or of babies)?" Yet the American farmer has already emancipated himself from these fancied incompatibilities, and so will the farmer's wife. In a nation where there is no leisure-class and no peasantry, this whole theory of exclusion is an absurdity. We all have a little leisure, and we must all make the most of it. If we will confine large interests and duties to those who have nothing else to do, we must go back to monarchy at once; if otherwise, then the alphabet, and its consequences, must be open to woman as to man. Jean Paul says nobly in his "Levana," that, "before and after being a mother, a woman is a human being, and neither maternal nor conjugal relation can supersede the human responsibility, but must become its means and instrument." And it is good to read the manly speech, on this subject, of John Quincy Adams, quoted at length by his recent venerable biographer,—in which, after fully defending the political petitions of the women of Plymouth, he declares that "the correct principle is, that women are not only justified, but exhibit the most exalted virtue, when they do depart from the domestic circle, and enter on the concerns of their country, of humanity, and of their God."

(To be continued.)

WALK SOFTLY.

The tiniest pebble thrown sea-ward from the beach, causes a wavelet, whose influences are felt for unnumbered leagues out upon old ocean's bosom. The softest whisper excites vibrations in the atmosphere around us, which cease not this side the boundless ether; so the act or thought of an immortal man, however insignificant, may color a lifetime, may leave influences which shall not cease, until time shall be no longer; influences for good or ill, to millions of immortals like himself, for unending ages. These things being so, it would seem that every act should be a felt responsibility, and every thought a prayer. Let us all walk softly then, or at least with a motive and a wish for good.

A crust of bread thrown thoughtlessly by a fellow student, made Prescott, in a measure, sightless for near half a century. An ill-timed jest has severed many a warm friendship, and planted bitterness for a lifetime, where ought to have welled up the warmest, and purest, and loveliest springs of our nature. Many a time and oft, has a frown, a harsh word, an unfeeling or contemptuous gesture, crushed resolves forever,

which were budding to a new and changed and better life. Reader, let us all walk softly then by day and by night, at home and abroad, inasmuch as for every step in life, we must give account at the judgment.—*Hall's Journal of Health.*

MY FIFTIETH BIRTHDAY.

BY FRANCIS D. GAGE.

I used to think, when I, a child,
 Played with the pebbles on the shore,
 Of the clear river, rippling wild,
 That rolled before my father's door,
 How long, how very long 'twould be
 Ere I could live out fifty years ;
 To think of it oft checked my glee,
 And filled my childish heart with fears.

I looked at grandma as she sat,
 Her forehead decked with silvery rime,
 And thought " When I'm as old as that,
 Must I darn stockings all the time ?
 Must I sit in an arm chair so,
 A white frilled cap around my face,
 With dull drab strings, and ne'er a bow,
 And keep things always in their place ? "

The lines of care, the sigh of pain,
 The " Hush ! " her lips so oft let fall,
 Made me wish, o'er and o'er again,
 I never might grow old at all.
 Yet she was ever cheerful, and
 Would oft times join our sports and mirth ;
 And many a play by her was planned
 Around the winter evening hearth.

But then she played not by the brook,
 She did not gather pretty flowers,
 She did not sing with merry look,
 Nor make a spring-time of the hours.
 So, when she said, one sunny morn,
 " You will be old, like me, some day,"
 I wept like one of hope forlorn,
 And threw my playthings all away.

Be old ! like grandma and not roam
 The glen in spring, for violets blue,
 Or bring the bright May blossoms home,
 Or pick the strawberries 'mong the dew !
 Be old ! and in the summer time
 Take weary naps in mid-day hours,
 And fail the Chandler trees to climb,
 And shake the ripening fruit in showers !

Be old ! and have no nutting-bees
 Upon the hillside, rustling brown,
 Or hang upon the vine-clad trees,
 And shout the rich ripe clusters down !
 Be old ! and sit round wintry fires !
 Be fifty ! have no sliding spree ?
 And hush away all wild desires !
 I thought 'twere better not to be.

But two score years have glided by,
 With summer's heat and winter's cold,
 With sunny hours and clouded sky,
 Till now I'm fifty—now I'm old.
 The sun-burnt looks are silvery now,
 That used to dangle in the wind ;
 And eyes are dim, and feet move slow,
 That left my playmates all behind.

I'd like to climb the apple tree,
 Where once the spicy sweeting grew,
 Make grape-vine swings and have a glee ;
 But I am *fifty*—'t would n't do.

I'd like to go a nutting now,
 And gather violets in the glen—
 And wreath the wild flowers round my brow,
 As well as e'er I did at ten.

I like to slide upon the pond,
 To watch the old mill struggling there
 In icy chains while all beyond
 Was one broad mirror, cold and glare.
 I'd like to see the noisy school,
 Let out a-nooning, as of old,
 Play " Lost my glove," and " Mind the rule ;"
 My heart throbs quick—it is not cold.

I hear the cry of Kate and Jane,
 Of Lottie, Lina, Helen, Sue—
 Ah, yes ! (I'll own it) in between
 Come George and Dan, and William, too.
 I'm fifty, but I am not sad ;
 I see no gloom in ripening years ;
 My hopes are bright, my spirit glad—
 How vain were all my childish fears !

My childish sports, I loved them then ;
 I love to think them over still ;
 To shut my eyes, and dream again
 Of silvery stream and woodland hill.
 But life has pleasures holier still
 Than childhood's play, with all its zest,
 That, as we journey down the bill,
 Make each succeeding year the best.

Now stalwart men are at my hearth,
 And " bonnie lassies " laughing free,
 That had not lived on this good earth,
 To love and labor, but for me ;
 And shall I pine for childhood's joys,
 For woodland walks and violets blue,
 While round me merry girls and boys
 Are doing what I used to do ?

My days of toil, my years of care,
 Have never chilled my spirit's flow,
 Or made one flower of life less fair
 Than in the spring-time long ago.
 The paths I trod were sometimes rough,
 And sharp and piercing to my feet ;
 Yet there were daisied walks enough
 To make it all seem smooth and sweet,

Friends that I loved have passed from sight
 Before me to the spirit home ;
 But in the day that knows no night,
 I know they'll greet me when I come,
 Hopes that I cherished, too, were vain ;
 But I have lived to feel and know
 That were life to live o'er again,
 'Twere better that it should be so.

At every winding of the way,
 I've sought for love, and love have given ;
 For love can cheer the darkest day,
 And make the poorest home a heaven.

Oh ! ye who 're passing down like me,
 Life's autumn side, be brave and strong,
 And teach the lisper at your knee
 That fifty years is not *so long* ;
 That if they would be ever young
 And free from dolorous pain and care,
 The life-harp must be ever strung
 With love of duty everywhere.

As violins in foreign lands,
 Broken and shattered o'er and o'er,
 When mended and in skilful hands,
 Make sweeter music than before,
 So, oft the heart, by sorrow torn,
 Gives forth a loftier, clearer song

Than that which greeted us at morn,
When it was new, and brave, and strong.

Father, I thank thee for them all,
These fifty years which now have passed;
Oh! guide me, guard me, till the fall
Of death my form shall hide at last.
Let me in love and kindness still
Live on, nor e'er grow hard and cold;
Bend me and break me to thy will,
But may my spirit ne'er grow old!

From the Boston Journal.

BOTH SIDES.

A man in his carriage was riding along,
A gaily dressed wife by his side;
In satin and laces she looked like a queen,
And he like a king in his pride.

A wood-sawyer stood on the street as they passed,
The carriage and couple he eyed,
And said, as he worked with his saw on the log,
"I wish I was rich and could ride."

The man in the carriage remarked to his wife—
"One thing I would give if I could—
I would give all my wealth for the strength and the
health
Of the man who saweth the wood."

A pretty young maid, with a bundle of work
Whose face as the morning is fair,
Went tripping along with a smile of delight,
While humming a love-breathing air.

She looked on the carriage,—the lady she saw,
Arrayed in apparel so fine,
And said in a whisper, "I wish from my heart
Those satins and laces were mine."

The lady looked out on the maid with her work,
So fair in her calico dress,
And said, "I'd relinquish possession and wealth
Her beauty and youth to possess."

Thus in this world, whatever our lot,
Our minds and our time we employ
In longing and sighing for what we have not,
Ungrateful for what we enjoy.

We welcome the pleasure for which we have sighed;
The heart has a void in it still,
Growing deeper and wider the longer we live,
That nothing but heaven can fill.

THE STUDY OF NATURE.

LECTURE BY PROF. AGASSIZ.

But I have undertaken to address you upon the desirableness of introducing the study of natural history in our schools, and of establishing that instruction as a means of developing the faculties, and as a means of leading the child to the knowledge of the Creator, and I will now turn to the point of my address. Natural History, I have already said, should be taught from objects and not from books, and you see at once that this requires teachers who know these objects, and not merely teachers who can read and see whether the lesson set has been committed faithfully to memory. The teacher must know these objects before he can teach them. And he ought to bring them into the school, and to exhibit them

to the scholars, and not only that, but to place them in the hands of each scholar.

Some years ago I was requested by the Secretary of the Board of Education to give some lectures on Natural History to the teachers assembled in different parts of the State in those interesting meetings known as teachers' institutes; and I had been asked to give some instruction on insects, that the teachers might be prepared to show what insects are injurious to vegetation, and what are not, and that they might impart that information to all. I thought the best way to proceed would be to place the objects in their own hands, for I knew that mere verbal instruction would not be transformed into actual knowledge, that my words would be carried away as such, and that what was needed was the impression of objects. I therefore went out and collected several hundred grasshoppers, brought them in, and gave one into the hand of every one present. It created universal laughter; yet the examination of these objects had not been carried on long before every one was interested, and instead of looking at me, looked at the thing. And they began to examine and to appreciate what it was to see, and see carefully. At first, I pointed out the things which no one could see. "We can't see them," they said. "But look again," said I, "for I can see things ten times smaller than these;" and they finally discerned them. It is only the want of patience in the difficult art of seeing that makes it so much more difficult. The power of the human eye is very great, and it is the want of training which sets so narrow limits to its boundaries. After having examined one object minutely—one of those objects which can be seen everywhere, take another, one which has some similitude to it. Analyze its parts one after the other. Point out the difference which exists between this and that examined before, and you are at once on that track so important in all education, which exists in comparisons. It is by comparisons that we ascertain the difference which exists between things, and it is by comparisons, also that we ascertain the general features of things, and it is by comparisons that we reach general propositions. In fact, comparisons are at the bottom of all philosophy. Without comparisons we never can generalize. Without comparisons we never could go beyond the knowledge of isolated, disconnected facts. Now, do you not see what importance there must be in such training; how it will awaken the faculties, how it will develop them, how it will be suggestive of further inquiries and further comparisons, and as soon as one has begun that sort of study there is no longer any dulness in it. Once imbued with the delight of studying the objects of nature, the student only feels that his time is too limited in proportion to his desire for more knowledge. And I say that we can in this way become better

acquainted with ourselves. We can understand our own nature, our relations to the world at large in a better manner. We can know how we are related to the whole animal kingdom, if we once begin that kind of comparison. At first it may seem difficult to find any resemblance between man and quadrupeds, between quadrupeds and birds, between birds and reptiles, between reptiles and fishes; and if we were to attempt to compare a fish to a man, it would seem preposterous. And yet the two are constructed on the same plan. The same elements of structure which we may see in the fish, are, only in a more lofty combination, presented again in the man, and it may be shown in the simplest manner that there is one simple gradation leading up from the fish to the noble stature of man. And these comparisons are the best means of developing all our faculties, because they call out not only all the powers of observation, but the ability of man to generalize, and at the same time to discriminate. They call into effect all those abilities which distinguish men from men, which give men power over other men, and give men the power of discriminating judiciously, and of combining properly all the ability of discerning differences, as well as resemblances: one constitutes the art of observing, while the other constitutes the art of the philosopher. The difficult art of thinking can be acquired by this method in a more rapid way than any other. When we study logic or mental philosophy in text-books, which we commit to memory, it is not the mind which we cultivate—it is the memory alone. The mind may come in, but if it does in that method, it is only in an accessory way. But if we learn to think by unfolding thoughts ourselves from the examination of objects brought before us, then we acquire them for ourselves, and we acquire the ability of applying our thoughts in life. It is only by the ability of observing for ourselves that we can free ourselves from the burden of authority. As long as we have not learned how to settle a question for ourselves we go for authority, or we take the opinion of our neighbor; that is, we remain tools in his hands, if he chooses to use us in that way, or we declare our incapability of having an opinion of our own. How shall we form opinions of our own otherwise than by examining the facts in the case; and how can we learn to examine facts more readily than by taking at first those facts which are unchangeable, those facts over which man, with all his pride, can have no control. Man cannot make the sun to start off and move in space; man cannot change the principles of the solar system; he cannot make plants sprout out of their season; he must take the phenomena of nature as they are. They should teach him humility and truth. He should learn that what exists in nature is true, and that to learn to follow truth he must bow to what is; he must

bow to what he cannot change from the nature of things; but at the same time he learns how to ascertain what is and how things are; and while he learns that, he acquires a power which afterward can neither be checked nor lessened, and which is ever improving in proportion as opportunity for further observation is increasing. I will select a very trivial case to show you in what way we may reach a question from the observation of special facts. Let us take an earth-worm. [Prof. A. here drew on the blackboard representations of the things described.] It is a cylindrical elongated animal, with transverse rings all along. Upon each of these rings there are stiff bristles standing out in opposite directions by the motion of which the animal moves along. Let us examine the lobster. Here we have another animal, with a body, tail, leg, and a variety of appendages in the shape of claws and legs. It has no resemblance to the earth-worm. Let us examine the wasp or bee. Here we have an animal still different. It has wings, and it presents three different regions of the body, and yet it is constructed on the same plan as the others. Let us see what they have in common. There are a succession of rings which are moveable one upon the other. If we examine the maggot from which the wasp is hatched, we shall find that it much resembles the earth-worm, but as it grows there are fewer rings around the body. [The similarities and differences of the three animals named were described at length.] They have at the commencement these things in common—a cylindrical body divided into a number of joints, which are moveable one upon the other. We have therefore reached the general proposition that all these animals have a common structure; that they are all built upon a common plan, and that the elements of the structure, the architecture of it, consists merely in the combination of rings. The difference arises only in the progress of growth, and they increase in every region until we have as complicated an animal, superior to the worm, as the lobster is superior to the bee or wasp. How was the discovery of these facts accomplished? First by an observation singly of these things, one independently of the other; then by a comparison of their different stages of growth with one another; then by a comparison of all the successive stages of growth of one with the successive stages of growth of the other; then by comparison of all the features with one another; and then we reached the general conclusion that there was but one plan of structure of the whole; but as soon as we have reached this generalization, we have at once also come to the conviction that between animals organized on this plan, there can be no similarity to the animals organized on any other plan. We find that our frame is built in a very different way. If we begin to analyze the difference, then we see that what distinguishes man is his head and

brain, his middle body and limbs. It would not be a difficult thing to show that the same bones are found in quadrupeds as in man; and that their limbs and organization correspond. It only shows that the Great Architect knew how to apply the same means to purposes as different as walking and flying. Even in fish the fins are only modified arms and legs, and are constructed on the same plan of arrangement, as may be distinctly traced by any person who would for a moment establish a comparison for himself, by not merely speaking these things, telling them in a school-room—only where the bodies of the animals are at hand to show them. If you use a specimen in place of a text-book, you will exhibit the similarity which exists between animals constructed on this plan, and you will introduce the most secure foundation for generalization which you can secure. You will have shown that the back-bone of the fish is the same as that which supports our frame; that the bones which form the ill-shaped and elongated head, are the same which form our skull and brain, and that the fin which is attached is only a modified arm. It is only in reference to special adaptation that the differences are introduced. I have entered into details to show you that such objects exhibited and compared will suggest ideas, and will lead to the training of the mind in a much more effective manner than by any study of mere text-books of general propositions and sentences. And yet I consider that of the utmost importance. Let me not be understood as if I thought that the study of writers was not of importance. It is only in developing all our faculties, with making man what he may be, it is only in giving to his mind that noble development of his faculties that we urge this object. If we cultivate the imagination and the memory, and thus cultivation of the senses is neglected, the ability of observing is neglected, and all those abilities which man may acquire by the culture of his senses, by the art of observing, are left untrained. The great element of education is left out of our system; that which appeals to the senses; that which appeals to the power of observing; that which requires activity of manipulation, and while only the imaginative faculties and the memories are cultivated, the other faculties are left starving. In our age, while the study of natural history is so manifestly necessary to the work of men, add that means to the culture of schools; and do it as soon as it is possible to educate the teachers who will be capable of imparting information; and that can be done easily, by following the wise method which has been adopted in every other branch. When physical geography was introduced into our schools, how was it done? One man went about from school to school and gave instruction in that one branch, and his pupils are now teachers. Send us a few scholars who have aptitude for that study in our principal schools

in which we teach natural history, and in the teachers' institutes, and in the schools themselves, let them show what can be taught, and very soon the spirit will be caught and will spread, and in a few years we may have our system of education embodying that branch of study, and I verily believe it to be one of the most important additions which can be made to our system of education.

IMPORTANT TO EVERY ONE.

Exercise for the body, occupation for the mind—these are the grand constituents of health and happiness, the cardinal points upon which every thing turns. Motion seems to be a great preserving principle of nature, to which even inanimate things are subject; for the winds, waves, the earth itself, are restless, and the waving of trees, shrubs, and flowers is known to be an essential part of their economy. A fixed rule of taking several hours' exercise every day, if possible, in the open air, if not, under cover, will be almost certain to secure us from the attacks of low spirits, or *ennui*, that monster who is ever waylaying the rich and indolent.

ITEMS OF NEWS.

HUMBOLDT.—Baron Humboldt has addressed the following note to the Berlin journals:—"Overwhelmed by the numbers of letters sent me, and which are increasing every day, amounting to from 1,600 to 2,000 per annum—many, too, being on the most futile subjects, such as demands for my autograph, and offers to cure me of all diseases—I once more make a public appeal to the persons who wish me well, and request them not to occupy themselves so much with what concerns me, in order that with the diminution of strength, physical and intellectual, which I experience, I may be allowed a little leisure for study and composition. I trust that this step, to which I have recourse with reluctance, will not be interpreted unkindly."

RUSSIA.—A disagreeable sensation has been produced in official circles at St. Petersburg, by the declaration of the committee of the Government respecting emancipation, that the nobility express the opinion that this reform is intended to ruin the Russian nobles. The committee demand recompense for the lands ceded to the peasants, and advise the nobility to break off all communication with them. The document indicates a profound sentiment of bitterness and irritation.

CHINA.—The learned Russians connected with the college in Pekin, have recently announced that according to the last census returns, China contains a population of *four hundred and fifty-five millions*.

PAPER.—A French gentleman, an amateur in chemistry, has discovered a new mode of making paper. It is simply by boiling slices of wood with a certain quantity of mineral and vegetable alkali. If we may rely on the statement of the inventor, who intends to practice his method on a large scale, he can produce from 54 kilogrammes of slices of fir-wood, and 5 kilogrammes of alkali, a ream of very large paper as white as snow, and as fine as silk.

THE RAPID GROWTH of Leavenworth city, Kansas, is astonishing. Although only four years old, it con-

tains a population of 10,460, and an assessed valuation of \$3,871,375. It has nine churches, ten schools, four daily and four weekly papers, seven job printing offices, eighty-nine lawyers, and forty doctors.

THE SLAVE TRADE.—The State Assembly of New York, by a very strong vote, has passed the following resolutions in regard to the re-opening of the Slave-trade:

"Resolved, If the Senate concur, that the citizens of this State look with surprise and detestation upon the virtual opening of the Slave-trade within the Federal Union; that against this invasion of our laws, of our feelings, and of the dictates of Christianity, we solemnly protest; that we call upon the citizens of this Union to make cause in the name of religion and humanity, and as friends of the principles underlying our system of government, to unite in bringing to immediate arrest and punishment all persons engaged in the unlawful and wicked trade, and hereby instruct our Senators and Representatives to Congress to exert all lawful power for the immediate suppression of the infamous traffic.

Resolved, That the Executive of this state be required to transmit a copy of this resolution to the Legislatures of the several States of this Union, and earnestly request their co-operation in arresting this great wickedness."

EXTENT OF THE AFRICAN SLAVE TRADE.—From information received in Washington, it appears that the business of importing Africans is far more extensive than has heretofore been supposed, and that the arrangements for that purpose are very ingeniously devised.

Small boats are employed to relieve slavers of their cargoes and bring them into the Southern States.

AMERICAN BOOKS IN THE BRITISH MUSEUM.—An article in a recent number of the *Edinburgh Review* relates some curious facts about the contents of the library of the British Museum. It appears that a number of gentlemen have been employed twenty years upon a new catalogue of the books. It has already reached the size of two thousand folio volumes. There are forty miles of book shelves. There are five hundred and sixty thousand volumes. This is, perhaps, the largest library in the world; though the Bibliotheque Imperiale, at Paris, has eight hundred thousand separate volumes and pieces. The Museum has a collection of about thirty thousand books published in the United States, which is more than double the extent of any similar collection of *American* books in our own country.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is inactive, and prices are unchanged. We quote sales of superfine Flour at \$6 12 a 6 62½ and \$6 75 a 6 25 for extra family. The sales to the retailers and bakers are within the range of the same figures. Sales of Rye Flour and Corn Meal continue limited. The former at \$4 18 per bbl. Corn Meal is held at \$3 87, for Pennsylvanian, and \$4 12 for Brandywine.

GRAIN.—The receipts of Wheat are light, with fair demand. Sales of Southern and Pennsylvania at \$1 54 a 1 56 per bushel for fair and prime red, and \$1 60 a 1 65 for white in store. Rye is in demand, and sells for 85 cents. Corn is in demand; sales of yellow at 87 cents, afloat. Oats are in better demand; sales of prime Pennsylvania at 52 a 53 cents, and Delaware and Jersey at 51 cents. Barley Malt, \$1.

CLOVER SEED.—Sale at \$5 00 a 5 25 per 64 lbs. for fair and good quality, and \$5 50 a 6 00 from second hands. No further sales of Timothy or Flax seed.

HIGHLAND DALE.—Charles and Catharine Foulke inform their friends that their house will be open for the reception of boarders, early in the 6th month. It is an elevated situation, one mile from Stroudsburg, and four miles from the Delaware Water Gap.

The cars leave Walnut Street wharf every morning for Stroudsburg.

The price of board in 6th and 7th months, will be \$6 per week, and in the 8th month, \$7 per week. Children under 12 years, half price.

4th month, 1859.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The summer session of this Institution will commence on the 16th of 5th month, 1859, and continue twenty weeks,

Terms, \$70 per session, one half payable in advance, the other in the middle of the session. No extra charges.

For further particulars, address

HERBY W. RIDGWAY,

Crosswicks P. O., Burlington Co., N. J.

4th mo. 9—3m.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the next session of this Institution, on the 2d of 5th mo. next. For reference and further particulars, enquire for circulars of Principal,

BENJAMIN SWAYNE.

London Grove, 22d of 3d mo., 1859.

EATON ACADEMY, KENNETT SQUARE, CHESTER CO., PA.—This Institution will open its summer term for the reception of Pupils of both sexes, on Second day the 2nd of 5th mo. next, and continue in session twenty weeks. Circulars, containing terms and particulars, will be forwarded to every person requesting the same, on application to the Proprietors, or to William A. Chandler, Principal Instructor.

MARY G. JACKSON,

MAGGIE B. JACKSON,

Assistants.

Address Kennet Square P. Office, Chester Co. Pa.

WILLIAM CHANDLER,

SUSANNA G. CHANDLER,

Proprietors.

3d mo. 19, 1859.—10 t.

ELDRIDGE'S HILL BOARDING SCHOOL FOR THE EDUCATION OF YOUTH OF BOTH SEXES.—All the branches of a liberal English Education are thoroughly taught in this Institution. Also the French and Latin languages.

The summer session will open on the 3d of 5th mo., 1859, and continue 20 weeks, terms \$70 per session.

For full particulars address the Principal for a circular.

ALLEN FLITCRAFT,

Eldridge's Hill, Salem County N. J.

2 mo.

ORANGE GREEN BOARDING SCHOOL FOR GIRLS.—The Summer Term will commence on the 11th of 4th month next. The location is unusually healthy and pleasant; the course of study extensive and thorough. Terms Thirty-six Dollars per session of thirteen weeks.

For particulars, address Principals,

SIDNEY PUSEY, or

FANNY A. KINSEY.

Kennett Square, Chester Co., Penna.

2d mo., 1859.—2m.

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, FOURTH MONTH 30, 1859.

No. 7.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 324 South Fifth Street,
PHILADELPHIA.

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

CONVERSATIONS ON RELIGIOUS SUBJECTS, BETWEEN A FATHER AND HIS TWO SONS.

BY SAMUEL M. JANNEY.

On Repentance and Conversion.

James. I feel desirous of information respecting some of the principal doctrines of Christianity;—for the great variety of opinions which prevail among the professors of religion, and the bitterness which some of them appear to feel towards others, have had a tendency to weaken my faith, and I have no doubt they have produced discouragement in the minds of many others.

Father. It must be acknowledged that a great diversity of opinion does exist upon many points of doctrine; but this should not weaken our faith in the reality of *vital religion*; for a great variety of opinions may be found among men in most departments of knowledge. The greatest philosophers have often been mistaken by founding their systems upon speculations and conjectures, instead of watching the operations of Nature, and reasoning from facts. And it is in this way that many professors of religion continue to err, by attaching too much importance to the conjectures they have formed about religion, and by attending too little to the operations of the Spirit of Truth in their own minds; by obedience to which they might become experimentally acquainted with vital religion, and “renewed in knowledge after the image of Him that created them.” Notwithstanding the great variety of doctrines among the professors of Christianity, I could easily prove to you from pious and experienced writers of every sect that I am acquainted with, that they all agree in regarding true religion as a work of the heart

rather than of the head; and the experience of all ages proves that “the grace of God *which bringeth salvation* hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.” The operation of this Divine Power, when it is submitted to, brings about in our minds the great change, which begins with repentance for our past sins, and ends in conversion or regeneration.

John. These are subjects on which I wish for information, for I have lately thought much about them, and I trust my heart has been in some measure weaned from the world, and engaged in the pursuit of that inheritance, incorruptible and undefiled, that fadeth not away.

Father. I am rejoiced to hear that the Lord has been so gracious to thee, my son, and that he is calling thee out of darkness into his marvellous light. He has, I trust, granted thee “repentance unto life,” which is the first step in the path of righteousness. Like the passage of the children of Israel through the Red Sea, the baptism of repentance separates us from the land of Egypt, saves us from a host of our enemies, and fills the soul with joy, so that we can sing the song of Moses, and “make melody in our hearts unto the Lord.” But the Israelites, after their first deliverance and rejoicing, had a great many trials to encounter, and a long journey to perform through the wilderness, until that crooked and perverse generation which *was born in Egypt*, was wasted away or consumed; and then there was a captain raised up in the midst of them, who led the new generation through Jordan (the river of judgment) into the promised land. The work of repentance was also typified by the watery baptism of John; but true saving baptism is “not the putting away of the filth of the flesh, but the answer of a good conscience towards God.” 1 Peter iii. 21. And this saving baptism is administered by the Holy Spirit, which comes into the heart, and purifies or “sprinkles it from an evil conscience.” Repentance is the gift of God,—and it is offered to the acceptance of all men; for all are visited with seasons of calm reflection and serious thoughtfulness, when their sins are “set in order before them,” and all the pleasures of sense and the riches of this world seem “as nothing and vanity,” compared with that peace of mind which they have lost while pursuing after sha-

dows. This state of mind is sometimes experienced by those who are the most eager in pursuit of pleasure and worldly glory; but they too generally put it from them, and fly to amusements or business to drive it away. Yet this very thing which is so much shunned, is nothing less than a visitation of Divine Love, which, if yielded to, would lead to eternal salvation. It is indeed the voice of Christ, who says, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. iii. 20.

Those who yield obedience to this heavenly vision, not consulting with flesh and blood, will experience the baptism of repentance to take place in their souls, for "godly sorrow worketh repentance to salvation;" and the only sure evidence of sincere repentance, is bringing forth fruits "meet for repentance."

James. Does not repentance often take place without any fruits? It appears to me that I have been sinning and repenting for many years, without much, if any amendment.

Father. There is a spurious kind of repentance that hardly deserves the name;—it does not proceed from a true sense and *hatred of sin*, but from a *dread of punishment*, which induces men very often "to feel a transient regret for what they have done, and to take up resolutions to do better in future; but these resolutions, when made in man's own strength, and with a *reliance upon his own arm* for their execution, will not stand in the hour of temptation; the first gust of passion will blow them away. True repentance implies not only a godly sorrow for sin, but a turning away from it. It implies a returning again to Him from whom the soul has revolted. "Repent," says the prophet, "and turn yourselves from all your transgressions: so iniquity shall not be your ruin." Ezekiel xix. 36.

John. I have no doubt that true repentance is a work of the divine Spirit in the soul, and that it is accompanied by forgiveness of sins through the mercy of God. But I have been led to believe that the joy and peace which I have found springing up and abounding in my heart, was an evidence not only of forgiveness, but of conversion and regeneration.

Father. The term conversion is often used as equivalent to regeneration, and then it signifies a change of heart from a state of sin to a state of holiness,—a putting off the old man *with his deeds*, and putting on the new man, which is renewed in knowledge "after the image of Him that created him." It was used in this sense by Jesus himself when speaking to Peter, just before he was delivered up: "Simon," said he, "satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art con-

verted, strengthen thy brethren." Luke xxii. 31, 32.

John. It appears from this passage, that Peter had not yet been converted; and it becomes an interesting inquiry for us all to *know* what was then the state of his experience, and how far a man may progress in religion without being thoroughly converted.

Father. Yes, it is a very interesting subject for inquiry,—and there are a number of passages in the New Testament that will throw some light upon it. It appears that Peter, long before this, had forsaken all, in order to follow Christ. He had been one of his disciples nearly three years. He had listened to his preaching and conversation, and beheld his miracles and holy example. He had himself been sent forth to preach, saying, "The kingdom of heaven is at hand," and he had been entrusted with the power of healing the sick and casting out devils. He had also been with his divine master in the hour of prayer, and stood by him on the mount of transfiguration, when "his face did shine as the sun, and his garment was white as the light," and "there came a voice from the excellent glory, saying, This is my beloved Son, hear ye him." Nor was Simon's experience altogether of an outward character; for when he confessed that Jesus was the Christ, the son of the living God, his master replied, "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Yet it appears that notwithstanding all his precious opportunities, and his ardent love for Christ, Peter had not yet been thoroughly converted.

John. I am almost ready to say, this is hard doctrine, who can bear it; for if Peter, after all this experience, had not been converted, how can one so young and weak as I hope to attain that blessed state?

Father. Be not discouraged, my son. He who hath begun a good work in thee, is able and willing to carry it on and complete it. All he requires on thy part is, *watchfulness* to know his will, *obedience* to follow it, and *patience* to endure his righteous judgments. Every victory over sin, and every escape from temptation, is accompanied by an immediate reward of "joy in the holy spirit;" for he "feeds his flock like a shepherd, he gathers the lambs with his arm and carries them in his bosom."

Conversion does not depend upon the abundance of our knowledge, but upon the subjection of our wills to the Divine government. This brings us into a teachable, humble, childlike state;—for "except ye be converted, and become as *little children*, ye shall not enter into the kingdom of heaven."

John. Is there any evidence in the scriptures that Peter was not in this state, except the passage alluded to?

Father. Yes; there are several circumstances

related of him, which show that he was still governed by his own will, and had not been "transformed by the renewing of his mind;"—for instance, when his master said to him, "Whither I go, thou canst not follow me now, but thou shalt follow me afterwards,"—Peter answered with much confidence, "Lord, why cannot I follow thee now? I will lay down my life for thy sake." But it appears that his confidence in himself was entirely misplaced, for when the hour of trial came, he not only denied his master thrice, but "he began to curse and to swear, saying, I know not this man of whom ye speak." Mark xiv. 71.

John. Perhaps this instance of humiliating weakness came upon him in consequence of his having so much confidence in himself, that he did not continue in watchfulness and prayer.

Father. Yes, there is no doubt of it,—and there is no safety for the most experienced Christian, but in a state of continual reliance upon Divine aid, which is always afforded when rightly sought for. "God is faithful," says the apostle, "and will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. x. 13.

James. Was there no other part of Peter's conduct that indicated the state of his mind?

Father. Yes, there was. It appears that when Jesus began "to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day; then Peter took him and began to rebuke him, saying, Be it far from thee, Lord; this shall not be unto thee. But he turned and said unto Peter, Get thee behind me, satan; thou art an offence unto me, for thou savourest not the things that be of God, but those that be of men." Matt. xvi. 21–23. This conduct of Peter arose from his not understanding the nature of Christ's kingdom; which can only be understood by coming under the government of the spirit of Christ. When Jesus "was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation. Neither shall they say, Lo here! or lo there! for behold, the kingdom of God is within you." Luke xvii. 20, 21. But although Peter had experienced the baptism of repentance, which was typified by the watery baptism of John, he had not yet been introduced into the spiritual kingdom of Christ; for "the least in the kingdom of heaven is greater than John." Notwithstanding he had heard this doctrine preached, and seen it exemplified in the meek, non-resisting example of the Saviour, his mind was still veiled by the prejudices of education, and he expected the Messiah to reign as a temporal prince, to subdue their outward enemies, instead of waiting in prayer

that his power might be revealed in them, to subdue their spiritual enemies. It was therefore expedient for them that he should go away, in order that the "Comforter, which is the spirit of Truth, might come and lead them into all truth." This Comforter is the manifestation of the same Divine life and light which dwelt in him; for "in him was life; and the life was the light of men: that is the true Light which lighteth every man that cometh into the world." John i. 4–9.

John. And did not Peter show that the natural man was still prevalent in him, when he took a sword and smote off the ear of the high priest's servant?

Father. I think that was a very strong evidence that his heart had not been thoroughly brought under Christ's government, for the same spirit will always bring forth the same fruit. Now, the fruit of the Divine spirit "is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" Gal. v. 22.

James. I think Peter was very much like the professors of Christianity at the present day. He had not faith to suffer with Christ, but he was willing to fight for him.

Father. Yes: for he could fight without taking up the cross of self-denial. But how different was the conduct of the holy Jesus! for he "touched the servant's ear and healed it," saying, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." Matt. xxvi. 52.

James. Perhaps Peter had mistaken his master's meaning, when he told them a little before, "He that hath no sword, let him sell his garment and buy one."

Father. It is very probable he did mistake it, as he was not then in a state of mind to understand spiritual things;—but his mistake was soon corrected, for when they said, "Lord, here are two swords," he replied, "It is enough," thereby intimating that he did not mean carnal weapons.

On considering the whole paragraph, in connexion with the precepts and example of Christ, it is plain, that he intended only to warn them that a time of deep trial was approaching, when they would need the whole of that spiritual armor which was afterwards described by the apostle as the "whole armor of God." "Stand, therefore," says he, "having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all per-

severance and supplication for all saints." Eph. vi. 13-18.

These are the weapons of the Christian's warfare, and these were the weapons that Christ himself made use of. He overcame hatred by love, he conquered pride by meekness, and he triumphed over error by the spirit of Truth. He taught his disciples to resist not evil, but "when smitten on one cheek to turn the other also." "Love your enemies," said he, "bless them that curse you, do good unto them that hate you, and pray for them that despitefully use you and persecute you." "If you love them that love you, what reward have you? do not even the publicans the same?" But "be ye perfect, even as your Father in heaven is perfect; for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust; and he is kind even to the unthankful and to the evil." These sublime precepts of Jesus were exemplified in every act of his spotless life, for "when he was reviled he reviled not again, and when he suffered he threatened not, but committed himself to him that judgeth righteously." 1 Peter ii. 23. "To this end was I born," said he, "and for this purpose came I into the world, that I should bear witness unto the truth," John xviii. 37. These glorious truths were taught in his discourses, confirmed by his example, and sealed with his blood. "As a sheep before his shearers is dumb, so he opened not his mouth," but patiently bore all the sufferings that their iniquity inflicted upon him; and his faithfulness under sufferings was not only a sacrifice acceptable to God, but also an example to us. "For," says the apostle, "what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if, when ye *do well*, and suffer for it, ye take it patiently, this is *acceptable with God*: for even hereunto were ye called; because Christ also suffered for us, leaving us an example that we should follow his steps." 1 Pet. ii. 20, 21.

James. But, father, it seems to me, that if we were to follow this example and these precepts, we should be very often imposed upon and injured by the wicked.

Father. This was the very objection that the unbelieving Jews started in that day; for they said, "If we let this man thus alone, all men will believe on him, and the Romans will come and take away our place and nation." So they put him to a cruel and ignominious death; nevertheless the Romans did come, and take away their place and nation.

(To be continued.)

Whoever feels pain in hearing a good character of his neighbor, will feel a pleasure in the reverse. And those who despair to rise in distinction by their virtues, are happy if others can be depressed to a level with themselves.

"BE CLOTHED WITH HUMILITY."

"I PRAYED for direction, and saw clearly, that plainness of dress and behaviour best became a Christian, and that for the following reasons:—

1. The Apostle expressly forbids women professing godliness to let their adorning be in apparel, allowing them no other ornament than that of a meek and quiet spirit.

2. I saw the reasonableness of the command, and proved it good for a proud heart to wear the plain and modest livery of God's children.

3. It tended to open my mouth, for when I appeared, like the world, in Babylonish garments, I had its esteem, and knew not how to part with it. But when I shewed by my appearance that I considered myself as stranger and foreigner, none can know (but by trying) what an influence it has on our whole conduct, and what a fence it is to keep us from sinking into the spirit of the world. For there is no medium; they who are conformed to the fashions, customs, and maxims of the world, must embrace the spirit also, and they shall find the esteem they seek, for the world will love its own. But let them also remember this word, 'The friendship of the world is enmity with God.'

4. I saw myself as a steward, who must render an account for every talent, and that it was my privilege to have the smiles of God on every moment of my time or penny of money which I laid out.

5. I saw clearly that the helping my fellow-creatures in their need was both more rational and more pleasant than spending my substance on superfluities; and as I am commanded to love my neighbor as myself, and to consider all done to the household of faith as done to Christ, surely I ought not only to suffer my superfluity to give way to their necessity, but also (as occasion may require) my necessities to their extremities.

6. But it is not only the talent of money, but of time, which is thrown away by conformity to the world, entangling us in a thousand little engagements, which a dress wholly plain cuts through at once.

7. The end usually proposed by young persons in their dress, is such as a devout soul would abominate. A heathen may say it will promote my being comfortably settled in life; but I believe the Lord appoints the bounds of our habitations and that '*No good thing will he withhold from those who walk uprightly.*' I have therefore nothing to do, but to commend myself to God in holy obedience, and to leave every step of my life to be guided by His will. I will therefore make it my rule to be clean and neat, but in the plainest things, according to my station; and whenever I thought on the subject, these words would pass through my mind with power, '*For so the holy women of old adorned themselves.*'"

MARY FLETCHER.

From the London Friend.

MEETINGS FOR WORSHIP.

To those who are feeling the irksomeness of frequent silent meetings.

Dear Friends,—Do you go to your meetings for worship with a real expectation of deriving some benefit from so doing? Do you go with any intelligent expectation of there performing an act of worship to the Almighty? A heathen goes to his idol temple, prostrates his body, makes some offering, and leaves the place with the full persuasion that he has done acceptable service to his gods, and he feels comfort in the belief that he will enjoy their protection. Brought up in this way of thinking and acting, we need not be surprised at his blindness. But we do need to be surprised, ashamed, and deeply abased, and to feel ourselves far below the level of the heathen, if, with pure truth presented to us in the Bible, and in the words and lives of many around us,* we go to our places of assembly, take our seats, and, while we properly omit outward ceremonial observances, such as the poor heathen's bodily prostration and offering, omit also that prostration of the soul before its Maker which constitutes the worship due from weak, erring mortals to a God of infinite power and holiness, in whose hands our breath is, and to whom we shall one day have to give an account for all the actions of our lives. It is true that this prostration of mind is an act of which we are utterly incapable in our own strength, but it is our own fault if we pay no heed to the truth that Jesus Christ is always at hand, ready, if we turn prayerfully to Him, to enable our spirits to turn to God. He said, "Lo, I am with you always, to the end of the world;" and Paul said, "Know ye not that Jesus Christ is in you, except ye be reprobates?" John said, "Ye have no need that any man teach you, but as the same anointing teacheth you, which is truth and no lie." John also said of Christ, that he "was the true light that lighteth every man that cometh into the world." David said that he saw the Lord always before his face, and felt that He was at his right hand. Jesus Christ is as truly in the world now as he was in the reign of Tiberius Cæsar, and he is as accessible to his disciples of this day as he was to Peter, James, and John, then; he is still able and willing to be the food and the light of his followers, and we have this precious additional encouragement to meet together for worship, "Where two or three are gathered together in my name, there am I in the midst of them." Not only is Jesus in each of us, but he is, as it were, specially present when we meet together to worship God in his name. No one, therefore, can have any excuse for not worshipping God; for we have a heavenly guest always

at hand, even Jesus Christ, manifested now not as flesh and blood, but as the Holy Spirit, who will help our infirmities, and supplicate with us and for us in groanings that we can find no words exactly to express, but which are clear intelligible language to our God.

Unless we go to our meetings with a measure of the same faith in being fed as when we go to a meal, of being cured as when we consult an eminent physician, of being warmed as when we go to a fire, of being instructed as when we go to a lecture, of being cleansed as when we perform ordinary ablutions, we shall go in vain; for there is One present who can do all these things for us, and if we look to Him only in faith, more of us than at present will be concerned to exhort others to follow after the same things; and every one going without any looking forwards, but looking only for the inward teaching of Christ, words will flow more copiously than at present; for if each goes to the source whence all true ministry proceeds, it is to be expected that there will be more of that ministry than there will be when a few go to the fountain-head, and all the rest look to them to be supplied with their spiritual refreshment.

R. V.

He that has never known adversity, is but half acquainted with others, or with himself. Constant success shows us but one side of the world. For as it surrounds us with friends who will tell us only our merits, so it silences those enemies from whom alone we can learn our defects.

TANNERS'S LECTURES.

(Continued from page 23.)

Some of the disabilities consequent on the refusal to swear have been continued to the present generation; but Friends were relieved from the suffering in which their refusal of the oath of allegiance had involved them, by the 1st of William and Mary. Another Act, passed in the reign of William the Third, allowed our members to use a form of affirmation instead of an oath, on most occasions on which the law required the taking of an oath. This first form of affirmation, which continued in use until the year 1721, when a more simple declaration was substituted for it, was as follows:—"I, A. B. do declare in the presence of Almighty God, the witness of the truth of what I say." It need not occasion any surprise, that Friends should have been divided in opinion as to whether these words constituted an oath or not. The Yearly Meeting in London gave the following excellent advice on the subject: "That Friends be charitable one to another about it: they that can take it (are) not to censure or reproach them that cannot; and those that cannot (are) to use the like

* And above all by the still small voice within—[ED. OF FRIENDS' INTELLIGENCER.]

caution with regard to those who can."* From their correspondence with the Meeting for Sufferings on the subject, Friends in Bristol appear to have felt no objection to the first form of affirmation, and to have desired that no attempt to obtain an alteration should be made, lest the liberty already granted should be endangered.

The history of this *case of conscience* affords an example, which should not be lost on the Society of Friends, of the extent to which those who are agreed in the adoption of a principle may differ as to the manner in which they ought to support it. I believe I shall never forget the powerful reference made to this subject by the late Samuel Tuke, in the Yearly Meeting of 1848. The grounds of Christian unity were laid down by him on that occasion, in a most truly catholic manner. He showed, among other things, that whilst that unity does not always bring men to see eye to eye, it prepares them to bear one with another in their differences; and he illustrated this position by a reference to the differences of opinion which arose among the Apostles themselves; and to the difficulty under which our early Friends labored for nearly forty years in determining what constituted an oath. I do not know that I ever listened to a discourse of which I should be so glad to possess a verbatim report.

Proceedings in relation to marriage occupied, apparently, more time in the first Meetings for Discipline than most of their other duties. There were few things in which the Christian boldness of George Fox and his associates was more exemplified than in the affair of marriage. One of the usurpations of ecclesiastical authority on the part of the Church of Rome, had been that of representing marriage as a *sacrament*, and of requiring all who would obtain legal validity to such an union to apply to the priest to solemnize it. That the chief object of this arrangement was that the priest should obtain his fees, was further shown by the circumstance that, whilst the Cannon Law proscribed the marriage of near relations, the income of the priest was still further augmented by the many payments made to him, in consideration of his setting aside such restrictions. Now, although the Church of England had renounced the error of accounting marriage as a sacrament, its ministers were generally † looked upon in the days of George Fox (and are so still by many persons) as the only parties by whom marriage could be rightly solemnized. So strong was the belief that legal

validity could not be obtained for a marriage contract by any other means than by going "to church" to be married, that Roman Catholic and protestant dissenters resident in England, were alike accustomed, up to a very recent time, to waive whatever objection they might have to employing a minister, or submitting to the marriage ceremony of the Church of England. It was no common responsibility which rested on George Fox when he counselled his Friends not to do anything of the kind, but to proceed simply in this affair of marriage, as in everything else, in the fear of God, and in single dependence on His blessing. It seems to me that if a *temporising spirit* had found any place in his mind, he would have given way on this question of marriage, on the plea that the clergyman might be applied to as the person appointed by Government to perform the marriage ceremony without any admission of the spiritual claim; and if he had done so, who can say that the legal sanction given, under the act of 1837, to other marriages besides those of the Church of England, would not have been indefinitely postponed? Few men have practically reversed Paley's doctrine that "whatever is expedient is right," so completely as George Fox. He believed that in the affairs of marriage, as in other things, the ministers of the Church of England set up a claim, against which he was called to testify. And if he did stop to count the cost, and to consider what the consequences might be to himself and to his brethren, there are certainly no symptoms of doubt or hesitation to be observed in his words or actions.

His belief on this subject, as declared by him on different occasions, was, that man had no authority to joins others in marriage—that neither the priest under the law, nor the first ministers of the Gospel exercised any such function; that it was God who joined man and woman in marriage before the fall, and that this is still His prerogative, &c. So early as the year 1653, he issued a paper of advice to Friends who were contemplating marriage to lay their intentions "before the faithful in time, before anything was concluded, and afterwards publish it in the end of a meeting, or in a market."*

The question of the validity of Friends' marriages was raised on one occasion before Chief Justice Hale, who said that "he thought it rea-

*I find this expression quoted in a manuscript book of the advices of the Yearly Meeting of Pennsylvania and New Jersey, which was sent by John Churchman to John Player of Tockington, and is now in the possession of his daughters, Fanny and Mary Player. Thomas Story suffered eighteen months' imprisonment, because he could not use the first form of affirmation.

† In the time of the Commonwealth, marriages sometimes took place before magistrates.

* Journal, p. 395.—An original letter of George Fox's, written whilst the subject of marriage was under his consideration, has been kindly lent me. It is addressed to Richard Richardson, schoolmaster, Wheeler Street London. Geo. Fox says—"Now, dear R. R. I desire that thou would search all the libraries concerning marriage, and what they do say of them; and the Fathers, and how they did before the monks first came in; and when marriage with the priest came in; and search histories and laws, and see what thou canst bring out both good and bad and what maketh a marriage—and do what thou canst in this thing," &c.

sonable, and consistent with natural rights and the precepts of the Gospel that all marriages made according to the several religious persuasions of the parties ought to be valid in law."

Other judges expressed a similar opinion on different occasions; but it was not until the passing of the Act introduced by Lord Campbell in 1847, that the marriages contracted by Friends prior to the Marriage Act of 1837, received the positive sanction of statute law.* In 1707, more than fifty years after the first solemnization of marriage in the Society,* the Meeting for Sufferings advised Friends to make their wills in such a way as not to raise the question of the validity of their marriages. It was recommended that in such documents the wife should be described by her maiden, as well as by her married name, &c.

There is no reference to the consent of parents in the earlier Bristol minutes in relation to marriage, and the meeting seems only to have concerned itself with the question of the orderly conduct of the parties, and with such publication being made before the marriage as might afford an opportunity for any one to object who had a right to do so. In the eighth month of 1669, G. Fox and Margaret Fell, the widow of Judge Fell, declared their intention of marriage to the Bristol Meeting, and on that occasion several of Margaret Fell's children, who were present, expressed in strong terms their approval of the proposed union. This may, perhaps, have suggested to Friends here the propriety of ascertaining in other cases that the consent of parents was given.

At all events such consent began to be recorded soon afterwards. It is also possible that in the conscientious care manifested by George Fox not to interfere with the pecuniary interests of the former marriage, may have originated the care which Friends here also began to take shortly after to secure the like benefit in other cases. In the form of the certificate agreed to, marriage is spoken of as "God's ordinance." During the time of the last persecution in Bristol, publications of marriage were frequently made at Newgate and Bridewell, the regular meetings for worship being closed. *The prisons* may indeed be said to have been *places of worship* in those days. The regular holding of the Meetings for Discipline was also often interrupted. Sometimes they were held in private houses, word being left with the prisoners where the meeting would be held, that Friends who wished to ascertain it might do so by calling at the prison.

In many cases the publication of the marriage was the only means taken to ascertain whether any obstruction existed to its solemnization: but when the parties making application were but little known to the meetings, or had been guilty

of disorderly conduct, committees were appointed to make inquiry respecting them. There was, for the most part, a disposition shown to form a charitable judgement of such applicants; and in some cases in which their conduct would not permit of their being recognised as Friends by being allowed to marry at meeting, an *intermediate* course was adopted, as appears by the following minute of the Two-weeks Meeting in Bristol, in 1687:—"Whereas A. B. and C. D. have signified at a former meeting their intention of marriage, and desire to accomplish the same in the way and manner of Friends: but inasmuch as we find that the young man have not walked as a Friend, convinced of the truth which we profess, but rather so contrary thereunto, as that we have not freeness to countenance their marriage in the meeting, in the way and manner of Friends: yet, forasmuch as we do not find but that they may be clear from all other persons in relation to marriage, and that they may have their parents' consent, we do not see meet to concern ourselves to obstruct or hinder them; but shall leave them either to wait longer, for our better satisfaction, or to consummate the same as soon as they please, amongst such Friends as may be free to be present thereat: or otherwise, as they shall see meet."* In the year 1700 such a case occurred, in which the parties were allowed to marry "before witnesses in the meeting-house."

FAT MEAT AND DISEASE.

Dr. Dixon, in *The Scalpel*, assumes that the use of oil would decrease the victims of consumption nine tenths, and that this is the whole secret of the use of cod-liver oil. Dr. Hooker also sustains this opinion, in the following summary of observations: First—of all the persons between the ages of fifteen and twenty-two years, more than one fifth cannot eat fat meat; second—of persons at the age of forty five, all excepting one in less than fifty habitually use fat meat; third—of persons who, between the age of fifteen and twenty-two, avoid fat meat, a few acquire an appetite for it, and live to a good old age, while the greater portion die with phthisis before thirty-five; fourth—of persons dying with phthisis between the age of twelve and forty-five, nine-tenths, at least, have never

* Among James Dix's manuscripts is a report of a committee appointed in 1674 to consider what course should be adopted in certain cases, in which, though the conduct of the parties had been disorderly, the meeting might wish to avoid casting them off, and leaving them "open to the temptation of going to the priests" to be married. That committee recommended that if in such cases Friends were satisfied of the penitence of the parties, the marriage should be allowed to be solemnized before witnesses; and that a testimony to be issued by Friends against their misconduct, together with the declaration of their repentance, and the certificate of their marriage, should be copied together in the book containing the declarations of repentance sent by delinquents to the Men's Meeting

* Campbell's Lives of the Chief Justices, Vol. I, p. 558.

† The first marriage registered by Friends in Bristol took place in 1657.

used fat meat. Most persons who avoid fat meat also use little butter or oily gravies, though many compensate for this want, in part at least, by a free use of those articles, and also milk, eggs, and saccharine substances. But they constitute an imperfect substitute for fat meat, without which, sooner or later, the body is almost sure to show the effects of deficient calorification.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FOURTH MONTH 30, 1859.

S. M. Janney's "Conversations on Religious Subjects," a third edition of which was published in 1843, contains a clear exposition of religious truth, and in this day of serious inquiry its republication in our columns may be useful. We understand the edition has been exhausted.

DIED, 4th of 3d mo., ELIZABETH ANN, wife of William W. Tilton, a member of Shewsbury monthly meeting, New Jersey.

LETTER FROM SAMUEL J. MAY.

PÆSTUM, February 12, 1859.

My dear Friends: I wish you were here to partake of the pleasure I am now enjoying. We came, yesterday afternoon from Naples to Cava, and thence to Salerno—about 30 miles—and thence, this morn, in a carriage, 24 miles, to this site of the ancient Greek city of Pæstum.

I am now, at this hour of noon, seated upon a mass of rock, the ruin, no doubt, of some building, in front of what is called the Basilica, and just so as to command the best view of the Temple of Neptune, within sight of another temple, one-fourth of a mile off, that seems to stand in a line with these. The Temple of Neptune is the most entire, and is in every respect the grandest and most beautiful of the three. I shall bring home pictures of these most interesting ruins, and therefore shall not attempt here any description of them. They are all three strictly Grecian buildings, of the Doric order, bearing, therefore, a general resemblance to each other; and yet each has peculiarities that give to it an interest of its own.

I cannot describe what I am seeing; I can only tell you some of the feelings that are coursing through my bosom.

These buildings cannot be less than 2,500, or 3,000 years old. They tell of scientific attainments, artistic skill, æsthetic taste in some respects equal, in others superior, to those of our day. They tell of a large population once dwelling upon this beautiful plain. But no other vestiges of them remain, not even their burial places. Nothing remains of this once populous city but portions of the wall that surrounded it—heaps of

stone, which indicate where there were a theatre and an amphitheatre, and the foundations and pillars of these three beautiful temples.

We have lingered around these ruins for hours, admiring the beauty of their proportions, and longing to extort from them some more information of their origin and demolition, and of the history and overthrow of those by whose hands they were reared. But, although so full of expression, they were dumb; and we must leave them as we found them, silent witnesses that here a populous city once stood, which pestilence wasted, war emptied of its inhabitants, and time has well-nigh obliterated. Mosses and plants of various kinds are gradually creeping over these walls, and covering the floors they enclose. Lizards—emblems of desolation—are seen continually running in and out of the crevices that time has made in these walls and columns; and snails have planted themselves all about, as if assured that the foot of time will move more slowly than themselves in the utter demolition of these wasted ruins.

Salerno 8½ o'clock.

We all agree that the day has been spent delightfully. We rose at half-past 5, breakfasted at 6, and started in a good carriage, drawn by three horses abreast, at half-past 6. The sky was without a cloud, and the air bracing, but not cold, not colder than it is wont to be with us the latter part of May. Our road took us through a most picturesque country. The background was a distant range of ragged mountains, marked adown their sides by volcanic action, and their tops covered with snow. Nearer to us we have seen hills green all over with the foliage of the olive trees; and immediately on either side of our road, for the first twelve miles, were fields under the peculiar cultivation of the Italian peasantry, the land thrown into ridges, and bearing wheat or oats, already several inches high, or beans, or lupins, or other garden vegetables, all as far forward as the same kind would be with us at the last of May. Every now and then our eyes have been regaled by the sight of orchards of orange and lemon trees, laden with their fruits, and one garden wall lined with rose bushes, some of them in flowers.

After twelve or fourteen miles, we came to more sterile or less well cultivated tracks of country, some of them lying waste, open to the road, and others traversed by herds of neat cattle and tame buffaloes, which seem to be used in the same way as cows and oxen.

Everywhere we have seen women and girls working in the fields, the same as men, digging, hoeing, ploughing, bearing heavy burdens upon their heads. And they are to be seen in much greater numbers. So many men are absorbed by the Neapolitan army, the Roman Catholic Church, and are occupied in the fisheries and coasting trade, that the women are left to do the farming

and gardening; yes, and severer labor, too. Between Cava and Salerno, the King is making a railroad. It is to run, much of the way, along the ledges of the rocky mountain range, overhanging precipices, crossing deep gorges and ravines, and therefore requiring a vast amount of hard digging and heavy masonry. Yet we saw, all along the way, women and girls handling stones and carrying baskets of dirt upon their heads, not knowing the use of wheelbarrows.

As you will now be ready to believe, the Italian peasantry and laboring people are a very coarse, hard looking set. They are, many of them, about as dark-complexioned as our Onondaga Indians, and as dirty in their personal appearance and domestic habits. Their dwellings are not much, if any, larger, seldom more than one story high, built of stone, and covered with a cement that looks like stone and is almost as hard; or they are rooms excavated in the rock at the base or on the sides of the mountains, whose slope these poor people cultivate, wherever there is soil, and where a terrace can be built. They have few, if any, windows in their houses, and depend for the light and air they need upon the open doorway.

The farming and domestic utensils of these people are of the rudest sort. Their hoes, shovels and axes no Yankee would deign to use; and their plough is nothing but a pointed stick fastened in the pole to which the oxen or donkeys are attached, at an angle of 30 or 35 degrees, the other end held by the driver, so as to guide the point to make the furrow or scratch in the ground which he intends.

Almost all the women that we have seen, who were not employed in the fields or on the roads, were wielding the distaff, and diligently spinning flax, in the scriptural and classic manner. It was pleasant to see the simple process, and J. E. tried his hand at it, but found it required an art or slight of hand which he did not possess.

AMALFI, Feb. 18.—To-day we have had a more delightful ride than ever before. We have come from Salerno to Amalfi, about 20 miles, passing several villages and two large towns. We were brought in a good coach drawn by three smart horses, over the post-road made by order of the King and opened in 1853. This road, though not quite wide enough, is admirably built, high upon the water, along the very precipitous side of the range of jagged, craggy mountains that all along the way overhang this northern shore of the Bay of Salerno. No description could give you an adequate idea of the winding, tortuous course of this remarkable road, much less of the picturesque scenes that were continually bursting upon our sight as we turned the often very acute angles that are made by the irregularities of this mountainous range. Now above us, now below, villages or smaller groups of houses were seen, standing in what seemed the most im-

practicable places. There are no mountains in our country, that I ever saw, which resemble these—none so jagged, peaked and every way irregular, and so often bald withal. Yet have we seen to-day villages, and large orchards of oranges and lemon trees, built upon terraces, one above another, up to a dizzy height; and often solitary villas or monasteries or old castles standing upon pinnacles so abrupt that the ascent to them must be most laborious, to the infirm impossible. I would not live in such places, but they make very attractive pictures.

Amalfi, where we shall pass to night, was once a large, important city, containing 50,000 inhabitants. There are now only about 7,000. These are employed, for the most part, in the manufacture of paper, soap and macaroni. There is also a cathedral here, under which lie buried the remains of St. Andrew, the patron of the city.

Amalfi is a queer place, built upon the ascent of a very steep mountain side. I clambered up, with one of our travelling companions, more than 200 feet above the foundations of our hotel, through narrow, paved lanes, up narrower stone stairways, between blocks of houses three or four stories high, and then saw terraces of houses almost as much higher still. When we reported, over our supper table, what we had discovered, we were told that the other members of our party had been exploring the city in another direction. They had descended from our hotel through one narrow street after another, fifty or sixty feet, as they estimated, and saw other alleys still leading downwards. They stayed their course at a church in which they found many poor women and children at evening prayer. Quite a number of them left their devotions to beg "grane" of the strangers. Amalfi is somewhat distinguished, even in southern Italy, for the paupers who infest the streets, and haunt especially the spots where travellers are likely to come. Indeed, everywhere in southern Italy the pleasure of travelling is seriously impaired by the importunity of beggars.

Our hotel—La Luna—was formerly a monastery. We are occupying one of the sitting rooms of the "Holy Brethren," and shall sleep to-night in their cells. Upon the ceiling, over one of our narrow beds, is a picture of the Virgin Mary, who seems to be more adored in this part of Italy than God or Christ. The walls of the house and the partitions are all stone, and only whitewashed, so that it appears more like a prison than a dwelling for honest men. Nevertheless, I trust our sleep will be sound and refreshing, for we are not a little fatigued. So good night. Yours, truly, S. J. MAY.
—*Syracuse Standard*.

Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

From the Patent Office Report.

ON THE PRACTICABILITY OF THE TEA CULTURE
IN THE UNITED STATES.

That an article so generally regarded as a prime necessity by every civilized nation should be restricted in its production for centuries almost entirely to the country of its origin, although corresponding regions with respect to soil and climate have been open to its introduction and culture, is an anomaly in the physical and social history of the globe. The tea of China, though acknowledged by most persons as a luxury, and by some even as food, is a commodity from which the people of no country should be deprived. On the contrary, it may not be improper to repeat what was stated in a former volume, that in this case, as well as in most others, it is the policy of every government to gratify the wishes of its people, and to facilitate the acquisition of this luxury by its economical importation, or, what would be far more desirable, to extend the production to its own soil. As to the expediency in the United States of such a measure as that last named, little more need be said than that most of our citizens will have it, cost what it may, and millions of dollars will annually be paid for its importation, until its extensive culture shall be established in our soil.

From the supposed general resemblance of the soil and climate of the tea districts in China, and those of certain regions in our Southern States, various attempts have been made by private individuals to introduce this plant, which, in all cases, ultimately resulted unsuccessfully, either from accident or the want of an adequate knowledge of its culture, but more particularly of the manipulation of the leaves when grown. Thus, tea was introduced into Georgia in the year 1772, and more recently into South Carolina in 1848 and 1852.

IDENTIFICATION OF THE BLACK AND GREEN TEA PLANT.

In the edition of Mr. Fortune's "Wanderings in China," published in 1846, are some observations upon the plants from which tea is made in different parts of the Celestial Empire; while acknowledging that the Canton plant, known to botanists as *Thea bohea*, was distinct from the more northern one, called *Thea viridis*, he endeavored to show that both black and green teas could be produced from either, and that the dissimilarity of appearance, so far as color was concerned, depended only upon manipulation. In proof of this, he remarked that the black-tea plant, found by him near Foo-chow-foo, at no great distance from the Bohea hills, seemed identical with the green-tea plant of Chekiang. These observations were met by the objection that, although he had been in many of the tea districts near the coast, yet he had not seen the more extensive ones inland which furnish the teas of commerce. Since that time, Mr. Fortune

has visited both the green tea country of Hwye-chow and the black tea districts about Woo-shan; and, during these long journeys, he verified the opinions previously formed. It is quite true that the Chinese rarely make the two kinds of tea in the same district, but this is more for the sake of convenience and from custom than for any other reason. The workmen, too, generally made that kind of tea best with which they have had the most practice. Although this may generally be the case in the great tea districts, there are some exceptions. It is well known that the fine Moning districts, near the Poyang Lake, which are constantly rising in importance on account of the superior character of their black teas, formerly produced nothing but green teas. At Canton, green and black teas are made from the *Thea bohea* at the pleasure of the manufacturer, or according to the demand.

CULTIVATION AND MANAGEMENT OF THE TEA PLANTATIONS.

In the black-tea districts of China, as in the green, large quantities of young plants are yearly raised from seeds. These seeds are gathered at maturity, in October, mixed immediately after, and packed in sand and earth, in which they are kept during the winter months. In this manner, they are preserved fresh until spring, when they are thickly sown in some corner of the farm, whence they are afterwards transplanted. Sometimes, they are sown in rows, where they are destined to grow, and consequently do not require to be removed. When about a year old, the plants are usually from nine inches to a foot in height, and are ready for transplanting. They are set in rows about four feet apart, in bunches, or hills, three or four feet asunder along the rows, with five or six plants to each bunch. In some cases, however, when the soil is poor, as in many parts of Woo-e-shan, they are planted very close in the rows, and appear like hedges when fully grown.

The young plantations are always made in the spring, and are well watered by the rains which fall at the change of the monsoon in April and May. The damp, moist weather, at this season, enables the plants to establish themselves in their new quarters, where they afterwards require but little care, except in keeping the ground free from weeds.

When the winters are very severe the natives tie straw bands round the young tender shrubs to protect them from the cold, and to prevent them from cracking or bursting from frost or snow.

A tea plantation, when seen at a distance, looks like a little shrubby of evergreens. As the traveller threads his way among the rocky scenery of Woo-e-shan, these plantations, which are constantly seen dotting the hill sides, afford a pleasing contrast to the strange and often barren surface by their rich, dark-green leaves. When young, they are allowed to grow unmo-

lested for two or three years, or until they are well established and producing strong and vigorous shoots. The practice of plucking the leaves is very prejudicial to this shrub, and the natives always take care that the plant shall be in a vigorous and healthy condition before this operation is commenced. Even when the plantations are in full bearing, they never take many leaves from the weaker plants, in order that their growth may not be checked. For, under the best mode of treatment, and on the most congenial soil, they ultimately become stunted and unhealthy, and are never profitable when old. Hence, in well-managed tea-districts, the natives annually remove old plantations and supply their places with fresh ones.

The first crop of leaves is usually taken from the plants the third year. When under cultivation, they rarely attain a greater height than three or four feet. The length of time which a tea plantation will remain in full bearing depends, of course, upon a variety of circumstances, but with the most careful treatment consistent with profit, the plants will not be of much value after ten or twelve years of age; in fact, they often dry up, and the space must be replanted within that period.

MANIPULATION OF THE TEA LEAVES.

It is not the intention of the present paper to enter minutely into the subject of the manipulation of black and green teas. These methods, it may be stated, differ from one another in several particulars, which are quite sufficient to account for the difference of color. It would seem scarcely necessary to remark that both kinds of tea are gathered from the shrubs in the same way, and are made from the same description of leaves, namely, those which are young and recently formed.

Green Tea.—When the leaves intended to be made into green tea are brought in from the plantations, they are thinly spread out on flat bamboo trays, in order that the superfluous moisture may be evaporated. They remain only for a short time exposed in this manner, say, generally, from one to two hours. This, however, depends much upon the state of the weather. In the meantime, the roasting pans have been heated with a brisk wood fire. A portion of the leaves are then thrown into each pan, and rapidly moved about and shaken up with both hands. They are immediately affected by the heat, becoming quite flaccid and moist, and giving out a considerable vapor. In this state, they remain for four or five minutes, when they are quickly drawn out and placed on the rolling table.

Next commences the rolling process. Several men, stationed at the table, divide the leaves among them. Each takes as many as he can press with his hands, and makes them up in the form of a ball, which is rolled upon the rattan-worked table, and in this manner becomes great-

ly compressed, the object being to get rid of a portion of the sap, or moisture, and at the same time to twist the leaves. These balls are frequently shaken out and passed from hand to hand until they reach the head workman, who carefully examines them to see if they have acquired the requisite twist. When he is satisfied of this, the leaves are removed from the rolling table and shaken out upon flat trays, until the remaining balls have undergone the same process. In no case are they allowed to lie long in this condition, and sometimes they are removed at once to the roasting-pan.

Having been thrown again into the pan, a slow and steady charcoal fire is kept up, and the leaves are put into rapid motion by the hands of the operators. Sometimes they are thrown upon the rattan-table and rolled a second time. In from an hour to an hour and a half the leaves become well dried, and their color "fixed;" that is, there is no danger of their turning black. They are now of a dullish green, but afterwards become brighter. This process, it is to be understood, does not apply to teas which are artificially colored. As the most particular part of the operation is now finished, the tea is put aside until a larger quantity has been made.

The second part of the process consists of winnowing and passing the tea through sieves of different sizes, in order to get rid of the dust and other impurities, and to divide the tea into classes, known by the names of "twankay," "hyson skin," "hyson," "young hyson," "gunpowder," &c. During this operation, it is "refined," the coarse kinds once, and the finer sorts three or four times. At this stage the color has become more decided, and the leaves of the superior kinds are of a dull bluish green.

Thus it will be observed, with reference to green tea, that, *first*, the leaves are roasted almost immediately after they are gathered; *second*, that they are quickly dried off after the process of rolling.

Black Tea.—When the leaves designed to be manufactured into black tea are brought in from the plantation, they are spread upon large bamboo mats or trays, and are allowed to lie in this state for a considerable time. If brought in at night, they remain upon the trays until the next morning. They are next gathered up by the workmen with both hands and thrown into the air, in order to separate as they fall. In this manner, they are tossed about and slightly beaten or patted with the hands until they become flaccid and soft, when they are cast into heaps and allowed to remain in this condition for an hour, or, perhaps, a little longer. When examined, at the expiration of this period, they appear to have undergone a slight change in color, are soft and moist, and emit a fragrant smell.

The next part of the process is exactly the same as in the manipulation of green tea. The

leaves are thrown into an iron pan, when they are roasted for about five minutes, and rolled upon the rattan table.

After being rolled, the leaves are thinly shaken out on sieves, and exposed to the air out of doors. For this purpose, a frame-work made of bamboo is seen in front of cottages among the tea hills. In this condition, the leaves are allowed to remain for about three hours, while the workmen are employed in going over the sieves in rotation, turning the leaves and separating them from each other. A fine, dry day, when the sun is not too bright, seems to be preferred for this part of the operation.

The leaves having now lost a large portion of their moisture, and become considerably reduced in size, are removed into the factory, where they are again put into the roasting-pan for three or four minutes, and taken out and rolled as before. A charcoal fire is now got ready, over which is placed a tubular basket, narrow in the middle and wide at each end. A sieve is dropped into this tube, on which the leaves are shaken to a thickness of about an inch. After five or six minutes of careful watching, the leaves are removed from the fire and rolled a third time. As the balls come from the hands of the roller, they are placed in a heap, until the whole batch has been rolled. They are again shaken on the sieves, and set over the fire a little while longer. Sometimes the last named operation, namely, heating and rolling, is repeated a fourth time, or until the leaves have assumed a dark color. When the whole batch has been gone over in this manner, it is thickly placed in the baskets, which are once more set over the charcoal fire. The operator now makes a hole with his hand through the centre of the leaves, in order to allow vent to any smoke or vapor which may rise from the charcoal, as well as to admit the heat, and then covers the whole with a flat basket. Previous to this, the heat has been greatly reduced by covering up the fire. The tea now remains over this slow fire until it is quite dry, being carefully watched, however, by the manufacturer, who every now and then stirs it up with his hands so that the whole mass may be equally exposed to the heat. The black color is now fairly produced, but afterwards improves. The after processes, such as sifting, picking, and "refiring," are carried on at the convenience of the workman.

Thus it will be seen, with reference to the leaves which are to be converted into black tea, *First*, that they are allowed to lie for some time spread out in the factory, and before they are roasted. *Second*, that they are tossed about until they become flaccid and soft, and then left in heaps, and that this also is done before they are roasted. *Third*, that after being roasted for a few minutes and rolled, they are exposed in a soft and moist state for several hours to the air.

Fourth, that they are at last dried slowly over charcoal fires.

The differences in the manufacture of black and green teas are therefore most marked, which will fully account for the variations in color, as well as for the effect produced on some constitutions by green tea.

(To be continued.)

UNNOTICED HEROES.

BY T. HEMPSTEAD.

Woods have their blossoms which we ne'er behold,
And skies their worlds whose light is never
shown,

Ocean its treasures of unnoted gold,
And earth her heroes that are all unknown.

You meet them as they pass, and heed them not,
You may not know what hosts before them fell;
You may not count the battles they have fought,—
The wreaths that crown them are invisible.

Yet they have fought and conquered; they have bent,
Night after night beside the couch of pain,
They have confronted scorn and death, and lent
Their blood to make the stricken whole again.

They have been pilgrims to that desert shrine,
Which sorrow rears in the black realm, Despair;
Oft have they struggled in that gloomy mine
Where only dust is made the toiler's share.

They have beheld their sweetest hopes decay,
Oft have they seen their brightest dreams depart;
Have seen their golden idols turned to clay,
And many bear within a broken heart.

Their veiled and mighty scars they ever bear,—
Those scars that lie deep burned into the soul
Won where the flaming eyes of vengeance glare,
And the tumultuous fires of passion roll.

They have been victors! they have conquered fields
Earth's dreaded Hannibals could never win,
They have struck down the sword ambition wields,
And trampled Lust and chained the hands of Sin.

They have won captives! their sweet tones have
brought
The erring back to virtue's flowery path;
Their own and other's hearts submissive taught
To God's high will, and smoothed the brow of
wrath.

They drink the dregs of trembling; but their moans
And anguished wails they stifle in their breast;
They say there is an ear that hears their groans,
And in his house the weary will find rest.

Want, grief, the scorn of man, on them descend,
They only say, it is His righteous will;
With chastened spirits to that will they bend,
Believing, striving, hoping, loving still.

O! there are daily martyrdoms that we
Heed not, the sufferers are to us unknown,
But angels from the walls of Eden see
How glorious are the laurels they have sown.

THOUGHTS WHILE SHE ROCKS THE CRADLE.

BY DR. J. G. HOLLAND.

What is the little one thinking about?
Very wonderful things no doubt,
Unwritten history! unfathomable mystery;
But he laughs and cries, and eats and drinks,
And chuckles and crows, and nods and winks,

As if his head were as full of kinks,
And curious riddles, as any sphinx!

Warped by colic and wet by tears,
Punctured by pins, and tortured by fears,
Our little nephew will lose two years;
And he'll never know
Where the summers go
He need not laugh, for he'll find it so!

Who can tell what the baby thinks?
Who can follow the gossamer links
By which the manikin feels his way
Out from the shores of the great unknown,
Blind, and wailing, and all alone,
Into the light of day?

Out from the shores of the unknown sea,
Tossing in pitiful agony!
Of the unknown sea that reels and rolls,
Specked with the barks of the little souls—
Barks that were launched on the other side,
And slipped from heaven on an ebbing tide!

And what does he think of his mother's eyes?
What does he think of his mother's hair?
What of the cradle roof that flies
Forward and backward through the air?
What does he think of his mother's breast—
Bare and beautiful, smooth and white,
Seeking it ever with fresh delight—
Cup of his joy and couch of his rest?

What does he think when her quick embrace
Presses his hand and buries his face
Deep where the heart-throbs sink and swell
With a tenderness she can never tell,
Though she murmur the words
Of all the birds—
Words she has learned to murmur well?

Now he thinks he'll go to sleep!
I can see the shadows creep
Over his eyes, in soft eclipse,
Over his brow, and over his lips,
Out to his little finger tips.
Softly sinking, down he goes!
Down he goes! down he goes!
See! he is hushed in sweet repose!

From the Atlantic Monthly.

UGHT WOMEN TO LEARN THE ALPHABET?

(Concluded from page 91.)

There are duties devolving on every human being,—duties not small or few, but vast and varied,—which spring from home and private life, and all their sweet relations. The support or care of the humblest household is a function worthy of men, women, and angels, so far as it goes. From these duties none must shrink, neither man nor woman; the loftiest genius cannot ignore them; the sublimest charity must begin with them. They are their own exceeding great reward, their self-sacrifice is infinite joy, and the selfishness which discards them receives in return loneliness and a desolate old age. Yet these, though the most tender and intimate portion of human life, do not form its whole. It is given to noble souls to crave other interests also, added spheres, not necessarily alien from these,—larger knowledge, larger action also,—

duties, responsibilities, anxieties, dangers, all the aliment that history has given to its heroes. Not home less, but humanity more. When the high-born English lady in the Crimean hospital, ordered to a post of almost certain death, only raised her hands to heaven and said, "Thank God!" she did not renounce her true position as woman, she claimed it. When the queen of James I. of Scotland, already immortalized by him in stately verse, won a higher immortality by welcoming to her fair bosom the daggers aimed at his,—when the Countess of Buchan hung confined in her iron cage, outside Berwick Castle, in penalty for crowning Robert the Bruce,—these things were as they should be. Man must not monopolize these privileges of peril, birthright of great souls. Serenades and compliments must not replace the nobler hospitality which shares with woman the opportunity of martyrdom. Great administrative duties also, cares of state, for which one should be born gray-headed, how nobly do these sit upon a female brow! Each year adds to the storied renown of Elizabeth of England, greatest sovereign of the greatest of historic nations. Christina of Sweden, alone among the crowned heads of Europe, (so says Voltaire,) sustained the dignity of the throne against Richelieu and Mazarin. And they most assuredly did not sacrifice their womanhood in the process; for her Britannic Majesty's wardrobe included four thousand gowns,—and Mlle. de Montpensier declares, that, when Christina had put on a wig of the latest fashion, "she really looked extremely pretty." Should this evidence of feminine attributes appear to some sterner intellects frivolous and insufficient, it is, nevertheless, adapted to the level of the style of argument it answers.

Les races se féminisent, said Buffon,—“The world is growing more feminine.” It is a compliment, whether the naturalist intended it or not. Time has brought peace; peace, invention; and the poorest woman of to-day is born to an inheritance such as her ancestors never dreamed of. Previous attempts to confer on woman social and political equality,—as when Leopold, Grand Duke of Tuscany, made them magistrates, or when the Hungarian revolutionists made them voters, or when our own New Jersey tried the same experiment, in a guarded fashion, in early times, and then revoked the privilege, because (as in the ancient fable) the women voted the wrong way,—these things were premature, and valuable only as concessions to a supposed principle. But in view of the rapid changes now going on, he is a rash man who asserts the “Woman Question” to be anything but a mere question of time. The fulcrum has been already given, in the alphabet, and we must simply watch and see whether the earth does not move.

In this present treatment of the subject, we have been more anxious to assert broad principles than to work them out into the details of their

application. We only point out the plain fact: woman must be either a subject or an equal; there is no other permanent ground. Every concession to a supposed principle only involves the necessity of the next concession for which that principle calls. Once yield the alphabet, and we abandon the whole long theory of subjection and coverture; the past is set aside, and we have nothing but abstractions to fall back upon. Reasoning abstractly, it must be admitted that the argument has been, thus far, entirely on the women's side, inasmuch as no man has yet seriously tried to meet them with argument. It is an alarming feature of this discussion, that it has reversed, very generally, the traditional position of the sexes: the women have had all the logic; and the most intelligent men, when they have attempted the other side, have limited themselves to satire and gossip. What rational woman, we ask, can be convinced by the nonsense which is talked in ordinary society around her,—as, that it is right to admit girls to common schools, and equally right to exclude them from colleges,—that it is proper for a woman to sing in public, but indelicate for her to speak in public,—that a post-office box is an unexceptionable place to drop a bit of paper into, but a ballot-box terribly dangerous? No cause in the world can keep above water, sustained by such contradictions as these, too feeble and slight to be dignified by the name of fallacies. Some persons profess to think it impossible to reason with a woman, and they certainly show no disposition to try the experiment.

But we must remember that all our American institutions are based on consistency, or on nothing; all claim to be founded on the principles of natural right, and when they quit those, they are lost. In all European monarchies, it is the theory, that the mass of the people are children, to be governed, not mature beings, to govern themselves. This is clearly stated, and consistently applied. In the free States of this Union, we have formally abandoned this theory for one half of the human race, while for the other half it still flourishes in full force. The moment the claims of woman are broached, the democrat becomes a monarchist. What Americans commonly criticize in English statesmen, namely, that they habitually evade all arguments based on natural right, and defend every legal wrong on the ground that it works well in practice, is the precise characteristic of our habitual view of woman. The perplexity must be resolved somehow. We seldom meet a legislator who pretends to deny that strict adherence to our own principles would place both sexes in precisely equal positions before law and constitution, as well as in school and society. But each has his special quibble to apply, showing that in this case we must abandon all the general maxims to which we have pledged ourselves, and hold only

by precedent. Nay, he construes even precedent with the most ingenious rigor; since the exclusion of women from all direct contact with affairs can be made far more perfect in a republic than is possible in any monarchy, where even sex is merged in rank, and the female patrician may have far more power than the male plebeian. But, as matters now stand among us, there is no aristocracy but of sex: all men are born patrician, all women are legally plebeian; all men are equal in having political power, and all women in having none. This is a paradox so evident, and such an anomaly in human progress, that it cannot last forever, without new discoveries in logic, or else a deliberate return to M. Marechal's theory concerning the alphabet.

Meanwhile, as the newspapers say, we anxiously await further developments. According to present appearances, the final adjustment lies mainly in the hands of women themselves. Men can hardly be expected to concede either rights or privileges more rapidly than they are claimed, or to be truer to women than women are to each other. True, the worst effect of a condition of inferiority is the weakness it leaves behind it; even when we say, "Hands off!" the sufferer does not rise. In such a case, there is but one counsel worth giving. More depends on determination than even on ability. Will, not talent, governs the world. From what pathway of eminence were women more traditionally excluded than from the art of sculpture, in spite of *Non me Praxiteles fecit, sed Anna Damer*?—yet Harriet Hosmer, in eight years, has trod its full ascent. Who believed that a poetess could ever be more than an Annot Lyle of the harp, to soothe with sweet melodies the leisure of her lord, until in Elizabeth Barrett's hands the thing became a trumpet? Where are gone the sneers with which army surgeons and parliamentary orators opposed Mr. Sidney Herbert's first proposition to send Florence Nightingale to the Crimea? In how many towns has the current of popular prejudice against female orators been reversed by one winning speech from Lucy Stone! Where no logic can prevail, success silences. First give woman, if you dare, the alphabet, then summon her to her career; and though men, ignorant and prejudiced, may oppose its beginnings, there is no danger but they will at last fling around her conquering footsteps more lavish praises than ever greeted the opera's idol,—more perfumed flowers than ever wooed, with intoxicating fragrance, the fairest butterfly of the ball-room.

INFLUENCE OF OUT DOOR AIR AND SUNSHINE ON LONGEVITY.

A writer in one of the medical magazines argues that the more out-door air and cheery sunshine a man can use, the longer he will live. Go along any of the fashionable streets of New-York, says the writer, and you will find not less than

three, and often six, distinct contrivances to keep out sunshine and gladness. First, the Venetian shutter on the outside; second, the close shutter on the inside; third, the blind which is moved by rollers; then there are the lace curtains, the damask or other material, &c. In the train comes the exclusion of external air by means of double sash, and a variety of patent contrivances to keep any little stray whiff of air from entering from the bottom, sides and tops of doors and windows. At this rate, we shall dwindle into Lilliputs, if we do not die off sooner.

ON THE MANAGEMENT OF FLOWERS.

Carnations, and how to Produce Choice Sorts.—The best soil for carnations is good loam, enriched with well-decayed stable manure, and quickened with a little sand. The quantity of manure can only be determined by the previous strength of the ground; if made too rich the flowers will lose their fine colors, while if left too poor, they will want vigor. No recent manure should ever come near a fine plant. In the spring give a fresh digging, and plant in rows three feet by two; this width will make room for layers, without which a fine blow of carnations cannot be maintained above one year. As the plants shoot up they should be tied to neat green rods; and in order to have a fine blow, superfluous flower buds must be pinched off, leaving about three or four to each stem. From the young shoots near the ground, which do not run to flower, the layers are to be selected. The operation is somewhat nice, but, when rightly done, is always successful, and good flowers are thus preserved and multiplied from year to year. Toward the end of July stir up the ground about the flowers, and mix with the sod a little well-worked compost. Have at hand a sharp pen-knife, a trowel, and a number of small pegs, with an angle at each head. Scoop out the earth in the form of a basin around each plant, select the strongest shoots for layers, and remove such as are in the way. Then crop the top leaves an inch from the heart, and pinch off all the rest, taking care not to peel the stem. Begin an incision on the under side of the shoot, a little below the second joint from the top, and cut upward till the joint is slit in the middle. Set the pointed extremity made by the slit into the bottom of the excavation, and there fix it with the peg; place the head of the shoot erect, fill in the earth, make it firm, and finish the work with a good watering. The young plants will be ready for removal by the end of autumn, when they may be set in flower pots for the winter. Carnations always require room to expand and blow, and, when fully grown, the stalks should be tied with a strip of bust to a small stake, thrust in the soil at their side.

Bulbous Plants.—Hyacinths.—The bulbous

plants include the hyacinth, narcissus, iris, lily, tulip, snowdrop, crocus, and others. The hyacinth has a tapering bulb, shoots up long green leaves, and in the centre is a stalk on which the bloom, in the form of bells, grows all round, causing it to droop or bend. There are several varieties, differing in color—as blue, red, and white, but the blue is the most common. The hyacinth is a favorite with the Dutch, by whom it has, like the tulip, been brought to great perfection. The best kinds have double flowers with brilliant colors. A sandy soil and saline atmosphere, with a warm exposure, are favorable in developing the best properties of these flowers. The most experienced cultivators carefully lift and store the bulbs during winter, though this is not absolutely essential.

The Narcissus.—Of the narcissus there are many varieties, which include daffodils, white narcissus, jonquils, and polyanthus narcissi, the chief difference being in the size and color of the petals. Most have a lightish yellow-colored flower, with a deeper yellow cup. A fine narcissus has tall and firm leaves, and from the centre springs the round tube-like stalk, on the top of which is the bright yellow bloom, with petals spreading out like rays from a star. Some send up two flower stalks, and the criterion of excellence is massiveness and distinctness of color in the corolla. Of the polyanthus species there are a multitude of sorts, sulphur-colored, single and double, white, &c. Like hyacinths, the bulbs may remain in the ground during winter.

STATISTICS OF INSANITY.

The Annual Report of our State Lunatic Hospital brings some very useful facts to the notice of the public. It is a lamentable proof of the imperfect ideas we all have of civilization and proper mental cultivation, that in proportion as education and civilization are supposed to be progressing among us insanity is also on the increase. A large proportion of this increase arises from perverted views of education and of life from a one-sided development and cultivation of our natures.

This report shows that an ounce of prevention is worth a pound of cure. "The great tendency of the period is to over exertion and stimulation, the haste to be accounted learned, as well as the haste to be rich. Children are sent to school too young, and if they manifest any evidence of smartness, they are encouraged and urged forward to a degree their powers are unable to bear. Under ten very little mental effort should be required of children, and they should be allowed a large amount of bodily exercise, health and strength being more desirable than any learning which at that age they are supposed capable of acquiring." These are the maxims which ex-

perience and the highest medical wisdom dictate as the best of all preventatives of insanity.

There is another fact worth noticing; it is the degree to which insanity is curable. Out of two hundred and sixty-seven patients, thirty-six were restored, thirty more were improved, and fourteen died. This seems less favorable than in former years. Out of the whole number admitted, 1049, 174 have been restored to reason, or about one in six, and a still larger number improved. Everything depends on *timely* treatment. Within the first three months, proper medical treatment can do more than at any other time, and after the first year neglect becomes almost irreparable.

ITEMS OF NEWS.

SEVENTY DOLLARS, invested by several hundred young men during the past fall and winter, for tuition, books, board, all expenses in full, at the Iron City College, Pittsburgh, Pa., has secured, for a great majority of them employment this spring, at rates varying from \$40 to \$80 per month.

GIGANTIC CLAMS.—At a recent meeting of the Boston Natural History Society, Dr. C. F. Winslow presented the animal of a gigantic clam from Puget Sound, which is said to project its tube from eighteen to twenty-four inches. It is eaten by the Indians. He has also specimens of the shells measuring five by four inches.

DEAD LETTERS.—During the quarter which closed on the 31st ult., the openers of dead letters in the General Post Office found 2186, which contained an aggregate of \$10,292.

The patent office fees last week exceeded \$2,500. The inventive genius of the country is taking a fresh start.

MONEY ORDERS.—In this useful branch of the postal system, the province of Canada is far ahead of the United States: they have it and we do not. An arrangement has just been made, to take effect 6 mo. 1st., by which the money-order system of Canada and Great Britain will be combined, so that money-orders from the latter country will be redeemed at any post office in the province, and vice versa.

Jonathan Pancoast, who worked on the first public building erected at Washington, died lately in that city, aged 91. He was a native of Burlington, N. J.

SLAVERY.—The Annual Conference of the Methodist Church in session at New Haven, on the 19th inst., passed almost unanimously a resolution declaring that slaveholding is a sin, and should be inserted in the general rules as one of the things forbidden by them.

EMPLOYMENT FOR WOMEN.—It is proposed to establish a school on Long Island, about forty miles from New York city, for the purpose of teaching horticulture to orphan girls. The land has already been given, and the foundation of the necessary building laid. As much of the labor necessary to grow all the finer fruits and vegetables can be performed by females, a new avenue for the employment of women can thus be opened.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is inactive, and prices are unchanged. We quote sales of superfine Flour at \$6 50 a 6 12 and \$6 50 a 6 62 for extra family. The sales to the retailers and bakers are within the range of the same figures. Sales of Rye Flour and Corn Meal continue limited. The

former at \$4 12 per bbl. Corn Meal is held at \$3 87, for Pennsylvanian.

GRAIN.—The receipts of Wheat are light, with fair demand. Sales of Southern and Pennsylvania at \$1 56 a 1 58 per bushel for fair and prime red, and \$1 60 a 1 65 for white in store. Rye is in demand, and sells at 88 a 89 cts. Corn is in demand; sales of yellow at 88 a 89 cents, afloat. Oats continue dull; sales of prime Pennsylvania at 51 a 53 cents, and of Southern at 51 cents.

CLOVER SEED.—Sales at \$5 00 a 5 25 per 64 lbs. for fair and good quality, and \$5 50 a 6 00 from second hands. No further sales of Timothy or Flax seed.

HIGHLAND DALE.—Charles and Catharine Foulke inform their friends that their house will be open for the reception of boarders, early in the 6th month. It is an elevated situation, one mile from Stroudsburg, and four miles from the Delaware Water Gap.

The cars leave Walnut Street wharf every morning for Stroudsburg.

The price of board in 6th and 7th months, will be \$6 per week, and in the 8th month, \$7 per week. Children under 12 years, half price.

4th month, 1859.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The summer session of this Institution will commence on the 16th of 5th month, 1859, and continue twenty weeks.

Terms, \$70 per session, one half payable in advance, the other in the middle of the session. No extra charges.

For further particulars, address

HENRY W. RIDGWAY,

Crosswicks P. O., Burlington Co., N. J.

4th mo. 9—3m.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the next session of this Institution, on the 2d of 5th mo. next. For reference and further particulars, enquire for circulars of Principal,

BENJAMIN SWAYNE.

London Grove, 22d of 3d mo., 1859.

EATON ACADEMY, KENNETT SQUARE, CHESTER CO., PA.—This Institution will open its summer term for the reception of Pupils of both sexes, on Second day the 2nd of 5th mo. next, and continue in session twenty weeks. Circulars, containing terms and particulars, will be forwarded to every person requesting the same, on application to the Proprietors, or to William A. Chandler, Principal Instructor.

MARY G. JACKSON,

MAGGIE B. JACKSON,

} Assistants.

Address Kennet Square P. Office, Chester Co. Pa.

WILLIAM CHANDLER,

SUSANNA G. CHANDLER,

} Proprietors.

3d mo. 19, 1859.—10 t.

ELDRIDGE'S HILL BOARDING SCHOOL FOR THE EDUCATION OF YOUTH OF BOTH SEXES.—All the branches of a liberal English Education are thoroughly taught in this Institution. Also the French and Latin languages.

The summer session will open on the 3d of 5th mo., 1859, and continue 20 weeks, terms \$70 per session.

For full particulars address the Principal for a circular.

ALLEN FLITCRAFT,

Eldridge's Hill, Salem County N. J.

2 mo.

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, FIFTH MONTH 7, 1859.

No. 8.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 324 South Fifth Street,
PHILADELPHIA.

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

CONVERSATIONS ON RELIGIOUS SUBJECTS, BETWEEN A FATHER AND HIS TWO SONS.

BY SAMUEL M. JANNEY.

On Repentance and Conversion.

James. I believe most professors of Christianity expect to act upon peaceable principles, as soon as the state of the world will bear it. When the millennium shall come, then will "their swords be beaten into ploughshares, and their spears into pruning hooks; for nation shall not lift up sword against nation, neither shall they learn war any more."

John. Yes; I suppose it will be very easy to refrain from fighting, when there shall be no provocation offered to us; but how is such a state of things to be brought about?

Father. The way is clearly pointed out,—it must be by the power of God, manifested in the meek example and patient sufferings of the faithful. This was the way that Christianity was first propagated; and its wonderful progress, during the days of the apostles and primitive martyrs, attests the wisdom and power of its divine Author. The Apostle Peter, of whom we have been speaking, after that the Holy Spirit with power from on high had come upon him and renewed his heart, could then follow the meek example and holy precepts of Christ; and by preaching with boldness, and suffering with patience, even unto death, he bore testimony to the truth of the Gospel, and proved that his heart was then converted by the purifying influence of the spirit of Christ. In those primitive times, the law of love governed the lives of the followers of Christ, and influenced all their conduct, not only towards one another, but towards all mankind: they did not fight against

their enemies, but prayed for them. And whenever primitive Christianity shall prevail in the world, it must bear the same fruits of meekness and love; for the tree will always be known by its fruits—"men do not gather grapes of thorns, nor figs of thistles."

John. It appears to me that if all who profess to be followers of Christ would only walk in his footsteps, the world would soon wear a different aspect from what it now does.

James. I do not profess to be a religious man, but I can plainly see the great disparity there is between the profession and the practice of those who are called the followers of Christ; and I have at times been almost ready to conclude, that there is no genuine religion among them.

Father. There is no doubt that the cause of Truth has sustained more injury from the inconsistency of its professors, than from all the efforts of deists and infidels. But we must not charge upon Christianity the faults of those who merely profess the name, without becoming obedient to the spirit of Christ; for in these is fulfilled the prophecy of Isaiah, "In that day shall seven women take hold of one man, saying, we will eat our own bread and wear our own apparel: only let us be called by thy name, to take away our reproach." They do not depend upon Christ to give them the living bread which comes down from heaven, and gives life to the soul;—nor do they wait for the water of life, which springs up in the obedient, dedicated mind;—neither do they wear the seamless garment of simplicity and truth: but they are willing to be called by his excellent name, while in their hearts they are "crucifying to themselves the Son of God afresh, and putting him to an open shame."

John. Would not a continual obedience to the teachings of Divine grace in our hearts, lead us into conformity with the example of Christ?

Father. Certainly it would: for that grace is a manifestation of the same spirit that was in Christ (John i. 4-16); and if we were obedient to it, we should be led out of all evil, and from under the bondage of corruption, into the glorious liberty of the sons of God.

James. But if this spirit is so very powerful, why is it that so few persons understand and obey it?

Father. Because, in its first appearance, the seed of the kingdom is so small that it is overlooked or trodden down. It is likened to a

"grain of mustard seed, which is the smallest of all seeds, but when it is grown it is the greatest of herbs, so that the fowls of the air lodge in its branches." Those who are looking for great things, and extraordinary illuminations, will not put their faith in this little seed which is sown in every heart; and yet, "in it are hidden all the treasures of wisdom and knowledge;" for it is that "grace of God which bringeth salvation, and hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." Titus ii. 11, 12.

The first appearance of this Divine grace, or monitor, in the hearts of transgressors, is in the character of a reprovcr for sin;—and if we will be obedient to it, by repenting and turning away from our sins, it then becomes known to us as a comforter in righteousness: and if we still continue to follow it for our guide, it will become to us a "spirit of judgment, and a spirit of burning, and will purely purge away our dross, and take away our tin: for Zion shall be redeemed with judgment, and her converts with righteousness." Isaiah iv. 4, and i. 25, 27.

If any man think to be saved by a profession of religion, or an implicit belief in the doctrines of Christianity, without experiencing a regeneration and bringing forth the fruits of the spirit of Christ, he is deceiving himself, and building "his house upon the sand." It was against such professors that the wo was denounced by the prophet,—“Wo unto him that buildeth his house by unrighteousness, and his chambers by wrong, that useth his neighbor's service without wages, and giveth him not for his work.” Jer. xxii. 13.

John. But does not this strike at the root of involuntary slavery, which many professors are concerned in; for that appears to me to be "using our neighbor's service without wages?"

Father. Certainly it does: for the Jews were taught by Jesus, in the parable of the good Samaritan, to regard all men as their neighbors,—even the Samaritans with whom they had long been at enmity. But there are some of his precepts which are still more pointed against slavery. One of them is, "Thou shalt love thy neighbor as thyself." And another is, "Do unto others as thou wouldst that they should do unto thee." He who follows these precepts cannot possibly compel his fellow-creatures to work for him against their consent, nor without giving them full compensation for their labor.

John. But I have heard professors who were slave-holders say, that the Jews under the old law were allowed to hold slaves.

Father. Yes; but Paul says "the law made nothing perfect, but the bringing in of a better hope did, by which we draw nigh unto God." Heb. vii. 19. The law of Moses was not from the beginning, but "was added because of trans-

gression, till the seed should come to whom the promise was made." Gal. iii. 19. The Israelites were then in such a dark, carnal state, that they could not receive a more spiritual law; and the professors of Christianity, whose minds are now in the same dark state, find it very convenient to go back to those who lived under the law, for examples to follow, instead of following after Christ. By this means they might justify not only war and slavery, but polygamy and other gross evils. Moses allowed a man who was not satisfied with his wife to give her a writing of divorcement, and put her away; but Christ says, it was "not so from the beginning," and that it was allowed by Moses, "because of the hardness of their hearts."

John. But does not the New Testament speak of servants?

John. Yes: it speaks of those whose calling or business in life was that of servants; and Paul advises such to be content in their calling: saying, "Let every man remain in the calling wherein he was called. Art thou called being a servant? care not for it." 1 Cor. vii. 20. But we are not to suppose that these were slaves, for a man may agree to serve another for wages, and then he is called a servant.

John. It appears to me that a great many good men, in all ages of the world, have been concerned in the practice of going to war, and holding slaves.

Father. A great many persons who were sincerely pious, have been partakers of these evils, their eyes being so blinded by the prejudices of education that they did not see them in their true light. We find, however, that such persons have always mourned over the calamities of war, and endeavored to mitigate the hardships of slavery; and if they had followed still further the teachings of this benevolent spirit, they would have been led by it entirely out of these evils; for, like the dawning of light upon the natural world, the perception of Divine Truth in the minds of individuals and nations is always gradual and progressive. But it appears from the history of the Christian church, that the practice of war, even in self-defence, was condemned by the primitive Christians for the first three centuries: and after the visible church became corrupted, and had apostatized from the Truth, there were large numbers, in almost every age, who bore a faithful testimony against the shedding of human blood,—against oaths of every kind,—against priestcraft and persecution,—and against many of the corruptions in faith and practice which had crept into the church.

There were great numbers of these dissenters in Italy, from the ninth to the thirteenth century, who bore the name of Paterines; and a similar people were known in Piedmont by the name of Waldenses, who continued for five or six centu-

ries, till about the time of the Reformation.* The Moravian brethren professed nearly the same principles, both before and since the Reformation, and the Society of Friends have borne the same testimonies for nearly two hundred years past. All these people suffered severely from persecution, and immense numbers sealed their testimonies with their blood in martyrdom, rather than take up the sword in self-defence; but they were sometimes wonderfully preserved, and seldom suffered from any others than the false professors of Christianity. Even the Indians of North America respected the Friends and Moravians, although in the first settlement of Pennsylvania they were entirely unprotected by arms, and professed the principle of non-resistance.

These holy and benevolent principles must prevail more generally among professing Christians, before that happy era can arrive when the lion and the lamb shall lie down together, when the outcasts of Israel shall be gathered, and Ethiopia shall stretch forth her hands unto God.

Every one who professes to be a follower of Christ, in this enlightened age, should reflect deeply upon these things, and endeavor to walk in the narrow path of self-denial; for we shall not be judged by the measure of knowledge that was imparted to other men of former ages, but according to what has been made known to ourselves. "Unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." Luke xii. 48. If the holy men who are mentioned in the Old Testament lived up to the law that was given to them, we ought likewise to live up to the law that is given to us, which is not an outward law that can take cognizance of outward acts only, but is an inward law that takes hold of the motives and principles of action, being written by "the Spirit of the living God, not in tables of stone, but in the fleshly tables of the heart." Jer. xxxi. 33, and Cor. iii. 3. It is this "law of the spirit of life in Christ Jesus which makes free from the law of sin and death." See Rom. viii. 2. For it will (in those who are obedient to it) "crucify the flesh with its affections and lusts."

When the "love of God is shed abroad in the heart" and becomes our governing principle, it makes us love all God's creation, and especially all mankind; "for he made of one blood all nations of men, for to dwell on all the face of the earth."

If God is "good even to the unthankful and to the evil," will not his Holy Spirit prompt us to pursue the same course? And if his beloved Son laid down his life for the good of

mankind, and prayed for his persecutors, will not his dominion in our hearts be attested by the same kind of fruits?

These truths are undeniable;—and I think it is equally clear, that the man who comes fully under the government of Divine Love, will not only bear a faithful testimony against all contention, oppression and injustice, but against every thing that is opposed to the peace and happiness of man. He cannot enrich himself by dealing in that which makes other men poor; neither can he become an instrument of evil by encouraging in any way the frequent or unnecessary use of ardent spirits, when he sees how many thousands in our country are falling a prey to intemperance, and how many tens of thousands it has reduced to misery and ruin.

John. I should think the effect of true religion must be, not only to restrain us from evil, but to lead us into all goodness.

Father. Certainly it is. We must not only "cease to do evil," but we must "learn to do well," and thus obtain the fulfilment of that blessed promise: "Though your sins be as scarlet, they shall be as white as snow, and though they be red like crimson, they shall be as wool." Isa. i. 16–18.

Our holy and blessed example, Christ Jesus, went about continually doing good;—it was his meat and his drink to do his Father's will; and all those who would be his disciples must follow his steps, as far as light and ability are afforded.

"Is not this the fast which I have chosen," saith the Lord, "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not, to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him, and that thou hide not thyself from thy own flesh." Isaiah lviii. 6, 7.

He who does these things from the pure motive of Christian charity, will not sound a trumpet before him, but will endeavor to "do them in secret, and he who seeth in secret will reward him openly." It is true, the Divine Being looks at the state of our hearts, and the motives of our actions, rather than the actions themselves;—but pure motives and good feelings cannot long exist in us, without bringing forth their appropriate fruits;—therefore the apostle James says, that "faith without works is dead," and that "pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world." Now in order to keep ourselves unspotted from the world, we must not only forsake its vices, but we must turn away from its vain fashions and trifling amusements. We must not "be conformed to this world, but transformed by the renewing of our minds." Rom. xii. 2. And we are required

* For a full account of these people, see Jones's Church History. Some notice of them may be found in Mosheim's Ecc. History.

"to walk in wisdom towards them that are without, redeeming the time; and let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Colos. iv. 5, 6.

These are the genuine and invariable fruits of being "born again of incorruptible seed, by the word of God which liveth and abideth forever;" and it is not possible for any soul to participate in the joys of heaven, either here or hereafter, without being born again, and made a "partaker of the Divine nature."

The gospel of Christ (by which I mean the "power of God unto salvation," Rom. i. 16,) is truly a glorious gospel; for it saves men from the dreadful effects of sin, not by an imputative righteousness, but by taking away the sinful nature out of the heart, so that those who have been dead in sin are raised up in newness of life. We cannot be reconciled to God while we remain in a state of sin; for "what communion hath light with darkness, and what concord hath Christ with Belial?" That corrupt nature in man which has sinned, must be crucified and slain, (Rom. vi. 6,) in order that Christ may reign in us; for "if any man be in Christ he is a new creature, all old things are done away, and all things are new, and all things of God." We must "put off the old man with his deeds, and put on the new man, which is renewed in knowledge after the image of him that created him, where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free; but Christ is all, and in all." The true Christian knows no distinction of party or sect, of rank or condition; for he loves all mankind;—and all those who are governed by the same pure spirit, whatever may be their name or profession of religion, he can salute as brethren. He does not expect the fellowship of the gospel to be always accompanied by an entire uniformity of opinion, for it is "the unity of the spirit" that is "the bond of peace;" and if all the professors of religion were governed by that one pure spirit which speaks "peace on earth and good will to men," there would be no occasion for creeds to define the boundaries that separate one sect from another. It has always been the effect of human creeds and systems of religion, to array sect against sect, and brother against brother; but our Divine Master has given us no creed to bind the consciences of men, except the one rule by which their principles may be known, which is to try them by their fruits; for a good tree cannot bring forth evil fruit, nor an evil tree good fruit.

"Love is the fulfilling of the law," and "by this shall all men know that ye are my disciples, if ye have love one to another." Not every one that saith unto me, Lord, Lord, shall be saved, but he that doeth the will of my Father which is in heaven."

Let no man think himself converted, or regenerated, until he finds the pure spirit of Divine Love to be his governing principle in thought, word, and deed, so that "whether he eats, or whether he drinks, or whatsoever he does, it is all for the glory of God." Then, and not till then, can it be truly said that he is renewed in the spirit of his mind, and that he has "put on the new man, which after God is created in righteousness and true holiness." Ephesians iv. 24. We are assured that those who arrive at this blessed state will find "the yoke made easy and the burden light," for there will be a spring of joy opened in their hearts, that will make every trial and affliction seem as nothing, for Christ's sake. The pleasures and honors of the world will, in their view, lose all their charms to please, and they will go on their way rejoicing in a living foretaste of those celestial joys which the world can neither give nor take away. But even in this state of mind, there is a continual need of reliance upon Divine aid, for "it is not in man that walketh to direct his steps." Jer. x. 23. And that solemn injunction of Christ should never be forgotten,—"Watch ye, therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly, he finds you sleeping. And what I say unto you, I say unto all, Watch."—Mark xiii. 35.

(To be continued.)

New York, 4th mo. 19th, 1850.

Wm. W. Moore.—Dear Friend,—Finding the enclosed memorial of a much beloved friend among my papers, and thinking good service might result from a republication of it in the *Intelligencer*, I send it, at thy disposal.

Thy friend,

DOBEL BAKER.

A Memorial from the Monthly Meeting of Friends of Philadelphia, held at Cherry Street, concerning our dear deceased friend Rachel Rowland.

Under a feeling sense that the memory of the just is blessed, and believing that the pious and bright example of our departed friend, by being held up to the view of survivors, and especially to our beloved youth, may tend to raise in their minds a desire to follow her as she endeavored to follow Christ, we are engaged to give forth this Memorial of one whom we esteemed as a mother in Israel.

She was the daughter of John and Rachel Edwards, of this city, and was born on the 2d day of the Seventh month, 1766. Her father was a member of the Episcopal communion, and both her parents died when she was a child.

About the ninth year of her age, she was placed with a valuable Friend, and during her

residence in the family, she became convinced of the principles of truth as professed by us, and was received a member of our religious Society.

In the twentieth year of her age she was married to Isaac Buckbee, with whom she was united, until the awful visitation of yellow fever in the year 1793, which clothed the city of Philadelphia as in sackcloth and ashes, from the desolating effects of the pestilence, which walked in darkness and wasted as at noonday.

Her husband was removed by the epidemic, and in the same season her beloved friend, who had watched over her as with maternal care, was also taken away; and during her widowhood three of her children died.

Previously to this period, she had opened her mouth in the ministry in our public meetings, and as she was favored to abide in resignation, under her heavy trials, her religious experience deepened, and she became increasingly qualified to engage in the work whereunto she was called, so that it might truly be said of her "I have refined thee, but not with silver, I have chosen thee in the furnace of affliction;" and as obedience kept pace with knowledge, she was enabled to bear a living testimony to the gospel of Christ, which she had found to be the power of God unto salvation, and her anchor of hope and consolation, amidst the afflictions that were permitted to overtake her. The Monthly Meeting to which she belonged was prepared to acknowledge her gift, and she was recommended as a minister.

In the year 1799, she entered again into marriage with our friend, James Rowland. In the discharge of the interesting duties of wife and mother she was truly exemplary, and was remarkable for her care and tenderness towards all her household.

In her intercourse with her immediate friends and others, her Christian meekness and simplicity, combined with a soft and engaging manner, were peculiarly calculated to call forth the respect and esteem of those with whom she associated. By her neighbors she was much beloved.

Having drunk deeply of the cup of affliction, she was eminently qualified to administer the balm of consolation to those who were suffering either under bodily or mental trials, and her time was much occupied in following the example of our blessed Lord, in going about doing good.

Her labors of love were not confined to the precincts of our own religious Society, but her Christian benevolence extended towards all the children of one common Father. Hence, it was her meat and her drink, under the direction of her Heavenly Guide, to visit the abodes of sorrow, and in the chambers of sickness and death her ministering spirit was remarkably qualified to soften the anguish of the afflicted, and gently to point towards that divine source whence all consolation flows.

Having been an orphan herself, her heart was

opened towards this interesting portion of the community, and in her the young and inexperienced found a sympathizing friend.

She took great delight in reading the Scriptures of Truth to her children and other members of her family, and often quoted and applied them in a pertinent manner in her public communications.

She was diligent in her attendance of Meetings for worship and discipline, and manifested a continued concern for the promotion of truth, being remarkable for her solid and inward travail for the arising of that light and life which is the solace and crown of our religious assemblies.

Her public approaches to the throne of Grace were fervent and impressive, having a powerful tendency to solemnize the minds of the congregation, and to gather into the same deep and reverential feeling which influenced her exercised and devotional spirit.

She participated deeply in those trials through which Friends have recently passed, and long suffered in silence in the midst of many afflicting occurrences, which finally led to a division in our religious Society.

But having been preserved in a state of meekness and quiet suffering, she was again favored, in the renewed openings of truth, to stand as an instrument through whom the benign influence of gospel love flowed in our Meetings, to our encouragement and consolation, enabling us to raise thankful hearts to Him, who remains to be the Leader and Redeemer of his people.

In her last illness she was mostly confined for nearly five months, and although she passed through much bodily affliction, her mind was favored to experience resignation to the Divine will. She knew in whom she believed, and calmly reposed her confidence on that never-failing arm of Divine Power, which had supported her all her life long.

To a female friend who passed much time with her in her last illness, she stated that she had no prospect of recovering, and supposed it would be a satisfaction to her friends to know something of the state of her mind at that solemn period, and remarked that she had not left the work to be done at that late hour—that her day's work was finished, and she was patiently waiting for her change—that all was peace within and nothing in her way.

During the progress of her illness, she also expressed to the same friend, when speaking of the late division in our Religious Society, that she felt entire peace in the step she had taken in regard to this matter—that it was the result of much deliberate consideration—that she had never looked back at that act with regret, but on the contrary, the contemplation thereof was always attended with peace and satisfaction, and that her faith and hope remained firm and un-

changed in that divine arm of power which had been near and supported her through many trials.

After informing a friend who was sitting with her, that she had not been able to lie down for six weeks, owing to her cough and difficulty of breathing, the friend remarked that her nights must be trying; she answered, cheerfully, "Oh no—they are all peace. I often look round my chamber at night, and think it's all Heaven, although I have nothing to boast of. I have my low times, but it is a peaceful poverty, and this I consider a favor."

On another occasion she remarked to a friend and his wife who called to see her, "that she had experienced many long and tedious sicknesses, but never one in which she had been so uniformly favored with tranquillity and peace. And that during her illness she had been reminded of an expression of Samuel Emlen, 'That all was so calm there was not even a breeze to ruffle the surface.'"

A short time before her close, she expressed herself in substance that she was waiting to be released—that all was peace—and not a cloud in her way.

She quietly departed, as one falling into a sweet sleep, on the 9th day of the Second month, 1830, in the 64th year of her age. Her remains were followed to the grave by a large body of friends and fellow-citizens.

Thus it has pleased our great and Holy Head to remove one of his faithful laborers from the Church Militant on earth, and we humbly trust that her redeemed spirit, having been washed and made white in the blood of the Lamb, has been permitted to join the church triumphant in Heaven, and to receive the welcome sentence, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

A parable by Krummacher.

THE REPRESENTATIVES.

A rich youth in Rome was suffering from a dangerous illness; at length he recovered and regained his health. Then he went for the first time into the garden, feeling, as it were, born again, and he was full of joy, and praised God with a loud voice. He turned his face to Heaven, and said, "O thou all-sufficient Creator, could man recompense thee, how willingly would I give thee all my possessions."

Thomas, who was called the herdman, heard this, and said to the rich youth, "All good gifts come from above; thither thou canst send nothing. Follow me."

The youth followed the pious old man, who took him to a dark hut, where there was nothing but misery and wretchedness. The father was stretched on a bed of sickness. the mother wept, the children were destitute of clothing, and crying for bread.

The youth was deeply touched. Thomas said, "See here an altar for thy sacrifice. See here the Lord's brethren and representatives."

Then the rich youth assisted them bountifully and provided for the sick man's wants. And the poor people blessed him and called him an angel of God.

Thomas smiled, and said: "Thus turn always thy grateful countenance first to Heaven and then to earth."

TANNERS'S LECTURES.

(Continued from page 103.)

There are repeated instances of another kind recorded both in the Bristol and Somersetshire minutes, in which parties to whom, on account of their misconduct, the permission to marry at meeting had been denied, persisted nevertheless in doing so. Expressions of regret from those who had prepared or signed certificates in such cases, were often recorded in the minutes. It is obvious that unless care had been taken to repress irregularities of this kind, there would have been an end to the orderly character of our marriage proceedings. In the Yearly Meeting's epistle of 1730, such proceedings are spoken of as being "of a clandestine nature," and are accordingly, advised against.

In 1692, a minute was adopted by the Bristol Two-weeks Meeting, requiring the parties who applied for leave to be married, to appear a second time before the meeting, to declare their intention of marriage. The object of this was, "to ennure them in speaking." complaint having been made that on marriage occasions the parties, and especially the woman, often spoke so low that what they said could not be "understood by half the meeting;" so that many Friends were "not free to subscribe as witnesses" to the marriage certificate. In the early part of the last century, the practice was adopted by the Somersetshire meetings, of appointing two Friends to attend marriages, to see that they were conducted in an orderly manner; but this practice was not adopted in Bristol until 1756. Among the early reports given to the Somersetshire meetings, by Friends so appointed, I find the following: "It was well, for what they saw." "Pretty well, considering the mix'd multitude." "Indifferent." "The people were very orderly, and things were well." In 1695, an intention of marriage is recorded in the Bristol minutes, between William Penn and Hannah Callowhill, daughter of Thomas Callowhill, of Bristol; and the publication of their marriage was reported to the Men's Meeting in the twelfth month of that year. In 1697, William Penn removed with his family to Bristol, where he resided about two years. A certificate of removal to Philadelphia was granted him in 1699, on the occasion of his going thither for the last time

There are some others of our Bristol minutes in which his name occurs, during his residence here. In 1697, he was appointed, with other Friends, "to visit our Latin schools, and give them counsel and advice as they shall see meet:" and a second minute appoints him, with other Friends, "to visit the schools of our Friends' children, to inquire into the order and manners thereof, (and) admonish against that they shall find amiss." In 1698, an intention of marriage is recorded between William Penn, Junior, son of William Penn, Esq. and Mary Jones, daughter of Charles Jones, merchant: William Penn, and Mary Jones' father and *grand-parents* being present gave their consent. In the second month of 1699, William Penn was appointed a representative to the Yearly Meeting in London.

It was probably during the period of William Penn's residence in Bristol, that he arranged the building of the streets to the eastward of the Friars' premises, which still bear the names of Philadelphia, Penn, Hollister, and Callowhill Streets. Hannah Callowhill, the mother of Hannah Penn, was a daughter of Dennis Hollister; and as the ground on which these streets were built adjoins the Friars, which Friends purchased of him, there is but little doubt that it formed part of his property. I believe also, as the result of an examination of a map of Bristol, in the office of our city treasurer, published in 1646, that some of these streets were built on the ground formerly occupied by the great orchard, in which the larger meetings of Friends were at first held. We have in our Monthly Meeting chest, the lease for a year of Pennsylvania, granted by William Penn and his son, preparatory to the mortgage on which several Friends of Bristol and other places advanced them, in 1708, the sum of £6,600: and also a trust deed relating to it.

It is well known to those who are acquainted with the history of William Penn's later years, what important assistance was rendered him in his unequal struggle with difficulties of various kinds, by the devotedness and sound judgment of his second wife. He also secured, whilst in Bristol, the services of another able helper, James Logan, whom he induced to accompany him to Philadelphia as his secretary. In the memoir of this remarkable man, published by Wilson Armistead, he is spoken of as possessing a powerful mind and extensive learning. Besides being appointed secretary to the province, he filled with great ability and integrity the offices of commissioner of property, chief justice, and for nearly two years, that of governor of the province, as secretary of the council. At his death he bequeathed a library of three thousand volumes, as a legacy to the new colony.* There is a remarkable paper at the end of the memoir, drawn up by James Logan, and addressed to *himself*,

which affords instructive evidence that his varied and engrossing public duties did not turn him aside from that still higher duty of walking with God, from which alone the ability is derived for the right discharge of our various stewardships.

The subject of the education and training of children in the early days of our religious Society, might well occupy more time and space than can here be devoted to it; my observations must be chiefly confined to a notice of our first Bristol and Somersetshire schools and schoolmasters. To those who wish to pursue the subject further, I would strongly recommend a perusal of the comprehensive and able statement upon this subject, contained in the papers read by the late Samuel Tuke, before the Education Society, at Ackworth. It is now nearly twenty years since the first of those papers was read, and having been a witness of the lively interest excited on that occasion, I regret that they are not better known. I must ask leave to refer to a few of the observations contained in them. After speaking of the evidence afforded by the memoirs of our early Friends, of the beneficial influence of the religious training then given, Samuel Tuke says, "It is not improbable, however, that some out of the very large number who joined the Society in early times, mistook the real character of the doctrine which they professed, in regard to the guidance of the Holy Spirit, so as to neglect the right use of means in the care and improvement of their families; and George Fox, who may be considered as the organ of the Society at that time, in several of his bold pastoral epistles, reproves this neglect in very strong terms." * Then follow extracts from these epistles, commencing from 1656. Writing in 1669, George Fox says, "Some among you breed up your children in such a rude, heady way, that when they grow up, they do not matter you, nor care for you: in many things they are worse than many of the world's, more loose, stubborn, and disobedient, so that when they come to be sent apprentice, they run quite out into the world." Ten years later, George Fox writes: "Now you having your food from Christ and God your Father, cannot you train up your children in the fear of God, and tell them from whence you have good things, that they may come to receive of all these good things from the good God, and Christ, the treasure of wisdom and knowledge; and that you may say, the children are the crown of your old men in the truth, and the glory of their fathers in God?" Again, in 1683, he says, "It is desired that all Friends that have children, families' and servants, may train them up in the pure and unspotted religion, and in the nurture and fear of God; and that frequently they read the Holy Scriptures, and

* Preface to Memoir, p. 6.

* Paper read in 1838, "Report, &c., of Friends' Education Society."

exhort and admonish them, that every family apart may serve and worship the Lord, as well as in public." Samuel Tuke says further, "It would not have been surprising if the religious and moral department of the subject of education had been the only one which occupied the particular attention of George Fox, but it was otherwise. In the year 1667, in the midst of various trials and persecutions, he mentions in his journal that he had recommended the establishment of two boarding-schools, one for boys and one for girls, in the neighborhood of London, for the purpose of instructing them 'in all things civil and useful in the creation.' This brief, but comprehensive phrase, is worthy of his large and enlightened mind."

I cannot undertake to decide how far the fatherly expostulations of George Fox were applicable to Friends of Bristol. Mention was made in my first Lecture, of the admirable constancy of the children in keeping up the meetings when their parents were in prison; but at that time, and for many years afterwards, constant reference is made to the disorderly conduct of some of the boys, both in meetings and in the neighborhood of the house during meetings; and committees were appointed month after month to repress these disorders. Many of these boys were probably the sons of those who were but slightly, if at all, connected with the Society; but in 1701, a paper was ordered to be drawn up on this subject and sent to all families of Friends, "for a caution to them." Another minute warns Friends, that if they neglect to restrain those under their care, from the folly and mischief practised during the time of meeting, "they must not take it amiss if they find their children and servants in Bridewell for such offence, since the Government is strict in this case for the suppression of vice and looseness."

The difficulties which had to be overcome in promoting school training among Friends, in the earlier days, were by no means slight. There was no lack of Friends well qualified to teach; but those of them who were willing to pursue this calling rendered themselves liable to prosecution if they did so; and in the event of a schoolmaster becoming a Friend, he would also be deprived of the support he had hitherto received, by the removal of pupils from his school. Many of the Friends again were too poor, and too much harassed by persecution to allow them to contribute much towards the education of their children. Under these circumstances the expedient was resorted to, in some meetings, of guaranteeing a certain sum from the funds of the Society; to which the condition was sometimes attached, that the children of poor Friends should be educated gratuitously in the schools so established. In 1668, one of the Bristol minutes states that a letter had been received from John Tappin, schoolmaster, signifying his willingness to come and

teach school on such terms and conditions for wages as Friends should judge meet. The minute proceeds, "It is ordered that he shall have £10 per annum out of the public stock, in consideration whereof he is to teach so many of poor children as shall be thought convenient by this meeting." In the following month these terms are repeated, with this addition—"It is concluded, that for the present he shall be allowed to teach in this room, provided that he be careful to have it made clean and ready for meetings every week, and such other services of truth as occasion may require."

(To be continued.)

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIFTH MONTH 7, 1859.

MARRIED, by Friends' ceremony, on 5th day the 28th inst., at the residence of the bride's father, J. GEORGE ORME, son of the late Edward H. Orme, to RUTH P. daughter of Richard Wilkins.

DIED, 4th mo. 23d, Sarah J. eldest daughter of Alexander S. and Lydia S. Truman, in her 9th year.

—, Suddenly, on the 17th of 4th mo. 1859, Azariah Brown, aged about 60, a member of Centre monthly meeting of Friends, Clinton County, Ohio.

—, In Philadelphia, at the house of Stephen Pancoast, on the morning of 20th inst. JANE H. BELL, eldest daughter of Thomas C. and Eliza H. Bell, of Flushing, Long Island, aged nearly 16 years.

Thus has another beautiful bud of promise been gathered from the parent stem, and transplanted in the garden of Paradise, to bloom in immortal beauty, free from the *briars* and *thorns* that so often wound and lacerate the young spirit that is bound to earth.

The death of this young and joyous child is calculated to touch the sensitive mind. She had been nearly three years a pupil of Friends' Central School in this City, beloved by her teacher and associated for her amiable and cheerful disposition, and at a time when her fond parents were looking forward to again having their beloved child with them, she is suddenly arrested by the messenger of death, and passed away to her eternal home.

After a solemn meeting she was interred in Friends' buryground at Flushing on the 22nd inst. M.

A WORD OF CAUTION.

During the travels of that eminent minister of the gospel Job Scott, he attended a youth's meeting held after the Quarterly Meeting at the Falls, 9th mo. 1st, 1786. The following remarks made on that occasion, are worthy of due consideration at the present day, and may have their use by being revived. H. P.

"We had in this meeting nine testimonies and a prayer. The Apostle says: "Let the prophets speak two or three, and let the others judge." Now though I have never thought that this by any means confines a meeting to two, three or four testimonies, yet I think it is worthy of serious consideration, whether Truth, strictly attended to, and its leadings deeply waited for, would, after two or three lively, powerful and moderately lengthy testimonies, often lead to

many further additions, and whether such additions are not, in general, as apt to hurt, as help the meeting. I would by no means limit to any number of appearances, nor cramp the right concern of any; but I do fear that out of the fulness of goodwill, and warmth of desire for the good and advancement of the hearers, meetings are sometimes hurt by unprofitable additions, and the savour under which they might have concluded in some degree taken off. Our God is a God of order, and if we keep to his leadings, *all things will be done decently and in order.*"

For Friends' Intelligencer.

LYDIA W. BLAKEY.

A short notice of the death of Lydia W. Blakey appeared some time since in the Intelligencer, a brief account at the time being thought most appropriate. It is with no view of praising one who never sought in her life to be known, and whose works alone praise her, that a little sketch is now given of her last sickness; but with a belief that that which has left so deep an impression with her friends, might be instructive to others. Her life and death add another, to the many evidences given of the sustaining power of faith, when the soul surrenders itself entirely to the Divine keeping. The subject of this notice was the daughter of James and Achsah Walton, of Byberry. She married, and after a few years she moved with her husband and young family to Fallston, Harford Co., Maryland. Throughout her life, she was ever gentle, modest and unassuming, and the same qualities continued to characterize her to the end. She occupied herself with her domestic cares and the training of her youthful charge, and in the unobtrusive performance of these duties she was the admiration of the few who had the privilege of knowing her intimately, but she was too diffident of herself, to be aware that she was regarded as an example. For more than a year before her death, her health was declining, and for many months it assumed a decided pulmonary form, showing the approach of the messenger that comes to all. But he came not an unwelcome visitant. Long an invalid, mingling with her family, she said but little of her prospects, yet doubtless was seeking strength to part with her earthly treasures.

That strength was found, for the tender and devoted mother surrendered her little ones, saying, "I give them up freely, freely." Her sick room was pervaded by an atmosphere of peace; the same meekness and quietness with which she seemed so peculiarly clothed while in her family, still was the covering of her spirit. It was a privilege to be with her, though she seemed not disposed to converse much, yet from the fulness of feeling, expression sometimes burst forth. At one time, while partaking of something which

she enjoyed, she said, "It is very good. I am so blessed, and my Heavenly Father has shed his richest blessings upon me;" every thing with her partaking of the hue of the spirit, which was indeed clothed with heavenly beauty. Upon another occasion, when something of an external character was brought into view which it was feared might agitate her, she said, "Nothing disturbs me now." Her soul was lifted above earthly things, and she was only quietly waiting for the veil of flesh to be removed, to enter into her home. At another time, when her cough was distressing, and expectoration very difficult, it was remarked by a friend, "It is hard work; I wish we could do it for thee;" she smiled and said, "No one can do our work for us." "No," it was rejoined, "but it is so comforting to know thy work is done." She said feebly, "But once in grace, not always in grace," meaning, it was supposed, she had still to watch, but added immediately what could only be heard in broken sentences, "Quietness and calmness—if I keep there,—peace." Again she said, "My faith—I laid up faith long ago, it has sustained me." The day before she died, she said, "I think the time has nearly come, and that I cannot last longer than this afternoon, as the phlegm is so hard to raise, but it makes no difference when"—the remainder of the sentence was not understood. When suffering greatly from oppression, the Scripture text was quoted for her encouragement, "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the good things which the Lord hath in store for those who love him," she responded, "It is comforting, and there are many passages of Scripture that bear witness to our own feelings and experience, and they are a great comfort."—Yet it was not in what she said, for she did not seem disposed to give utterance much to her feelings, but quietly to commune with her own spirit, but in witnessing her calmness, patience and resignation, that she was to all around her so bright an example. Though stillness was the covering of the departing spirit,—yet the presence of Him who sustained her was felt to speak loudly to those who surrounded her, and who are prepared to respond to the language—

"The chamber where the good man meets his fate,
Is privileg'd beyond the common walks of virtuous
life,
Quite on the verge of Heaven."

It is not the quality of the meat, but the cheerfulness of the guests, which makes the feast.

Prosperity is no just scale; adversity is the only balance to weigh friends in.—*Plutarch.*

If a man cannot find ease within himself, it is to little purpose to seek it anywhere else.

A generous mind does not feel as belonging to itself alone, but to the whole human race.

From the Patent Office Report.

ON THE PRACTICABILITY OF THE TEA-CULTURE
IN THE UNITED STATES.

(Continued from page 108.)

MODES OF PACKING AND TRANSPORTATION OF THE TEAS.

The tea-farms in China are generally of small extent, no single one probably producing more than 600 chests of tea. What are called "chops," or parcels, are not made up by the small farmers, but in the following manner: A tea merchant, for instance, from Tsonggan or Tsin-tsun, either goes himself, or sends his agents, to all the small towns, villages, and temples in the district, to purchase teas from the priests and growers. When the teas so purchased are taken to his house, they are mixed together, keeping those of different qualities as much as possible apart. By this means a chop of 620 or 630 chests is made, and all the tea of this chop is of the same description or class; sometimes a chop is divided into two packings, consisting generally of 300 chests each. If it were not managed in this way, there would be several kinds of tea in one chop. The large merchant in whose hands it now is, has to re-fire it and pack it for the foreign market. When the chests are packed, the name of the chop is written upon each. Year after year, the same chops, or rather those having the same names, find their way into the hands of the foreign merchant. Some, consequently, have a better reputation, and command a higher price than others. It does not follow, however, that the chop of this year, bought from the same man and bearing the same name as a good one of last year, will be of equal quality; for it is by no means unusual for the merchant who prepares and packs the tea to leave his chests unmarked until they are bought by the man who takes them to the port of exportation. This man, knowing the chop names most in request, can probably find a good one to put upon his boxes; at all events, he will take care and not put upon them a name which is not in good repute.

A chop of tea having been purchased in the neighborhood of Woo-e-shan, for instance, by one of these merchants, a number of coolies are engaged to carry the chests northward, across the Bohea Mountains, on their way to Canton or Shanghae, the ports of exportation, by the way of Tsong-gan-hein and Hokow, or rather to the small town of Yuen-shan a few miles from Hokow, to which it is sent by boat. If the tea is of a common kind, each coolie carries two chests slung over his shoulders, on his favorite bamboo.

Whenever he rests, either on the road or at an inn, the chests are set down upon the ground, which is often wet and dirty, and consequently they are liable to get soiled. The finest teas, however, to preserve them from injury, are never allowed to touch the ground while on their journey, but are carried on the shoulders of the coolies in the following manner: Two bamboos, each about 7 feet long, have their ends lashed firmly

to the chest, one on each side. The other ends are brought together so as to form a triangle. By this means a man can carry the chest upon his shoulders, with his head between the bamboos in the centre of the triangle. A small piece of wood is lashed under the chest to give it an easy seat.

When the coolie who bears his burden in this way wishes to rest, he places the ends of the bamboos upon the ground and raises them to a perpendicular. The whole weight now rests upon the ground, and can be kept in this position without much exertion. This is very convenient in coming up the steep passes among the mountains, for in some of them the coolies can only proceed a few yards at a time without resting, and if they had not a contrivance of this description, the loads would have to be frequently put down on the ground. When stopping at inns or tea shops for refreshments, the chests carried in this way are set up against the wall, and rest upon the ends of the bamboos. * * * *

If intended for the Shanghae market, the tea boats proceed up the river King-keang in an easterly direction to the town of Yuk-shan. This stream runs very rapidly, and, upon an average, at least four days are required for this part of the journey. In coming down the river, the same distance is easily accomplished in a day. When the tea chests arrive at Yuk-shan, they are taken from the boats to a warehouse. An engagement is then entered into with coolies, who carry them across the country in an easterly direction to Chang-shan, in the same manner as they were brought from Tsong-gan-hein to Hokow. The town of Yuk-shan, it will be observed, is at the head of a river which flows west to the Poyang Lake, while that of Chang-shan is situated on an important river which falls into the bay of Hang-chow on the east. Travellers in chairs accomplish the distance easily in a day, but coolies laden with tea chests require two or three days. When the teas arrive at Chang-shan they are put into boats and conveyed down the river to Hang-chow-foo, occupying five or six days. At Hang-chow-foo the chests are transhipped from the river boats to those which ply upon the canals, and in the latter are taken on to Shanghae, which occupies about five days. * * * *

DYEING GREEN TEAS.

As many persons in this country, as well as in Europe, have a peculiar taste for "colored" green teas, the following account of the coloring process, given by Mr. Fortune, as practiced in the Hwuy-chow green tea district upon those teas which are destined for the foreign markets, may not prove uninteresting to the American reader. The following is extracted *verbatim* from Mr. Fortune's Note Book:

'The superintendent of the workmen managed the coloring part of the process himself. Having procured a portion of Prussian blue, he threw it into a porcelain bowl, not unlike a chemist's

mortar, and crushed it into a very fine powder. At the same time, a quantity of gypsum was produced and burned in the charcoal fires which were then roasting the tea. The object of this was to soften it in order that it might be readily pounded into a very fine powder, in the same manner that the Prussian blue had been. The gypsum, having been taken out of the fire after a certain time had elapsed, readily crumbled down, and was reduced to powder in the mortar. These two substances, having been thus prepared, were then mixed together in the proportion of four parts of gypsum to three parts of Prussian blue, and formed a light blue powder, which was then ready for use.

"This coloring matter was applied to the teas during the last process of roasting. About five minutes before the tea was removed from the pans—the time being regulated by the burning of a joss-stick—the superintendent took a small porcelain spoon, and with it he scattered a portion of the coloring matter over the leaves in each pan. The workmen then turned the leaves rapidly round with both hands in order that the color might be equally diffused.

"During this part of the operation the hands of the workmen were quite blue. I could not help thinking that if any green-tea drinkers had been present during the operation, their taste would have been corrected, and, I may be allowed to add, improved. It seems perfectly ridiculous that a civilized people should prefer these dyed teas to those of a natural green. No wonder that the Chinese consider the natives of the West to be a race of 'barbarians.'

"One day an English gentleman in Shanghai, being in conversation with some Chinese from the green tea country, asked them what reasons they had for dyeing the tea, and whether it would not be better without undergoing this process. They acknowledged that tea was much better when prepared without having any such ingredients mixed with it, and that they never drank dyed teas themselves, but justly remarked that, as foreigners seemed to prefer having a mixture of Prussian blue and gypsum with their tea, to make it look uniform and pretty, and as these ingredients were cheap enough, the Chinese had no objection to supply them, especially as such teas always fetched a higher price!

"I took some trouble to ascertain precisely the quantity of coloring matter used in the process of dyeing green teas, not certainly with the view of assisting others, either at home or abroad, in the art of coloring, but simply to show green-tea drinkers in England, and more particularly in the United States of America, what quantity of Prussian blue and gypsum they imbibe in the course of one year. To 14½ pounds of tea were applied 8 mace 2½ candareens of coloring matter, or rather more than an ounce. In every hundred pounds of colored green tea consumed in England

or America, the consumer actually drinks more than half a pound of Prussian blue and gypsum. And yet, tell the drinkers of this colored tea that the Chinese eat cats, dogs, and rats, and they will hold up their hands in amazement, and pity the poor Celestials!

"Two kinds of Prussian blue are used by the tea-manufacturers—one is the kind commonly met with, the other I have seen only in the north of China. It is less heavy than common Prussian blue, of a bright pale tint, and very beautiful. Tumeric-root is frequently employed in Canton, but I did not observe it in use in Hwuy-chow."

From the foregoing it would seem that we have a soil and climate possessing the conditions necessary for the production of the tea plant in a large portion of our territory, and that it only requires enterprise, capital, and intelligence to bring this branch of industry into successful competition with the Celestials. To meet the objection often raised against the profitable culture of tea in this country, of the very low wages in China as compared with our own, it may be stated that, with improved machinery and other appliances for manipulating and preparing the article, which would result from American skill, with the aid of a few Chinamen, at first; our facilities for transportation to a ready market, and the robust, well-fed laborers, there can be little doubt that we can out-rival, at least for local consumption, the primitive utensils, tedious manipulations, the want of railroads, canals, steam navigation, and even of common roads, and consequent expensive transport of the enfeebled and poorly-fed Asiatics, to say nothing of extra packing, transit and export duties, port charges, cost of putting on ship-board, freight, insurance, interest on capital invested, cartage, storage, commissions, profits of the importer and venders, as well as the cost of transportation to the place of consumption in the United States.

AGRICULTURAL SOCIETIES AND COLLEGES.

In the last Patent Office report there is a very interesting sketch of the origin, number, condition, &c., of the various county and State organizations in existence throughout the United States for the promotion of Agriculture, from which the following abstract is prepared:

The first agricultural association incorporated in this country was the "Society for the Promotion of Agriculture," established in South Carolina in 1785. In 1791 a "Society for the Advancement of Agriculture, Arts, and Manufactures" was founded in the city of New York, but it ceased to exist in about ten years. Next in chronological order is the "Massachusetts Society for Promoting Agriculture," which was incorporated in 1792, and contributed largely to the advancement of its objects. Some of its

members, residing in the county of Middlesex, afterwards organized the first county agricultural association formed in the United States. Several other societies of the same kind sprung into existence within a few years, and in August, 1810, Elkanah Watson of Berkshire, Massachusetts, was instrumental in getting up the first agricultural fair ever held in America. From that time efforts in behalf of agriculture received a new impulse, and associations were soon formed in most of the older States. The "American Institute of the City of New York" was incorporated in 1828, rendering efficient service; and four years after the New York State Agricultural Society commenced its useful career. At the present time societies or boards of a similar character have been incorporated in nearly all the most populous States, besides numerous county societies, all having the same objects in view, making an aggregate of about eight hundred distinct organizations.

Agricultural education is a subject which, until recently, has received comparatively little attention, and very little direct aid either from the national or State treasuries. In the year 1855 the citizens of Ovid, Seneca county, New York, succeeded in procuring the passage of an act by the Legislature incorporating the "New York State Agricultural College." This institution, it is thought, will prove a success. The act by which it was organized provides for loaning from the surplus of the United States deposit fund \$40,000 for twenty-one years, without interest, provided an equal amount should be obtained by private subscription. A farm of 680 acres has been selected, and the buildings are in progress. A kindred institution, known as the "People's College," was chartered by the State of New York in 1854, to be located in Havana, Schuylcr county. The buildings are in process of erection on a farm of two hundred acres.

The Legislature of Michigan has, at different periods, appropriated \$90,000 for the establishment of an Agricultural College at Lansing. A tract of seven hundred acres is connected with it. The first class of students was received in 1857.

The "Farmers' High School of Pennsylvania" was incorporated in 1855 under the auspices of the State Agricultural Society, and comprises, with the buildings in the course of erection in Centre county, a tract of four hundred acres. It has a capital of \$100,000, one-half of which was appropriated by the Legislature. It is expected to be open for instruction during the present year.

Maryland is also making an effort for the establishment of a similar institution, and a farm of four hundred and twenty-eight acres in Prince George's county, has recently been purchased upon which to erect the proposed buildings.

In addition to the above scientific schools, experimental grounds and agricultural professorships have been established in connection with many of the literary institutions of the country. — *Boston Journal*.

FARMERS' HIGH SCHOOL.

We find in a recent number of the *Lancaster Express*, the following interesting information relative to the "Farmers' High School:"

"It is generally known that the farm contains 400 acres. The soil is mellow calcareous loam, varying slightly in texture in different parts. There is no steep ground on its whole area; the general slope is a gentle inclination to the southeast. The site is one of the most elevated in this whole series of limestone valleys, being on the dividing plateau which separates the waters of the Juniata from those of the West Branch of the Susquehanna. It is nine miles Southwest from Bellefonte, a country seat and manufacturing town, which, in a few months, will have direct railroad communication with all the centres of trade and population. There is no swamp, nor source of atmospheric vitiation between it and the mountains, which sweep around at some miles distance. An act has recently passed, making it illegal for the Court to grant license for the sale of spirituous liquors within two miles of the institution.

The nursery covers about six acres. The work in this department will be especially adapted for the instruction and practice of students. The collections have been enriched by liberal contributions from Pomologists and Horticulturists in this and many other States and counties. There are over 21 acres planted in orchards on the north and west side of the barn. It consists of a peach orchard of five hundred trees, and an apple orchard of fall and winter sorts of four hundred trees, eighty autumn and winter pear trees, and vineyard. Behind the farm house are two small enclosures of 2 acres 32 perches, and 2 acres 100 perches, containing summer pears, mulberries, quinces, plumbs, duke cherries, nectarines, &c. All these orchards are fringed along the front with a handsome and symmetrical growth of large-leaved cherry trees, comprising a full assortment of the Heart and Bigereau classes. South of the buildings is an orchard of summer apples of one hundred and forty-four trees. The vineyard contains two acres, and is planted with 2,050 vines, of many sorts, about half being Isabellas. About two and three-fourths miles of hedge is already planted, consisting of different kinds of plants; shavings are used to choke down the grass and weeds. No particular part of the grounds has yet been laid out for an experimental department. One hundred and ninety-six experimental trials of processes and applications have been instituted, and regularly registered and numbered; the beds and rows used are conspicuously

labelled and described on the grounds as well as in the books; and if this department can be consolidated and systematised, visitors will be able to see for themselves what trials are under way, and can make their own examinations and deductions almost without a guide."

PROGRESS.

How quiet is the path of excellence!

Mark the still movement of a summer's day,

From early morning's dust of pearly gray,

To eve's rich glow of golden opulence.

Thoughtfully note its calm magnificence,

When there has been no jagged lightning's play,

No howling winds with thunder-clouds at bay,

The mind to stir with wild significance.

Ponder the marvels that in these days dwell!

What growth, what progress, in this radiant calm—

While raptured angels fill the air with balm

Their prone delight these days serene to tell.

Nations must learn this lesson of the skies—

Nations, as men, if they from chains would rise.

A. P. C.

LIVE FOR SOMETHING.

Live for something, be not idle—

Look about thee for employ!

Sit not down to useless dreaming—

Labor is the sweetest joy,

Folded hands are ever weary,

Selfish hearts are never gay,

Life for thee hath many duties—

Active be, then, while thou may.

Scatter blessings in thy pathway!

Gentle words and cheering smiles

Better are than gold and silver,

With their grief dispelling wiles.

As the pleasant sunshine falleth

Ever on the grateful earth,

So let sympathy and kindness

Gladden well the darkened hearth.

Hearts there are oppressed and weary;

Drop the tear of sympathy,

Whisper words of hope and comfort,

Give, and thy reward shall be

Joy unto thy soul returning

From this perfect fountain head,

Freely as thou freely givest,

Shall the grateful light be shed.

C. SWAIN.

CARPETS AND CARPET-MAKING.

Carpets were introduced into Europe from the East, where they were in use from the remotest times. So lately as in the reign of Queen Elizabeth, of England, the royal presence chamber was strewn with rushes. Her contemporary, Henry IV, introduced the carpet manufacture into France. Seventy years later, Colbert, the financial minister of Louis XIV, established a Government carpet-manufactory at Beauvais, which is yet in operation. A few years before this James I, invested nearly £3,000—a large sum in those days—as partner in a carpet-manufactory at Mortlake, in Surrey. Carpets are now made in many parts of England, and very largely in Kil-

marnock, in Scotland. They are manufactured in great quantities and of excellent quality, in Pennsylvania, New Jersey, New York, Massachusetts, Rhode Island, and Connecticut. The value of the carpets annually made in this country may be estimated at about \$6,000,000. Carpets are imported from England to the annual value of \$2,500,000. This makes a total of \$8,500,000 expended in the United States alone for carpets. It is worthy of notice, as showing how much more luxurious is American than English housekeeping, that while the great demand in this country is for the best carpeting, the English consumption runs much more largely upon second and third class qualities.

We have alluded to the antiquity of carpets, and to their Oriental origin. The process of manufacture can be very readily traced. At first, in the nomadic stage, the ground covered by tents was strewn with rushes, straw, or reeds. When permanent habitations were erected, the same process was continued, and the materials were plaited into matting. Where wool abounded, and the pastoral was the earliest way of life, that material (as subsequently in England) was woven into a coarse cloth for the floor. It is known that, in very remote times, this was done in Egypt, and that it had been carried to a great degree of perfection, in Persia and India, centuries before the process had been introduced into Europe. From the East, however, the conquering Greeks brought beautiful carpets, among other spoils of war, and used them, upon gala occasions, upon and beneath their couches. Sometimes adorned with the figures of wild beasts, whose skins were frequently strewn upon the floors, it is believed that they resembled tapestry rather than carpets, and were made by introducing tufts of woollen yarn into a warp stretched in a frame, each row of tufts being held down by a woof passed and tightly pressed down upon it by the shuttle. The tufts, which to this day are clipped to a proper length when the work was ended, are now uniformly shorn to the necessary extent by machinery. Even now, the Persian, Turkey, and other Asiatic carpets are thus made. Their size is rarely large; but the colors are bright, the patterns curious, and the texture so soft that the foot literally sinks into it, just as if the step fell upon the meadow sward. In some parts of India velvet carpets are made, the material being silk. Gold thread is sometimes introduced, but this is rare and expensive.

Within the precincts of Philadelphia alone, six and a half million yards of ingrain carpet, value \$2,600,000, are annually produced.

In the Glen-Echo Mills, where, besides working numerous looms, large motive power is required for auxiliary purposes, a steam-engine of forty horse power is in constant use. With that careful economy which saves money while it simplifies operations, the drying of the dyed yarn

takes place in a room erected over the furnace by which steam is generated. The gas and heat produced in the furnace, instead of being permitted to escape up the chimney, are conducted seven times round, by flues, between the roof of the furnace and the floor of the drying room.

The steam, having performed its work, in and for the engine, is what is called "exhausted," but still is made serviceable, instead of being allowed to escape. It is directed into the dye house, where it communicates sufficient heat to the water in the dye vats, after which, "pretty well used up," it is allowed to pass off, in a liquid form. We have, however, to begin at the beginning, and make our readers as wise—on carpet making—as we became in three hours' travel over McCallum & Co.'s manufactory. We commence, to do it properly, with the raw material. Whoever has seen the beautiful processes of cotton spinning, or of weaving cloth or linen, will readily understand how carpets are woven. For the many, however, we have to go into details.

Wool, the material for carpets, is almost wholly imported from Europe, Asia, and South America. A small quantity is of domestic growth. Of the European and Asiatic import, by far the greater portion passes through England. Spanish and Australian wool is not well adapted for carpets, but the very fineness which disqualifies it for that purpose, eminently fits it for the manufacture of broad cloth. The colder the climate, the longer the wool, and *vice versa*. Wool from the northern frontiers of Russia, for example, has a more hairy appearance than the soft wool from the temperate or warm climate of Australia and Spain. Russian wool, largely produced, is shipped at Odessa. Smyrna also supplies considerable quantities. The supply from South America is large.

Received into the mills, the wool is subjected to several successive processes. It is washed, carded, combed, spun, reeled, and woven into carpets. Each process, now executed by steam machinery, (which does the work of 1000 persons in the time one used to occupy, and yet increases the number of workmen,) was formerly done by hand, and, without any disrespect to our ancestors, was done very clumsily, defectively and expensively.

The wool, taken from the package, is washed, and put into machines, which pull it out, loosen it, disengage it from dirt and dust, and convert it into what is called roving. First, it is picked; then it is dusted; next it is oiled; then it is re-passed through the machine; then it is combed, whereby the long fibres are separated from the short; and here, from the combing machine, the wool flows out continuously, looking indeed, like an endless stream of water. The small or short wool is cast out at the sides of the combing machine, and comes out in front, in this continuous manner, winding itself into tin cans, the contents of many of which are repeatedly passed through

other machines, each passage at once attenuating it—making it firmer, as well as finer, and eventually taking the twist out of the fibre, so that each woollen thread becomes smooth and even, and thoroughly easy for working. By the time that the wool gets into roving it has passed through 1,250 distinct operations. From roving, it is converted into simple yarn, which, when doubled, forms the warp. For the information of some readers, we add that the threads which run the whole length of the carpet make the warp; those which run the breadth of the carpet, and constitute the filling, are called the woof.

The yarn, thus made, is next removed to the dye-house, where it obtains the various colors for which it may be destined. The pure atmosphere of our climate, more equable in Pennsylvania than in any other State, allows of the most beautiful and vivid tints being given to the woollen yarn.

The ingrain carpets (two-ply) are made with two sets of worsted warp and two of woollen woof. There is always a difference of texture in the warp and woof, the latter having a coarser wool. A two-ply consists of two distinct webs incorporated into each other at one operation, the warp threads passing from one to the other to bring the required colors to the surface. If the carpet were split, each web would appear as a separate cloth, with a coarse surface like baize. In the two-ply ingrain carpets (commonly called Kilmarnock, from the Scottish town where they were chiefly made) two colors only are used to best advantage, more tending to give the carpet a striped appearance.

After the ingrain carpets are manufactured, each piece is subjected, inch by inch, to minute inspection, for the purpose of removing knots, taking up fallen stitches, and obtaining general uniformity of surface. There can be very few serious defects in a well-made ingrain carpet, for when a thread breaks, the Jacquard loom immediately stops, and the weaver has to make a proper joining before he can go on.

This we say, on the authority of Mr. McCallum, that the readiest and most effective way for wearing out even the best carpets, is to spread newspapers or straw beneath them. Thereby the carpet is loose when first laid down, and gets looser and looser constantly—a fit state, indeed, for the shoe to run it into holes in double quick time. The proper way of laying down a carpet, so as to get the greatest quantity of wear out of it, is to have it strongly sewed, exactly adjusted to the size of the apartment, and laid down by straining it as tightly as possible, so that it may lie upon the floor perfectly even.

True prayer is not human, but a celestial gift; the fruit of the Holy Spirit praying in us and with us.

THE RACES OF ALGERIA.

At a late meeting of the Boston Society of Natural History, Dr. Bodichon, a resident of Algeria, in Africa, presented a paper on the races of that country, founded on his own observation. He stated that there were two white races; one inhabiting the mountains, the Numidians or Berbers, and the Arabs. The former were small in stature warlike, independent, democratic, and polygamous. They dwell in villages, and plant vineyards. They are fine soldiers, able to compete with Europeans. They are not governed by laws, but refer their difficulties to the first man that chances to pass by. Dr. B. considers them an indigenous race. The Arabs are a tall race, of dark complexion, equestrian, nomadic, warlike, religious, poetical and polygamous. They divide their time, about equally, between fighting and praying. He also referred to a mixed race of Turks, and the women of the different tribes of the country, which, not having the stamina of the parent races, are fast disappearing before the French. He found in the interior of Africa a Germanic race, with blue eyes and light hair, which are probably the descendants of the ancient Carthaginians. They are polygamous, and, unlike all other nations, the females are sovereign, both in family and state.

ACTION OF SUGAR ON THE TEETH.

M. Larez of France, in the course of his investigations on the teeth, has arrived at the following conclusions: First, that refined sugar, from either cane or beets, is injurious to healthy teeth, either by immediate contact with these organs, or by the gas developed owing to its stoppage in the stomach; second, that if a tooth is macerated in a saturated solution of sugar, it is so much altered in the chemical composition that it becomes gelatinous, and its enamel opaque, spongy, and easily broken; third, this modification is due, not to free acid, but to a tendency of sugar to combine with the calcareous basis of the tooth.

THE EARTHQUAKE IN ECUADOR—FROM 2000 TO 5000 LIVES LOST.

On the 22nd day of March, at half-past eight in the morning, an earthquake, which shook the mountain range of the Chimborazo for the space of four minutes, destroyed almost entirely the city of Quito, and killed from 2000 to 5000 persons.

The churches, Monasteries, convents and state edifices are almost all rent into fragments. The Convent of San Augustino, the Tabernacle de la Capilla, the Temple of the Segriara, the Cathedral, the Convent of Santa Catalina, the Palacio del Obispo, the Chapel of la Merced, the Chapels of the Compania, of the Hospital of Carnien Vajo, the cloisters of the Convent of Santa

Domingo, a part of the Couvictorio of San Fernando, are all partially or wholly in ruins. Also the Convents of San Diego, Santa Clara and Santa Barbara. There is scarcely a house in the city that is not badly damaged.

That portion of the Palace occupied by the Minister of Interior, a great part of the College of San Luis, the splendid mansion of Dr. Albuja, have also fallen. All the principal buildings of the neighboring towns of San Antonia, Cotocolla, Machacha, Chillogallo, and Magdalena have been destroyed. The loss of property is estimated at three millions of dollars; and from the poverty of the people it will be impossible to repair and rebuild any great number of the better class of edifices destroyed. The shocks were felt simultaneously in Tacunga, Ambato Alausi, and in Tinpullo the earth opened in various places. The earthquake was also felt at Guayaquil, but did no damage there.

The temples of San Francisco, del Sagario and Santa Clara were of beautiful architecture; the temples and convents of Santa Domingo, la Merced and San Augustin, all had fine stone facades and towers; the temples of Santa Catalina and Conception, and the hospital, had also stone facades.

Quito is said to contain about 50,000 inhabitants. It is built on an extensive plain, against the mountains of Panecillo and Pichincha, and is about 9,500 feet above the level of the sea. Most of the houses are two stories, some three and a part one story. Many are build of burnt brick, with handsome facades, but the greatest portion are unburnt brick or adobe.

The greatest distress and consternation prevailed at Quito when the mail left. Thousands of persons have been left houseless and the government and Church are not only too poor to afford relief to the houseless and destitute, but are without means to rebuild the public edifices. The poor sufferers will have to shift for themselves, unless relief is sent from abroad.

It is reported that quite a number of small towns to the north of Quito have also been destroyed, and in this city the shock was severely felt and did some damage to a few houses, but our buildings are so constructed as to withstand more than an ordinary shock of earthquake.—*P. Ledger.*

ITEMS OF NEWS.

THE Cincinnati *Gazette* says the latest advices in regard to the high water in the Lower Mississippi, are of an alarming character. The numerous crevasses have resulted in the overflow of large tracts of country and the destruction of stock, crops, and improvements to an almost incalculable amount. From Memphis down, the river is described as spreading on either hand like a sea, and the marks of desolation are everywhere visible. Scores of plantations and villages are either overflowed or rendered almost uninhabitable.

ARTESIAN WELL.—The artesian well in Kentucky discharges 230 gallons of water per minute, or about 330,000 gallons in twenty-four hours. The water flows with such force that it rises in pipes, by its own pressure, 170 feet above the surface. Its force is estimated to be equal to that of a steam engine of ten-horse power. The water is perfectly limpid, with an invariable temperature of $76\frac{1}{4}$ degrees.

THE TRUSTEES of the New York Inebriate Asylum have issued an appeal to the churches of the United States, and the American public, for assistance. Some of the statements are most startling, as for example, the following:

"Who can doubt the importance of such an asylum when, even before its first story is completed, applications have been made for admittance, many of which are from patients themselves? Among the applicants are twenty-eight clergymen, thirty-six physicians, forty-two lawyers, three judges, twelve editors, four army and three naval officers, one hundred and seventy-nine merchants, fifty-five farmers, five hundred and fifteen mechanics, and four hundred and ten women, who are from the high walks of life. Of the vocation of the remaining applicants we have no knowledge.

Within the past two years New York has lost by death two of her Supreme Court Judges, and one of her county judges, all of whom died by inebriety, and all of whom were applicants for admission to this asylum."

These facts are designed to show the necessity of an asylum adapted to the control, treatment, and cure of a diseased appetite. Then follow statements of another character to prove the feasibility of the undertaking, from a narrative of individual cures of inebriety effected in some asylums—concluding with the assertion that more than one hundred cases of this description might be mentioned.

SENATOR SUMNER.—The Washington correspondent of the *Commercial Advertiser* learns from a private source that the health of Senator Sumner of Massachusetts, is far from being restored, and that he is not likely to recover so far as to be able to resume his seat in the Senate at any time during the term for which he was elected.

TEA.—The export of tea from China to the United States shows a decrease of 807,000 pounds from the same time last year.

THE JAPANESE MINISTERS ON THEIR WAY TO THE UNITED STATES.—The names of the Japanese Ministers, on their way to the United States, are Nagaai Genbano-Kami, Governor of Accounts and Minister of the Navy, and Twa Say Higo-no-Kami, Imperial Inspector.

"The first is said to be an intelligent man, and well educated, having been instructed by some officers of the Dutch navy at Desima in algebra, mathematics, and navigation. In 1857, he conducted the steamer Soemting, the first ever possessed by the Japanese, from Nagasaki to Yeddo, with Japanese engineers and sailors, and without any Dutch or European aid. Twa Say Higo-no-Kami is also an intelligent man, and has acquired some knowledge of foreign politics from his intercourse with Mr. Harris especially, and from the Dutch and other foreigners."

WM. B. REED, late United States Commissioner to China, has arrived at London.

EMIGRATION.—A large number of colored people in Chicago are making preparations to emigrate to Hayti, having accepted an invitation from President Geffard to settle on the Island.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is inactive, and prices are unchanged. We quote sales of super-

fine Flour at \$6 25 a 6 50 and \$6 75 a 7 87 for extra family. The sales to the retailers and bakers are within the range of the same figures. Sales of Rye Flour and Corn Meal continue limited. The former at \$4 25 per bbl. Corn Meal is held at \$3 88, for Pennsylvanian.

GRAIN.—The receipts of Wheat are light, with fair demand. Sales of Southern and Pennsylvania at \$1 59 a 1 60 per bushel for fair and prime red, and \$1 65 a 1 75 for white in store. Rye is in demand, and sells at 89 cents. Corn is in demand; sales of yellow at 88 a 89 cents, Oats are in good request; sales of prime Pennsylvania at 55 a 56 cents, and of Southern at 54 cents. Barley is dull at 75 cts. per bushel, and Barley Malt at 95 cts. a 1 00.

HENRY LONGSTRETH respectfully informs his friends that he has removed to 1336 Chestnut st., opposite the Mint, where he proposes to keep always on hand a large collection of Friends' Books, together with School and Miscellaneous Books.

He is prepared to furnish Libraries with whatever books may be wanted at very low prices.

HENRY LONGSTRETH,

Cheap School Book Depository, 1336 Chestnut st.

HIGHLAND DALE.—Charles and Catharine Foulke inform their friends that their house will be open for the reception of boarders, early in the 6th month. It is an elevated situation, one mile from Stroudsburg, and four miles from the Delaware Water Gap.

The cars leave Walnut Street wharf every morning for Stroudsburg.

The price of board in 6th and 7th months, will be \$6 per week, and in the 8th month, \$7 per week. Children under 12 years, half price.

4th month, 1859.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The summer session of this Institution will commence on the 16th of 5th month, 1859, and continue twenty weeks.

Terms, \$70 per session, one half payable in advance, the other in the middle of the session. No extra charges.

For further particulars, address

HENRY W. RIDGWAY,

Crosswicks P. O., Burlington Co., N. J.

4th mo. 9—3m.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the next session of this Institution, on the 2d of 5th mo. next. For reference and further particulars, enquire for circulars of Principal,

BENJAMIN SWAYNE.

London Grove, 22d of 3d mo., 1859.

EATON ACADEMY, KENNETT SQUARE, CHESTER CO., PA.—This Institution will open its summer term for the reception of Pupils of both sexes, on Second day the 2nd of 5th mo. next, and continue in session twenty weeks. Circulars, containing terms and particulars, will be forwarded to every person requesting the same, on application to the Proprietors, or to William A. Chandler, Principal Instructor.

MARY G. JACKSON,

MAGGIE B. JACKSON,

Assistants.

Address Kennet Square P. Office, Chester Co. Pa.

WILLIAM CHANDLER,

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Proprietors.

3d mo. 19, 1859.—10 t.

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FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, FIFTH MONTH 14, 1859.

No. 9.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 324 South Fifth Street,
PHILADELPHIA.

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of postage, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

CONVERSATIONS ON RELIGIOUS SUBJECTS, BETWEEN A FATHER AND HIS TWO SONS.

BY SAMUEL M. JANNEY.
(Concluded from page 116.)

On Divine Worship.

John. In a former conversation the subjects of repentance and conversion were discussed, and we were shown the necessity of being "born again of incorruptible seed, by the word of God, which liveth and abideth forever." There is another subject of much interest which I desire to understand, and that is the right mode of worshipping the Divine Being.

Father. This is a subject of deep interest to every awakened mind, and I shall endeavor to state my views upon it for your serious consideration; not wishing you to adopt them any further than you may be convinced in your own minds of their truth.

James. There is a wide difference among Christians of various denominations in their manner of worship, and yet most of them profess to derive their views from the same source. The Catholics have their stated forms of prayer and praise, many of which are repeated in a dead language; the Episcopalians have theirs all written and repeated in the English language; the Presbyterians have no forms for their prayers, but their hymns are set to music, and sometimes accompanied by the organ; the Methodists and Baptists have mostly discarded the instrumental music, but still retain the vocal,—while the Friends, or Quakers, have relinquished both, and all set forms of prayer and preaching, deeming neither indispensable to Divine worship, which they believe may be acceptably performed in silence. Now, if the Bible be so perfect a rule as is generally stated, how is it that all these people

differ so much in their views, for they all appeal to it for authority?

Father. The Old Testament is very explicit in stating the form of worship and all the ceremonies enjoined upon the Jews, because that was an outward dispensation, intended to typify and lead to a spiritual dispensation; and its end being accomplished, it was abrogated by the coming of Christ. Now we may remember he said to the woman of Samaria, "The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him. God is a spirit, and they that worship him, must worship him in spirit and in truth."

I have no doubt that this spiritual worship,—this communion of the soul with the Father of spirits,—has been, and still is performed at times by the pious and sincere worshippers in all the various sects of Christendom;—the question is, which of the various forms of worship is most consistent with the Christian dispensation, and best adapted to promote true spiritual worship.

John. I think it is much to be regretted, that the writers of the New Testament were not a little more explicit in regard to the manner of worship, for there has been a great deal of disputing about it among the professors of Christianity.

Father. I do not think so. For Christ said to his disciples, "I have yet many things to say to you, but ye cannot bear them now; howbeit, when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me, for he shall receive of mine, and shall shew it unto you." John xvi. 12-14. Was it not much better to direct their attention to the teachings of the Spirit of Truth, (which he has promised to all those who wait upon him) than to give them verbal or written instructions about the manner of worship, which perhaps they were not in a state to receive?

John. Those who were to be guided by the Spirit of Truth, or indued with a miraculous gift of the Holy Ghost, did not need such particular directions, but if the apostles, while under the influence of this power, had written a more minute account of their forms of worship, it might have saved a great deal of controversy.

Father. True spiritual worship does not de-

pend upon any form, but upon the power or influence under which it is performed. "The kingdom of God is not in word, but in power." 1 Cor. iv. 20. It is not necessary that we should use the same form of worship that the apostles did,—but it is absolutely necessary that we should be governed and influenced by the same power, or spirit of truth; for without it we cannot even think a good thought, much less can we perform, acceptably, the solemn service of Divine worship. The apostle Paul said, "We are not sufficient of ourselves, to think anything as of ourselves, but our sufficiency is of God, who also hath made us able ministers of the New Testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." 2 Cor. iii. 5, 6.

John. But would not the same spirit always lead into the same form?

Father. It will always produce the same fruits of holiness, but not always the same form of worship; for the Divine Being adapts his instructions and requisitions to the state of the people whom he visits. His mercy and his condescension to the children of Israel were so great, that he gave them an outward law, adapted to their weak, carnal state; and he made that law a figure, or shadow of good things to come, so that they might be led by the shadow to seek for the "substance, which is Christ." It is evident that the prophets and other holy men who lived under the law, did come to the knowledge of Christ; for the apostle Peter says expressly, that "the spirit of Christ was in them." 1 Peter i. 11. But in process of time, the Mosaic law became much corrupted by the traditions of the elders which the scribes had engrafted upon it, and the people became so dependent upon outward observances that they "omitted the weightier matters of the law, judgment, mercy, and faith." Matt. xxiii. 23. Then it became necessary to abolish that law, and Jesus Christ came to "take away the hand-writing of ordinances," and to introduce a more spiritual dispensation, which he exemplified in his life and sealed by his death. This law of the new covenant was predicted by the prophet Jeremiah, who says, "This shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people." Jer. xxxi. 33. It is far superior to any outward law, because it is always adapted to the condition of each individual, and it is not limited in its application to our outward actions, for it condemns every evil thought which rises in the mind; and thus in the obedient, dedicated soul, it lays the axe to the root of the corrupt tree.

John. I acknowledge all this is consistent with the scriptures; but I have sometimes met with persons who say that all immediate revelation

has ceased, and that we have nothing to depend on now, but the scriptures and our reasoning powers.

Father. Yes, there are such persons, and some of them even pretend to be Christians. But the scripture tells us, "No man can say that Jesus is Lord, but by the Holy Ghost." Cor. xii. 3.

James I have often heard such persons speak on religion,—and I confess that I have so little knowledge on the subject, that I could not refute their reasonings. I should like to be certain that the Divine Spirit does operate upon man, and inform him of his duty, before we proceed further in the consideration of spiritual worship.

Father. The best way, and the only sure way for a man to be satisfied of this, is, to be obedient to every manifestation of duty in his own mind,—to keep all his passions in subjection, and to do every thing that he believes will be pleasing in the sight of God; and he will then find, as he continues to walk in this path, that his spiritual perceptions will improve; and he will see many things to be wrong, which he once considered indifferent, and will experience many joys to spring up in his heart, which before were unknown to him; until at length he may arrive at that state of "full age," which the apostle Paul speaks of, "even of those who by reason of use have their senses exercised to discern both good and evil." Heb. v. 14. That we have a sense of duty, or moral faculty, (by some called conscience) placed in our minds, which when divinely enlightened enables us to discern both good and evil, without waiting for the slow deductions of reason, must be acknowledged by every man that is acquainted with his own heart. This important truth, which is so plainly taught in the sacred writings, and so readily acknowledged by every unprejudiced mind, was long obscured, and even denied, in the false theology of the schoolmen, "who darkened counsel by words without knowledge;"—but it is now acknowledged by the most distinguished writers on moral philosophy; and it has been ably proved, that this "moral sense" is one of the earliest faculties developed in childhood; that it is capable of being improved by use, or impaired by neglect; and that on its use or abuse is dependent the happiness or misery of man.*

James. These facts are acknowledged even by those who deny the authority of the scriptures.

Father. Now, if it be admitted that we have a "moral sense," for discerning between good and evil, it follows as a necessary consequence, that there must be a medium by which this sense is brought into use: for the eye cannot see without light; nor can the ear hear without sound. The Divine Spirit is the medium which conveys

* See Stewart's Moral Philosophy.

to our conscience, or moral sense, the knowledge of spiritual things. It is called the light, because it is the medium of perception. It is called the word of God, because through this medium he speaks to the soul; and it is called the grace of God, because it is given freely, "without money and without price." Jesus refers to the conscience as the eye of the soul, when he says, "If thine eye be single, thy whole body will be full of light: but if thine eye be evil, thy whole body will be full of darkness." There is such a striking analogy between the effects of light upon the natural eye, and the operations of the Divine Spirit in the soul, that I am willing to pursue it further.

The first thing that strikes the attention of an infant is the light; yet it has no knowledge of the nature and properties of light, nor the uses for which it was designed;—it does not even know the distance, nor size, nor quality, of any thing it sees, until its senses are improved by exercise. Persons who were born blind, and have been restored to sight by a surgical operation, have at first to examine and handle every thing they see, like the infant does, until by experience they learn to judge of the size and distance of objects. All their first perceptions are imperfect and indistinct. Like the man who was restored to sight by our Lord, they see "men as trees walking." Yet none of these facts induce us to doubt of the qualities of light being the same in every individual; and even the man whose eyes are impaired by disease, so that he cannot direct his steps aright, must acknowledge, that on other men the light may be shining unimpaired.

It is thus that our mental vision becomes gradually accustomed to the influence of the Divine Spirit "in whom we live, and move, and have our being;" and as we are earnestly engaged in attending to its discoveries, and faithfully concerned to walk in the light, we shall become "children of the light and of the day," and will experience an advancement in the truth, and in the knowledge of the Lord; so that what was at first as "the light of the moon, shall become as the light of the sun, and the light of the sun shall become sevenfold, as the light of seven days;" for "the path of the just is as the shining light, that shineth more and more unto the perfect day."

James. I have long been acquainted, in some measure, with the effect of conscience in restraining me from doing evil, or reproaching me for it; but I had no idea that this was any thing extraordinary.

Father. It is not anything extraordinary, for all men have it; and the Divine light shines on the moral sense of all, but all men do not attend to it; for "men love darkness rather than light because their deeds are evil."

It is acknowledged by all, that man has no

thing good in his own nature, independent of the Divine Being. "There is none good but one,—that is God." Therefore, if we find any thing in our own hearts to condemn us for evil, it must be something that is good,—something that comes from God; for evil will not condemn evil. Satan is not "divided against himself." This pure principle of Divine Light not only condemns us for evil, and "sets our sins in order before us," but it likewise incites us to goodness; and when we are obedient to it, we are sensible of a holy joy, a heavenly serenity of mind, which the apostle Paul describes as the "love of God shed abroad in the heart."

John. I can bear witness to that; for I have experienced it in some measure, and I must acknowledge that it far surpasses all the joys this world can afford.

Father. These truths are admitted by the most pious and enlightened writers of every Christian denomination that I am acquainted with; and many of them have acknowledged, that at times they have been so influenced by Divine grace in their religious services that their words seemed to come to them unsought, and were accompanied with such convincing power and Divine energy, that all opposition was subdued, and many hearts were melted into love and tenderness. Almost every pious and experienced Christian will acknowledge, that he has often known something of this heavenly influence to pervade his mind, during his seasons of private devotion, when he has withdrawn his mind from the world, and prostrated his whole soul in silent adoration before that awful Being whose presence fills infinity, and whose power upholds the universe. Why then should there be so little of this power and this precious solemnity experienced in the religious worship that generally prevails in Christendom? Is it not because men have "forsaken God, the fountain of living water, and have hewn out to themselves cisterns, broken cisterns, that can hold no water?" Instead of waiting for his power to influence their hearts, to control their thoughts, and to enable them to worship in spirit and in truth, how many rush into forms and ceremonies, without waiting for any Divine influence to pervade their minds; forgetful of the apostolic declaration, that "we know not what to pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the heart knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Rom. viii. 26, 27.

(To be continued.)

He who serves the Lord perfectly at the present moment, though it be in a small thing, such as the hewing of wood, or the drawing of water, does in reality glorify Him more than another

who is prospectively athirst and anxious for things of much greater consequence, but at the same time neglects or imperfectly performs his present duties.

THE RISE AND PROGRESS OF THE PEOPLE
CALLED QUAKERS IN IRELAND.

It seemed good to a half year's Meeting assembled in Dublin, in the Third month, 1700, that a faithful narrative should be preserved and transmitted to future generations, of what great things the Lord had done for a people within the compass of forty-five years then past, and not out of the memory of some elders then living. Accordingly such a narrative was by their advice compiled, being collected from divers authentic papers and certificates, from whence the following account was drawn by Thomas Wight, of Cork, a worthy elder, whose character is given in due course of time in the following history.

It is true, William Sewel did, in the year 1722, publish a general history of this people, who (in his own words) "began to take heed to a divine conviction in the conscience, and preached unto others the doctrine of an inward light wherewith Christ had enlightened man, and in the latter end of the time of King Charles I. began to increase in number and became a separate Society among men, distinguished by the scornful appellation of Quakers."

William Edmundson, born at Little Musgrove in Westmoreland, in the year 1627, having received truth in the love of it, and obtained mercy of the Lord to be faithful, was made instrumental for gathering and convincing some (by declaring what God had done for his soul) before any other ministering Friends came out of England in the message of the Gospel, of whom as also of his own inward exercises, trials and sufferings he kept an account in writing, which we shall therefore, in the first place, subjoin in his own words, viz:—

"It pleased the Lord in my youthful days to bring me often to a consideration of my soul's happiness, and when I was in the army in Scotland, under Oliver Cromwell, matters relating to my salvation came more close upon me; for the Lord was visiting me and striving with me both in judgments and mercies. In the year 1651, I came out of Scotland into England, and being in Derbyshire where the name of a people called Quakers was much talked of, and one George Fox to be the ringleader of them; various reports went abroad concerning them, some for good, and many for evil; but my heart was drawn towards them for good.

"Now about this time I married and left the army, and was about to settle in Derbyshire: in the interim my brother, John Edmundson, being then a soldier in Ireland, came over into England to visit his relations, and persuaded me to

go and live in Ireland: my wife being willing, we prepared for it, and taking with us one servant, some necessaries, and merchants' goods, we landed in Dublin, where I was strongly importuned to settle; trading being then very brisk, and houses upon easy terms, it being not long after the plague; but I was prevented by a secret hand that I did not then know, which preserved me from the deceitfulness of riches, with which, if I had given way to this temptation I had according to all probability, been laden as with thick clay, and thereby been hindered from the Lord's service, as some others are.

"So from Dublin we went into the North, and took a house in Antrim, and my brother lived with us, for the troop he belonged to quartered in and about that place: I soon sold off my goods and went for England to buy more, and going into the North, understanding George Fox and James Naylor (of whom I had heard) were come into those parts, I was glad of that opportunity, and went to a place where was James Naylor, who spoke of the things of God's kingdom, and work of regeneration; and though his words were not many, they were powerful, and reached God's witness in me, that had long strove with me, and my heart being then opened, as the Lord opened the heart of Lydia, I knew it to be the truth, and received it in the love of it; for I had longed after it, and was ready for the Lord's harvest: things appeared so plain, and concurred with so many Scriptures, which were brought to my remembrance, that I thought all that heard it declared must needs confess it was the very truth. In a very few days the Lord's power mightily seized on me, and hedged up my former way, and I was under great exercise of spirit on many accounts; so when I had done my business in England I intended by God's permission again for Ireland, bound to Carrickfergus, or near it; and at sea the Lord's hand was heavy on me, and great wrestlings and conflicts of spirit I had; under which exercises I landed at Carrickfergus; it was something late in the afternoon, yet I rode twelve miles to Antrim, where my wife and aforesaid brother were. He meeting me at the door appeared with his usual salutation, but the Lord's power so seized on me that I could not join in it, and I was broken into many tears. We went in, and sat down, and I was mightily exercised under the sense of the Lord's power, which begat in me a true godly sorrow, but mixed with comfort in his tender mercies. My wife and brother sat quiet, with no small admiration at the change; (this was in the year 1653.) Now I came to the entry of my goods which was no small exercise to get through, because at the Custom House an oath would be required, and when they required it of me, I told them I could not swear, for Christ had forbidden it. This was a strange thing to them, not having met with the like before; my deport-

ment, and speech in using the words thee and thou to them, and not putting off my hat was very offensive; but the Lord strengthened me, and my mind was towards him, which enabled me to stand in the cross, and despise the shame, and so according to my small measure I stood in my testimony for his truth, by which I got through that exercise, and received my goods and came home. By this time great discourses were about the Quakers; and I was yet under great exercise of spirit, the Lord's hand being mighty upon me in his judgments, yet, as I said before, mixed with his mercies, and my pain and trouble increased as a woman's in travail bringing forth her first born; and in the night season I wished for morning, and when the morning came, my travel and hard labor ceased not, and then I wished for night again, that my bed might give me ease; thus was I like one tossed, and afflicted in this spiritual warfare, wherein I could find none that could speak a word of comfort, that had trod in this straight path: many professors came to jangle and contend, and spake evil of the way of truth, which added trouble to my wounded heart, and broken spirit, but it wrought for good, for it raised discourses far and near what a people there was, and of their ways, manners, and behaviour; which settled so in the minds of sober people, that it put them upon an inquiry into the principles and faith of them.

"Now was my name much talked of abroad, and one Miles Bousfield, called a Major, who had received some conviction in England by George Fox, came soon away upon it into Ireland, and being about that part of the country I lived in, and hearing of me, and the great exercise of conscience I was in, came to see me, but it happened I was from home: he spoke much of religion, and the work of the inner man to my wife, and how glad he would be of my company, &c. When I came home, my wife informing me of him, and his discourse, I was very glad; for I would have gone far to find an experienced friend that could have informed or helped me in my great straits, for I saw my own poverty, and weakness, and the enemy as a strong man armed making war within and without: so I rode to see Major Bousfield twelve miles, and abode with him all night; he talked much of the work of God in man; spoke well of the way of truth, and of George Fox, and James Naylor, and exhorted me to be cheerful and merry, and not to be cast down with those troubles, for it was the enemy's work to drive me into despair; for I had the tokens of God's love, that he would love me to the end, and nothing in me could hinder his work, &c. I gave attention to his words, being low and dejected in my spirit; his would answer me in that which pleased self; for something in me would have enjoyed the Lord without bearing his righteous judgments, or living in the daily cross of Christ:

and this I found Major Bousfield was a stranger to, but made me easy over God's witness in my conscience, and healed my hurt too fast; for in a few days after I left him, it broke out again, the Lord's hand pursuing me, in whose light I saw and felt something yet in me that withstood the work of God, which must be slain and crucified by the Lord's judgments, and the daily cross of Christ Jesus. Then my wound was opened, and I saw there was no physician but the Lord alone, and I also saw where Bousfield was, and all of that spirit; that they took up their rest and satisfaction in a talk and notion of religion, without the true cross of Christ, that should mortify their lusts, wills, and vile affections, and crucify them to the world, and the world unto them, being at ease in a form of godliness without the real work of the power."

At that time, William Edmundson was removing his habitation from Antrim to Lurgan, and soon after his brother came and dwelt with him, and a meeting was kept at his house in Lurgan, which was the first settled meeting of the people called Quakers in Ireland. This meeting was but small at first, but as their minds were kept inward, waiting in stillness upon God, they felt his presence to comfort and strengthen them in time of great sorrow and weakness, and their number increased; for the name of Friends and fame of truth did spread, and divers sober people that sought after the knowledge of God joined with them, as William Soulden and his wife, John Hendryn, William Lynas, and several others: and the Lord was pleased to give William Edmundson a part in the word and testimony of his kingdom and gospel of salvation, which he labored in according to his measure in much weakness and fear. He was moved to go to the public worship house, belonging to Lurgan, to declare truth in the time of their worship, and was much beaten there by Colonel Stewart, but his testimony reached the hearts of some, particularly Mark Wright and Mark Sawyer, who followed him out of the said worship house and joined with Friends.

(To be continued.)

For Friends' Intelligencer.

Jonathan Clark, the subject of the following memoir, was a member of West Lake Monthly Meeting, Canada West. He was drowned while crossing a ferry a few miles from Pieton, on the evening of the 11th of 10th month, 1835. He was in the 38th year of his age, beloved and esteemed by all who knew him, and his loss deeply lamented, even by those who had but a transient acquaintance with him. "The memory of the just is blessed."

This, our beloved friend, was an example of meekness and piety, fearing God and walking uprightly before Him. He was a living minister of the pure Gospel of Christ, and preached

the word of God freely, and with that power with which he was endued by the allwise Teacher that teaches as never man taught, and who now, as in the days of the apostles, condescends to strengthen the faithful laborers of his vineyard, and in the riches of his mercy waters the thirsty plants, that the branches may bring forth good fruit to the honor of his great and adorable name. How the showers of heavenly dew have flowed through that faithful servant of the Lord, will never by many be forgotten, but is "as bread cast upon the waters, found after many days."

About a year before his death he was moved of the Lord to visit the families of Friends belonging to the Monthly Meeting of which he was a member, which labor he performed with such humility, that the solemnity of his countenance when sitting in silence tended to soften the hearts of those present and prepared them to receive the message of the Lord. He was one that spared no pains to gather the scattered sheep of Christ's flock, that all might come to the true fold of rest, where they may feed in green pastures beside the still waters of life. He was not one who labored to lay up the fleeting treasures of this world, which perish and are gone we know not where, but, on the contrary, labored diligently to lay up treasure in Heaven, where neither moth nor rust doth corrupt nor thieves break through and steal. Although the place of his residence was fifty miles from the Monthly Meeting of which he was a member, he was seldom absent; many times performing much of the journey in the night, when circumstances would not admit of long absence from home. He bore a faithful testimony against using the products of slavery, by example as well as precept.

As the Lord has seen meet in wisdom to try us, by removing as it were a pillar out of his church, may he be pleased in mercy to raise up faithful servants and handmaids, enabling them to go forth into the vineyard and labor for the advancement of his glorious cause in the earth, to the honor of His great and excellent name.

Canada West, 1st Month, 1836.

The following letter, written by him, exhibits his religious concern, as well as humility. E. B.

Dear Sister: I can assure thee that such has been my tried and proved situation for some time past, that I could scarcely claim to be an object of divine regard; yet at times I have been sensibly made to witness the consolation of the living presence of my Lord and Master, so as almost to forget my many trials; and am made to acknowledge that his tender dealings with me have been sanctified to my everlasting good. The trying dispensation which has attended me has been in order that I might see the necessity of living redeemed from the earth and all earthly enjoyments, however near and dear they may be, as I

find many things which my soul delighted in were much nearer to me than I thought them to be. I found it required of me to part with them, at least for a season; but such was the weight of the duty required of me, that when I thought of neglecting it, my very life seemed a burden, and at length, I was enabled to adopt the language of my Lord and Master, "not my will but thine be done," and have in a good degree, as far as I have been faithful and obedient, received the sure reward of all the obedient sons and daughters of God, which is that peace which passeth all understanding, and which cannot be described by those who have not come into the enjoyment of it, by yielding obedience unto God's requiremings, as they are made known in the secret of their souls. And, my beloved sister, I have often groaned for thee in my secret and retired moments that thou mightest come into the full enjoyment of that which I have had a little experience of; believing it is that only which will beautify and adorn us, and make us happy in this life and in that which is to come, which ought to be our first and greatest concern, and which, if we neglect, our loss is irreparable indeed. My beloved sister, often when my mind has been turned toward thee, and in tenderness of spirit has sought after thy welfare, my soul has been clothed in mourning, being then very sensible that thou art putting aside the tender visitations of a merciful God and Saviour, wherewith He is visiting thee in order to gather thee into the fold of eternal rest. I feel desirous that if this still remains to be thy situation, that thou art still waiting for a more convenient season, and a time when it will not be so much of a cross to attend to the calls of Infinite Wisdom, I would revive to thee the language of the sacred record, "I have heard thee in a time accepted, and in the day of salvation have I succored thee; behold, *now* is the accepted time, behold *now* is the day of salvation." For I feel as if thou hadst at seasons entered into solemn covenants with thy God; and through weakness hast broken these precious covenants, and again and again gone counter to the divine commands. O! saith my soul, that thou my dear sister, come to a stand, and consider thy situation, and inquire of thyself how would it fare with my poor soul, if in this state of inattention to his requiremings my God should call me to leave time and enter into eternity! Am I prepared? Is the lamp of the Lord trimmed and burning in my bosom? Have I the oil of faithful dedicated obedience flowing in my vessel, that thereby I am ready to go forth at the midnight cry to meet the bridegroom of souls? Bear with me, dear sister, for great is and has been the exercise of my soul for thy well-being; and if thou shouldst find thou art still unprepared for thy final change, then I beseech thee give not sleep to thine eyes nor slumber to thy eyelids, until thou hast an evidence

that the work is begun that will place thee in a state of acceptance with thy God ; for I long to feel and know this to be thy blessed condition ; for I feel thee to be a sister as to the outward, and I want to feel thee to be a sister nearly and dearly united in the fellowship of the everlasting gospel, that we may be united in a living concern and travail, not only for our own welfare, but also for the welfare of the ever blessed truth. Were we willing to part with our own wills and everything that is near and dear unto us, we should enjoy the living presence of our dear Lord and Master, now, henceforth and forevermore ; which that thou mayst come to know, is the desire of thy brother and tribulated friend and well-wisher in the truth.

JONATHAN CLARK.

2d month, 1853.

For Friends' Intelligencer.
THE CHRISTIAN SPIRIT.

Perhaps at no period known was that declaration of Scripture more fully remembered than at the present time : " And when ye shall hear of wars and rumors of wars see that ye be not troubled, for these things must come to pass ; but the end is not yet." The advent of Christ in the flesh was ushered in by angels, saying, " Fear not, for behold I bring you good tidings of great joy, which shall be to all people ; for unto you is born this day, in the city of David, a Saviour which is Christ the Lord ; and suddenly there was with the angel a multitude of the heavenly host, praising God and saying, glory to God in the highest, and on earth *peace, good will toward men ;*" in agreement with the prophecy of Isaiah, " Unto us a child is born, unto us a Son is given, (unto us in all ages,) and he shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace, and of the increase of His government and peace there shall be no end ;" and I believe there is that at work which will order and establish it.

The spirit of Christianity is the spirit of peace ; many who profess Christianity know, in their own experience, that " the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, the calf and the young lion and the fatling together, and a little child shall lead them ;" the child born, the Son given—a birth of the Divine life in the souls of men—and it is for all Christians to pray that wonders and signs may be wrought by the holy child Jesus, a Saviour to save us from our sins, *not in them*. When we recognise this Saviour, who is the Saviour of all those that believe ; who came, and still cometh in the flesh, that he may condemn sin in the flesh ; who still says to those who are in rebellion, I am Jesus whom thou persecutest, the Lamb slain from the foundation of the world ; and are brought into that state the Apostle was, when

the light shone about him brighter than the sun, causing him to say, " Lord, what wilt thou have me to do?" then we shall see that if it was wrong for Cain to slay his brother, it is also wrong for us to slay one another.

Believing that all wars come as testified, " even from your lusts that war in your members," these being the source of *all war*, let the potsherd strive with the potsherd of the earth, but let us consider that the Almighty rules and overrules, to bring about the purposes of his own will, and it is for us to have faith in Him, that all things shall work together for good to those who love him, knowing that he can do for us more abundantly than we can either ask or think. This begets in us a firm reliance on His sovereignty, His divine providence, who seeth " with equal eye a hero perish or a sparrow fall," and he will in his own time, and in his own way, be a " Judge among the nations, and rebuke many people, and they shall beat their swords into plowshares, and their spears into pruning hooks ; nation shall not lift up sword against nation, neither shall they learn war any more."

J. W.

Canada West, 4th mo. 27, 1859.

" Set a watch upon thy lips, that thou sin not with thy tongue."

It is always well to avoid saying everything that is improper ; but it is especially so before children. And here parents, as well as others, are often in fault. Children have as many ears as grown persons, and they are generally more attentive to what is said before them. What they hear, they are very apt to repeat ; and as they have no discretion, and not sufficient knowledge of the world to disguise any thing, it is generally found that " children and fools speak the truth." See that boy's eyes glisten while you are speaking of a neighbor, in a language you would not wish to have repeated. He does not fully understand what you mean, but he will remember every word ; and it will be strange if he does not cause you to blush by the repetition.

A gentleman was in the habit of calling at a neighbor's house, and the lady had always expressed to him great pleasure from his calls. One day, just after she had remarked to him, as usual, her happiness from his visit, her little boy entered the room. The gentleman took him on his knee, and asked, Are you not glad to see me, George ? " No, sir," replied the boy. " Why not, my little man ?" he continued. " Because mother don't want you to come," said George. " Indeed ! how do you know that, George ?" Here the mother became crimson, and looked hard at her little son. But he saw nothing, and therefore replied, " Because, she said yesterday, she wished that old bore would not call here again." That was enough. The gentleman's hat was soon in requisition, and he

left with the impression that "great is the truth, and it will prevail."

Another little child looked sharply in the face of a visitor, and being asked what she meant by it, replied, "I wanted to see if you had a drop in your eye; I heard mother say you had frequently."—*N. York Observer.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIFTH MONTH 14, 1859.

MARRIED, at the house of the bride's father, by the approbation of Fishing Creek Monthly Meeting, held at Millville, on the 31st of 3d mo. last, WILLIAM M. REESE, to ANNA EVES, all of the former place.

DIED, after several years of sickness, at her residence in Harford County, Md., on the 12th of 4th mo., 1859, RACHEL KINSEY, relict of the late Seth Kinsey, in the 73d year of her age, a member of Fawn Particular and Deer Creek Monthly Meeting. She bore her sufferings with Christian fortitude, frequently expressing resignation to the Divine will, and thankfulness that she had been called to suffer, since through that medium her spirit had been brought into closer communion with the Father of Spirits. She had become much weaned from the things of this world, often saying to her children they were the only tie that bound her to earth. A friend having remarked that her family would miss her very much, she answered "Yes, but their loss will be my gain." A short time before she expired, having expressed her belief that her end was very near, she said "I do not fear to die." She retained her mental faculties in full vigor to the last, peacefully sinking to rest in the full confidence of a blessed immortality. Her walk in life was in humility, never making an ostentatious display of religion; but when the storms came, and the winds blew, they prevailed not against her, for she was founded on the Rock of Ages.

—, On the 3d of 4th mo. last, Chalkley Eves, son of J. Parvin and Anna Eves, in the 16th year of his age.

—, At Dunning's Creek, on the 27th ult., HIRAM B. CLEAVER, son of Thomas and Ruth M. Cleaver, aged 5 weeks.

—, On the 27th ult., MERCY C., wife of Mark Hains, of Fulton township, Lancaster Co., Pa., in the 50th year of her age.

Her lingering disease, which was pulmonary, she bore with a remarkable degree of patience and resignation, evincing that the Christian's faith was her support, and at last her crowning hope in death. She was an affectionate wife and a careful mother, whose tender counsel expressed to her family, even to the latest hour, manifested her concern for their well-being.

—, At his residence at Branch Hill, Clermont Co., Ohio, on the 29th ult., after a short but painful illness, JOHN WILLIAMSON, in the 67th year of his age.

The deceased was an exemplary member of Cincinnati Monthly Meeting of Friends, and has left a beloved wife and a large circle of friends to mourn their loss, leaving the undoubted evidence of a peaceful and happy close.

On the 6th inst., in the 59th year of his age, ISAAC MECHEM, a member of Little Falls Monthly and Forest Particular Meeting, Harford Co., Md.

For Friends' Intelligencer.

HISTORICAL SKETCHES AND REFLECTIONS.

BY S. M. JANNEY.

No. 6.

The progenitor of the Hebrews, first named Abram, and afterwards Abraham, migrated from a country east of the Tigris called "Ur of the Chaldees," and sojourned at Haran, or Charon, in Mesopotamia. It is believed that he there mingled with a people well advanced in civilization, and that he was a man of improved mind as well as deeply imbued with religious sentiments. The Chaldeans were, from an early period, close observers of celestial phenomena; but their astronomical studies were unhappily directed chiefly to the purpose of astrology, or foretelling future events by the aspects of the stars. This chimerical science was also associated with a veneration for the heavenly bodies as the imagined abodes of the deities who governed the world, and hence the worship of the sun, moon and stars was probably the earliest form of idolatry.

From this idolatrous worship Abraham was required by divine command to abstain, and being instructed in the doctrine of the unity and spirituality of the Supreme Being, he was called to leave his home and his country, and to go to a land that God would show him, receiving, at the same time, a promise that he should be the father of a great people, and that in his seed should all the families of the earth be blessed.

Abram, accompanied by his wife Sarai, and his nephew Lot, removed with their flocks and herds and pitched their tents at Sechem, in the land of Canaan and afterwards on a mountain to the east of Bethel. On account of a grievous famine in the land they were induced to remove to Egypt and to sojourn there; for Egypt was then occupied by an industrious agricultural population, and being irrigated by the annual overflowing of the Nile, was less subject to a scarcity of food than the surrounding countries.

Being apprehensive that the Egyptians would become enamored of his wife, who was remarkable for her beauty, and that they would kill him in order to obtain possession of her, he adopted a weak and unjustifiable expedient, pretending that she was his sister, and advising her to participate in the artifice.

According to the Mosaic account, as generally understood, she was his half-sister, but according to Josephus, who doubtless gives the Jewish interpretation of the text, she was his niece, being the sister of Lot, and daughter of Haran. The Egyptian monarch, who by the Hebrews was always called Pharaoh, being misled by the artifice of Abram, made him rich presents on account of Sarai, and took her to his house.

A pestilence soon after broke out in the house of Pharaoh, and the monarch having learned the connection which existed between Abraham and

Sarai, restored her to her husband, reproaching him, at the same time, for his dissimulation.

Abram being dismissed from Egypt, returned to Canaan "very rich in cattle, in silver and in gold."

Lot, who still accompanied him, was also possessed of flocks and herds and tents. There being a strife between the herdsmen of the two relatives, Abram evinced his pacific disposition by saying to Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen, for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me; if thou wilt take the left hand, then I will go to the right, or if thou depart to the right hand then I will go to the left." From this we may conclude that the land of Canaan was then very sparsely settled, and perhaps some parts of it divested of inhabitants by the recent famine.

Lot, casting his eyes upon the rich and well watered valley of the Jordan, determined to pitch his tents there in the vicinity of Sodom and Gomorrah. And Abram removed his tent and dwelt in the plains of Mamre, near the ancient city of Hebron.

The cities in the valley of the Jordan had been for twelve years tributary to Chedorlaomer, king of Elam or Elymais, supposed to be situated near the Persian Gulf. In the thirteenth year they rebelled, and the following year they were invaded by the king of Elam, and three other kings from the region of the Euphrates and the Tigris. These confederate kings, called by Josephus the Assyrians, ravaged the country, defeated the troops raised to protect the cities on the Jordan, and carried off many captives, among whom was Lot.

The intelligence of this calamity being brought to Abram, he armed his trained servants, "born in his own house, three hundred and eighteen," and pursued them. He fell upon them by night, and was successful in rescuing his nephew and other captives, some of whom were women. On his return from this successful expedition he was met at a place called the Kings' dale, by the King of Sodom, to whom he delivered up the captives and the spoil, reserving nothing for himself, and evincing by this magnanimous course that he had not drawn the sword to promote his own aggrandizement. At the same place he was met by "Melchisedec, king of Salem, and priest of the Most High God." Concerning this mysterious personage, there has been much conjecture and various opinions.

Some suppose that he was the patriarch Shem, the son of Noah, and progenitor of Abraham; for it appears that Shem was then living, and the place of his residence may have been Salem, the city of peace, afterwards called Jerusalem. The author of the epistle to the Hebrews refers to Melchizedec as a type of Christ, who was to

be a "high priest forever after the order of Melchizedec." As Abram gave him the tenth of the spoils and received his blessing, it is argued that he was greater than Abram, and must have been either his progenitor or a personage more exalted by rank or enlightened by divine wisdom. It has been suggested by an eminent minister of the gospel, now deceased, that the blessing of Melchizedec to Abram consisted in instructing his understanding in the nature of the gospel, which is the power of God unto salvation, and from that time he was a warrior no more.

— And then it was that he occupied the position commemorated by the Holy Jesus: "Your father Abram rejoiced to see my day, and he saw it and was glad.*"

Abram being childless, he and his wife earnestly desired that they might have an heir, to transmit their name and inheritance. His petition was heard by the Most High, who said to him, "Look now toward Heaven and tell the stars, if thou be able to number them; so shall thy seed be. And when the sun was going down, a deep sleep fell upon Abram, and the voice of the Lord came to him, saying, "Know of a surety that thy seed shall be a stranger in a strange land that is not theirs, and shall serve them; and they shall afflict them four hundred years, and also that nation whom they shall serve will I judge; and afterwards they shall come out with great substance. And thou shalt go to thy fathers in peace, in good old age. But in the fourth generation they shall come hither again; for the iniquity of the Ammonites is not yet full."

In a subsequent divine communication the name of Abram was changed to Abraham, which signifies the father of a great multitude.

Abraham had faith in the divine promise, but Sarah, despairing of its fulfilment to her, induced her husband to adopt the eastern custom of taking a secondary wife, or concubine. From this connection with Hagar, an Egyptian woman, sprung Ishmael, the progenitor of the Bedouin Arabs, whose traditions corroborate the Mosaic account, and whose mode of life to this day remarkably illustrates the prophecy concerning his race recorded in Genesis: "He will be a wild man, his hand will be against every man and every man's hand against him."

The most remarkable instance of divine condescension to Abraham was the visit of the angels, to announce the impending doom of Sodom and Gomorrah. As he sat in the door of his tent in the heat of the day, he saw "three men approaching, whom he ran to meet, and bowing himself toward the ground he besought them to abide with him, that a little water might be brought to wash their feet, and a morsel of bread

*Memoirs of Edward Stabler, p. 224.

to comfort their hearts." They halted, and the patriarch, with true eastern hospitality, ran to the herd and fetched a calf, tender and good, which he gave to a young man to dress, and he directed Sarah to hasten and make ready three measures of fine meal to bake cakes upon the hearth. After the repast was finished, the three guests renewed the promise of a son to be born to Sarah, which she heard with a laugh of incredulity, and then they proceeded towards the cities of the plain. Abraham went with them "to bring them on the way," and as they journeyed, one of them disclosed to him the awful retribution that awaited the guilty inhabitants of Sodom and Gomorrah. The affecting appeal of the patriarch that the innocent might not be destroyed with the guilty, was patiently listened to, and it was conceded that even if ten righteous persons were found in a city it should not be destroyed. It appears, however, that so utterly depraved were the inhabitants of those cities, that none of them, except Lot and his family, were saved from destruction.

Two of the heavenly messengers became the guests of the hospitable Lot, and witnessed the revolting immorality of the Sodomites. In order to save him and his family, they urged them to hasten their departure,—to look not behind them,—and to escape to the mountains lest they should be consumed.

The plain, on which the guilty cities were situated, was impregnated or underlaid with bitumen and sulphur, which are still very abundant there, as modern travellers attest. A combustible substance called slime, or bitumen, being dug from pits in the plains was probably used in their buildings, and when by means of lightning the cities were set on fire, they were rapidly consumed. In addition to this the plain must have sunk below its former level, so as to form the lake Asphaltites, or Dead Sea. Many instances have occurred of the sinking of land and the formation of lakes by earthquakes. Even in our own country where such convulsions are rare, there has been one instance in which a considerable tract of land in one of the western States sunk below its former level and is now covered with water.

The destruction of Sodom and Gomorrah with their inhabitants is not more remarkable than the ruin of Pompei and Herculanium, but in the latter case, so far as we are informed, there has been no divine revelation concerning the motives which induced the Ruler of the universe to overwhelm them with sudden destruction.

Lot, with his two daughters, escaped first to a small city, called Zoar, and afterwards to the mountains, but his wife, looking back and lingering by the way, was suffocated by the sulphurous vapors. It has been conjectured by a modern writer of high reputation, that her body was "incrusted with saline particles that floated in the

atmosphere," and that "later tradition, founded on a liberal interpretation of the Mosaic account, pointed to a heap or column of salt, which bore, perhaps, some resemblance to a human form and was believed even by the historian Josephus, who had seen it, to be the pillar into which she was transformed.* The traditions of the country, reported by Strabo, Tacitus and other ancient writers, kept alive the remembrance of that awful catastrophe," by which the cities of the plain were overthrown." "In the account of the latter, the number of the cities destroyed is magnified to thirteen."

In the narrative of the U. S. Expedition to the river Jordan and the Dead Sea, by W. F. Lynch, the author says, in relation to the geographical features of the country. "Everything said in the Bible about the sea and the Jordan, we believe to be fully verified by our observations."

Near the southern end of the lake they saw, in a conspicuous place on the shore, a pillar of rock salt about forty feet high, capped with carbonate of lime, which may be the pillar seen by Josephus, and associated by tradition with the overthrow of the cities and the death of Lot's wife.

The author last quoted thus describes the appearance of the Dead Sea: "It was, indeed, a scene of unmitigated desolation. On one side, rugged and worn, was the salt mountain of Usdom, with its conspicuous pillar, which reminded us at least of the catastrophe of the plain; on the other were the lofty and barren cliffs of Moab, in one of the caves of which the fugitive Lot found shelter. Farther south was an extensive flat, intersected by sluggish drains, with the high hills of Edom semi-girdling the salt plain, where the Israelites repeatedly overthrew their enemies; and to the north was the calm, motionless sea, curtained with a purple mist; while many fathoms deep in the slimy mud beneath it lay embedded the ruins of the ill-fated cities of Sodom and Gomorrah. The glare of light was blinding to the eye, and the atmosphere difficult of respiration. No bird fanned with its wing the attenuated air through which the sun poured its scorching rays upon the mysterious element on which we floated, and which alone, of all the works of its Maker, contains no living thing within it."†

SOMETHING ABOUT CHILDREN.

Children are taught to tease, very much as they are taught to cry. With all his little wants, real or imaginary, the child runs to its mother. They are matters of importance to him. He wants a definite and decisive answer—one which will settle the question—and his mind will be

* Millman's Hist. of Jews, i, 16. Josephus, Book 1, ch. xi.

† Lynch's Expedition, p. 310.

on the rack until he has it. It is not in the nature of the child to feel otherwise. He will have no peace himself, and will therefore give his mother no peace, till he understands and knows that the point is settled, and how it is settled. If you give him no answer till he has spoken ten times, he will speak ten times; and then, if he has any reason to suspect that speaking twenty times more will obtain an answer more favorable to his wishes, he will speak twenty times more. And this will soon grow into a habit. But give him an answer the first time he speaks, and he will not be obliged to speak a second time to obtain one; and never alter a decision for his teasing, and he will soon give it up as of no use. If you have leisure, and the occasion seems a proper one, you may let him argue his case before you decide it—but not afterwards. Indeed, if he has learned by experience that your decisions are final, he will seldom, if ever, attempt it. He will consider an answer as an answer. His mind will be at rest on that point, and soon find something else with which to amuse himself.

TANNER'S LECTURES.

(Continued from page 120.)

The next reference I find to schools, in the Bristol minutes, is in 1676, at which time the Friar's meeting-house had been erected: this minute is as follows: "It being proposed to this meeting, to spare the void room over the meeting-house to Lawrence Steel, for a school-room, this meeting doth, with one accord, give consent that he shall have it for the use proposed." I take the following particulars from the account of Lawrence Steel, related by John Whiting, who speaks of him as one whom he dearly loved, and was well acquainted with. He was born in London, in 1644. His parents, who were zealous Independents, devoted him to the ministry from his birth, and spared no pains in his education. Strong religious convictions led him to seek for help and guidance among the Presbyterians, and after that among the Independents. Although not satisfied to occupy the position of public teacher among them, he accepted a situation in a gentleman's family in Dorsetshire, in which he was expected "to tutor children, and pray and preach in the family." When the time came for him to receive his stipend, he felt that it would be wrong for him to accept payment for his religious services; and shortly afterwards he decided that he could not continue to conduct these stated services. Though he had received a strong prejudice against the newly established Society of Friends, yet his convictions on these points being in accordance with theirs, he was led to make inquiry respecting them. Having parted from his employers with feelings of mutual love and regard he returned to his family. After attending the meetings of Friends for twelve months he spoke as a minister among

them, and he afterwards became eminent in that calling. About three years after leaving his situation in Dorsetshire, he came to Bristol, kept school "in the great meeting-house at the Friars," and was very serviceable in that city and the country adjacent. Being imprisoned in Newgate, for attending one of the meetings in Bristol, his health became impaired by the close confinement, and he died not long after his release, in 1684: "laying down his head in peace with the Lord." John Whiting says further, "He was a preacher of righteousness in that great city, in which he walked as a stranger and pilgrim on the earth; but hath finished his course, and kept the faith, and received the crown of life."

The following mention of another schoolmaster is from a minute made in the fourth month, 1690: "Paul Moone acquaints this meeting that Patrick Logan, a friend, late of Ireland, and now at London, a good scholar, and an apt schoolmaster to instruct youth in Latin, &c., is at present out of employment, and, upon some discourse of it among Friends at London, is in some expectation that he may be serviceable to Friends' children in Bristol, upon consideration of which this meeting is desirous to promote it, in hope it may be serviceable to our youth," &c. In the ninth month following the treasurer was desired to hand Patrick Logan "£50, and to pay Jno. Harwood's note of carpenter's work for the said school." There seems very reason to suppose that this Patrick Logan was the father of James Logan, before mentioned as the Chief Justice of Pennsylvania. Wilson Armistead states that he "was educated for a clergyman, receiving the benefit of a good education in the University of Edinburgh, where he received the degree of Master of Arts. But though educated for the 'Church,' and having served some time as a chaplain, he relinquished his clerical profession, and returned to Ireland, where he afterwards joined in religious Society with the Quakers." In 1694 another schoolmaster had to be chosen, and in a minute on the subject reference is made to a young man aged twenty-two who had been proposed, a good scholar for Greek and Latin, and a good hand in writing; but he was thought too young, Friends "being desirous to have a grave, sober man, his wife a good motherly woman, fit to table, and cherish up lads, and the master able in Latin, writing, and mathematics, if can be had." James Logan, who appears to have succeeded his father in the care of the school, consented to continue it awhile longer.

The next appointment of a schoolmaster took place in 1699 (the year of James Logan's removal to Philadelphia), when Alexander Arscott, who is described as "a scholar lately convinced," was established in the workhouse as master of the school. From the particulars of his life given by Gough,* I find that he was born about 1677.

* History of the Quakers, Vol. IV. p. 307.

His father was a clergyman of the Church of England, incumbent of Southmolton, in Devonshire, and designing his son for the same vocation, he sent him to Oxford to complete his studies. Alexander Arscott seems to have felt, at an early period of his life, that he must relinquish the prospect of worldly advantage which was opened before him by the education which he had received, and by the expectation of preference which his father's connections and influence held out to him. The difficulty which he experienced in adopting this conclusion was greatly increased by the affectionate entreaties with which his parents sought to divert him from it. He wept with them in their distress, and his understanding became clouded for a time by doubts respecting the propriety of his conduct. But during this season of spiritual conflict, he prayed earnestly for right direction; and in answer to his prayers the conviction was brought home to his mind that if he would be Christ's disciple, he must be willing to forsake father and mother at His requirement. He had afterwards the satisfaction of finding his parents more reconciled to the change; and his interest with Friends enabled him to become serviceable to other members of his family, by procuring them situations. Alexander Arscott came to Bristol when he was about twenty-two years of age; and his subsequent course must have convinced Friends that they did well to waive the objection which was expressed in a former case to engaging so young a man. Not only as an instructor of children, but in the work of the ministry to which he received a call; by his zeal for upholding Christian discipline in a Christian spirit; as well as by the means of the sound judgment and diffusive benevolence which gave him a high position among his fellow-citizens in general, he appears to have exerted an influence for good which continued to be felt till the period of his decease. He died in 1737, in the sixty-first year of his age, in a peaceful frame of mind.

Passing into Somersetshire, we find in the Quarterly Meeting minutes of 1697, a reference to an epistle received from Friends in London on the subject of education, &c.: and in the following year Long Sutton having been proposed as a suitable situation for a school, John Banks, Jasper Batt, and Elias Osborne, were desired "to act for the procuring a schoolmaster, and to let him know for encouragement, that if there do not scholars enough come to him to make up £20 per annum, that Friends of this county will make up so much as doth fall short, for two years, so that he may be sure of £20 per annum for two years." At the following Quarterly Meeting it was mentioned that the Friends so appointed "did desist the matter, finding there was an objection did arise in the north division of this county: doubting how the place proposed might agree with their children's health; and

they now proposing Sidcot for the setting up of the school, this meeting consents that it may be there." In the fourth month, 1699, the following minute occurs: "William Jenkins, of Hertford, pursuant to an invitation from Friends of this county, offering himself to this meeting for a schoolmaster, and he being approved of as one fit for that employment, have agreed with him for two years, to commence from the first of sixth month, next. For teaching Greek, Latin, writing and arithmetic, after the rate of 30s. per annum. For teaching reading, writing, and arithmetic, after the rate of 20s. per annum. To reside at *Sithcott*, a very healthy, serene air, about twelve* miles from Bristol, in the road to Exon. Friends of this county to assure him as many scholars as will amount to £30 per annum, for teaching. The £9 per annum is proposed for boarding as many scholars as he shall board." In the following year subscriptions were brought in from the different Monthly Meetings, to defray the outlay incurred in repairing the house at Sidcot, in which the school was established. A later minute contains an offer from William Jenkins, "to teach such children for nothing, as shall be sent to him from the Monthly Meeting's Charity, they paying for their tabling, (and the like for any Friend, in case of inability to give the rates agreed on) for one year next ensuing, if he continues teaching school." The amount charged for boarding the scholars seems to have been thought somewhat extravagant, and a minute of the Middle Division, in 1701, complains of it as being too high, provisions being low in price.† In that year, William Jenkins informed the Quarterly Meeting that he had been presented at the Assizes, for keeping school, and a copy of the presentment was ordered to be sent to the correspondents in London, for their advice in the case. No report is given of the result of this prosecution; but it probably ended in the same way as a similar proceeding against Richard Claridge some years later. Whilst engaged in conducting a school at Tottenham, where he went to reside in 1707, Richard Claridge was cited to appear at Doctors' Commons, "to answer to certain interrogatories concerning his soul's health, and the reformation of his manners, and especially for teaching and instructing boys." A prohibition having been obtained to stay the proceedings, the cause was removed into the Queen's Bench. Chief Justice Holt, who presided on the occasion, gave it as his opinion that the statutes of James the First against Popish recusants, under which the prosecution had been instituted, did not apply to the defendant; and the jury accordingly brought in a verdict in his favor.

* The miles were long in those days.

† In 1728, the charge at David Hall's school, at Skipton, was only £8 per annum, for board and tuition.—*Life of James Gough.*

For Friends' Intelligencer.

Review of the Weather, &c., for FOURTH Month.

	1858.	1859.
Rain, during some portion of the 24 hours,	15 days.	9 days.
Rain, all or nearly all day,	3 " "	3 " "
Snow,	1 " "	2 " "
Cloudy without storms,	5 " "	11 " "
Ordinary clear,	6 " "	5 " "
	30	30

TEMPERATURES, &c.

Mean temperature of the month per Pennsylvania Hospital,	51.80 deg.	50.80 deg.
Highest do. during month do.	81. " "	76. " "
Lowest do. do. do. do.	33. " "	33. " "
Rain during the month,	4:64 in.	5:61 in.

Deaths during the month, counting four current weeks for 1858, and five for 1859,

1858	61
1859	900

The average of the mean temperatures of this month for the past seventy years has been 51.08 deg., while the highest during that period occurred in 1826, '28, '35 and '44—56 deg.; and the lowest in 1794 and 1798—44 deg.

Much more rain has fallen this year so far than is usual, the aggregate for the four months having reached 22.92 inches; 1858, for the same period, 10.60 inches; and 1857 12.93 inches. The comparison might be carried still further back with the same kind of results.

J. M. E.

Philada., 5th mo. 7, 1859.

Selected.

WHAT IS A LETTER?

What is a letter? let affection tell;
A tongue that speaks for those that distant dwell;
A silent language utter'd to the eye,
Which envious distance would in vain deny;
A link to bind where circumstances part,
A nerve of feeling stretched from heart to heart,
Formed to convey, like an electric chain,
The mystic flash—the lightning of the brain—
And thrill at once, through each remotest link.
The throb of feeling, by a pen and ink.

THE EVERLASTING ARMS.

Pilgrim on the road to glory,
Pressing toward the heavenly prize,
Mid the ills that now annoy thee,
Mid the dangers that arise;
When thy way is dark and lonely,
Ruffled, filled with loud alarms,
When preplexed, exhausted, weary,
Trust the Everlasting Arms.

When the waves of trouble heighten,
When the billows fiercely foam,
All thou see'st conspires to frighten,
Friends and helpers fail to come;
When of human aid despairing,
And no voice the tempest calms,
Think of this, that underneath thee
Are the Everlasting Arms.

When corroding cares oppress thee,
When the tempter's doubts assail,
When thy inbred foes distress thee,
When they threaten to prevail;
When thou fear'st the thought of yielding,
When thou'd rather die than sin;
When thy hopes seem just expiring,
Everlasting Arms sustain.

And, when all below is closing,
When thou tread'st the swelling flood,
When thou feel'st the waters rising,
Thou shalt find the promise good;
Timid Christian! venture on it,
Bid farewell to all alarms;
'Tis enough, that underneath thee
Are the Everlasting Arms.

JAPAN.

Additional evidence is constantly accumulating that the opening of Japan, accomplished through the agency of Commodore Perry's expedition, will prove more real and of more value in a commercial point of view than was at first supposed. The intercourse between the Japanese and foreign nations assumes every day a more liberal character. Already, by a marked departure from the long-established usages of the empire, European women have been allowed to take up their residence in Japan. The Russian Consul-General at Hakodadi, and also his Secretary, have their wives with them, and at Nagasaki the Dutch commanders who took out the two steamers built in Holland, one for the Emperor, the other for the Prince of Fizen, have been granted a residence, along with their wives. It is a proof of the advance which has been made by the Japanese in European arts, that these steamers, immediately on their arrival, were placed under the exclusive control of Japanese officers and crews.

Another great step toward bringing Japan into community with the Western World is the appointment of Commissioners, under the provisions of the recent treaty, to proceed to the United States. A judicious selection appears to have been made for this purpose. One of the Commissioners is stated to be a man of intelligence, well versed in mathematics and navigation, who, in 1857, conducted from Nagasaki to Yeddo, with the sole aid of Japanese engineers and sailors, the first steamer which came into possession of the Japanese. Both he and his colleague were Commissioners for negotiating the late treaty.

At the last accounts from Hong Kong, the steamer Mississippi had proceeded to Yeddo Bay, for the purpose of taking these Commissioners on board, with their suite of fourteen persons. The steamer was to sail for Panama, by way of the Sandwich Islands and San Francisco, and the Japanese were to be sent over the Isthmus, in charge of Lieut. Habersham. Their arrival here, unless delays should occur in their embarkation, may be expected in the course of a month or six weeks.

The only other embassy ever sent from Japan to any prince of Christendom was one in 1584 to the Pope, during the flourishing period of the Portuguese missions in Japan—not, indeed, by the Emperor, but by three converted princes in the neighborhood of Nagasaki. It consisted of

two young princes scarcely sixteen years old, attended by two counsellors, and conducted by three Jesuit missionaries. They sailed from Nagasaki for Macao, which they reached in seventeen days; but, the season of sailing for Malacca being passed, they were obliged to wait there six months. When at length they did sail, they encountered great perils from storms in a twenty-nine days' passage, and, after recruiting for eight days, sailed again for Goa, then a splendid city, the capital of the Portuguese possessions in the East. In this voyage, they were cast away on the Island of Ceylon, and, though it was in January that they left Macao, it was September before they reached Goa, and nearly a year more elapsed before, by the way of Good Hope, they arrived at Lisbon, whence they proceeded to Rome. The benefit of steam will secure, we trust, to these new Japanese adventurers in the diplomatic line a much shorter and more comfortable passage.—*N. Y. Tribune.*

TIMBER AND ITS DECAY.

The present century has been marked by very active inquiry into the nature of wood, the structure of its fibres and cells, the derangements to which the fibres are subject, the effect of these derangements on carpentry and ship building, and the best mode of removing the evil. There have been many curious facts ascertained concerning the qualities of different kinds of timber, and especially in relation to its decay. The explanation of dry rot may be stated as follows: all the trees contain within their pores a kind of albumen, which contributes to the sustenance of the growth; but when the tree is felled, and the trunk and branches converted into timber, this albumen becomes an evil, instead of a good. When the albumen is moist—which it always is before the timber is seasoned—it has a tendency to enter into a sort of fermentation; if this state commences, the albumen becomes a favorite relish for certain minute animals, who forthwith bore for themselves invisible passages through the wood, to attain the object of their search; these passages admit air and moisture, which so act upon the chemical constitution of the sap as to afford a kind of soil in which minute parasitical plants grow; these plants, sprouting out, force holes for themselves through the wood, and appear on the surface as dry rot. Attempts innumerable have been made to find out some chemical mode of protecting timber from ruinous decay. Sulphate of iron has been recommended, also sulphate of copper, as a steep preservative of wood. Col. Congreve proposed the adoption of a coating of oil of tar, afterwards, a mode was brought forward of extracting the air from the pores of wood, and forcing chemical agents into the pores thus vacated, then came a multitude of proposals respecting the substance to be employed,

coarse whale oil, oil of birch bark, unslaked lime, pyroligneous acid, etc. But the albumen cannot be driven out; and if dried it has a tendency again to absorb moisture. Hence, chemists have recommended, and practical men have adopted, modes of rendering the albumen insoluble, by combining it chemically with some other substance; being made insoluble, it defies moisture.

VALUE OF CHARCOAL TO MAN AND BEAST.

One of the most simple and excellent medicines for any derangement of the stomach of human beings, is finely pulverized, fresh burnt charcoal. For this purpose it should be closely corked up in a bottle as soon as it has been burnt and ground; a teaspoonful taken in a wine glass of water once a day will frequently be found worth more than all the quack nostrums with which the country is flooded.

But our object was to speak of the value of charcoal to domestic animals in fattening them. A half pint of it finely pulverized and mixed with corn meal and water to each animal once or twice a week, will be found extremely beneficial in aiding digestion and preventing any derangement of the stomach arising from overfeeding, as is liable to be the case with that hoggish animal. Besides serving as a medicine, it is also extremely fattening, either in itself or rendering the food eaten more available by correcting and stimulating the digestive powers.

Charcoal has also been known to work wonders in fattening poultry, geese, ducks, &c. It may be given in the same way as recommended for swine. Fowls that have accidentally been confined for a long time where they had access to no food except charcoal, when discovered, were found not only to have sustained themselves but to have actually fattened.—*Valley Farmer.*

From the London Daily News.

DEATH OF THE SLAVE-HUNTING KING.

We have this morning to announce the death of a sovereign. A black, woolly-headed potentate was he, it is true, but nevertheless a notable Monarch—a trained and experienced warrior—a King whose deeds resounded far and wide. It is the demise of Gezo, the Slave-King of Dahomey, that we record. The exact date when the event occurred is not given in the letter before us, but the news is brought with such particulars, by the last mail from the West Coast of Africa, that no doubt can be entertained that Gezo is gathered to his fathers, and that his son reigns in his stead.

Gezo deserved the odium and detestation which he so abundantly obtained; all the more that he was both able and sagacious. For upwards of five-and-twenty years he supplied the demands of the Spanish and Portuguese slave-dealers who infested the Bight of Benin; ravaging and de-

vastating the interior far and wide by his slave-hunts to obtain victims for his European customers. He organized and led these forays and cruelties on the largest scale Africa has known, and annually sold without remorse or scruple his own countrymen in tens of thousands for exportation. His horrible cruelties arrested the progress of Africa, fed the wretchedness and mortality of the middle passage, and, by depopulating Negroland, promoted the immense material prosperity of Cuba and Brazil. His policy, and the wealth he derived from it, excited the cupidity of his neighbors, and from Whydah to Lagos the slave trade became the business of the whole population. When Gezo succeeded to his patrimonial throne, the adjacent country was inhabited by independent communities, of the Egbas, and it was on them he perpetrated his earlier atrocities. He attacked them, burned their towns, carried off their choicest people, and, when his own violence was unsuccessful, his intrigue introduced civil war, which completed their ruin.

While, however, the interior without the limits of Dahomey suffered by these slave wars, disorganization and anarchy, the towns on the coast for a season flourished. Whydah, Porto Novo, Badagry and Lagos rose in population, carried on a great commerce in human flesh, were the seats of large establishments, and grew rapidly in wealth. But their ill-gotten riches and fictitious prosperity brought their own ruin; they were nests and dens of robbers, thieves and pirates; scenes of tumult, disorder and violence were of constant occurrence. Badagry, which boasted of 10,000 inhabitants, was burnt down in a cut-throat affair amongst its own lawless population; the whole Bight was closely blockaded by English cruisers; and Lagos was destroyed by a British bombardment. The liberated Africans of Sierra Leone founded the town of Abeokuta, established in the interior an anti-slave trade interest, were encouraged by English missionaries, and supported by English assistance. This brought on Abeokuta the wrath of Gezo; again and again he attacked the new community; as often his assaults and sieges were repulsed; until at last, in 1851, the Slave-King was completely routed under its mud walls, and from that time his power declined. British policy prevailed on the coast; Lagos, under the influence of our Consuls, Beecroft and Campbell (both remarkable men), became the seat of a large and profitable lawful commerce; roads were opened up into the interior; peace being established, industry took to honest courses, and from Whydah to Lagos the commerce in palm oil superseded the slave trade and increased at a rate nothing less than marvellous; and then Gezo sought, however grimly, to regain his diminished revenues by participating in it.

Gezo was, however, never converted or reconciled to legitimate commerce; he repulsed all

our diplomatic advances, rejected an anti-slave treaty, denounced our cruising system, complained that we had deprived him of his revenues, and was ever on the alert to revive the traffic.

At last his dismal reign is over; and his death has been mourned and his funeral celebrated by the entire slave trade interest of the coast and the interior. His obsequies were performed at Abomi; all the slave-traders of Whydah attended and assisted at them; each carried thither his contribution of slaves to be sacrificed to his memory, and of merchandise to be presented to his successor. It had been proposed to facilitate Gezo's admission into the other world by the slaughter of 2,000 Africans, but, whether from the difficulty of procuring that number or from their greatly increased value to the Spaniards, the massacre was happily limited to 800. Gezo's European agent at Whydah as usual displayed his magnificence on the occasion. He offered to the new sovereign a large silver salver filled with bright new dollars, and he provided for the enjoyment of his old master, in the Paradise whither he is supposed to have betaken himself, the model of an oak tree in frosted silver, from the branches of which hung, for his use, when disposed to the fragrant weed, the choicest of Havana segars. The mournful and terrible ceremonies over, the new King proclaimed his policy to be that of his father; report adds that he at once left Abomi at the head of a large army on a slave-hunting expedition.

I find all sorts of people agree, whatsoever were their animosities, when huddled by the approaches of death; then they forgive, then pray for, and love one another: which shows us, that it is not our reason, but our passion, that makes and holds up the feuds that reign among men in their health and fullness. They, therefore, that live nearest to that state in which they should die, must certainly live the best.

Love is the hardest lesson in Christianity; but for that reason, it should be most our care to learn it.—*Penn.*

ITEMS OF NEWS.

THE EUROPEAN WAR.—Europe is palpably on the very eve of a great war. The Niagara, reports that on the 20th ult., Austria addressed to Piedmont an ultimatum to whose demands an affirmative answer was required by the 24th. These demands are that Piedmont shall immediately disarm, and especially shall dismiss the volunteers who have been gathering to her standard in considerable numbers from all parts of Italy within the last two months. If these conditions are not complied with in the time specified, Austria will at once declare war; and this menace is supported by the movement of a force of 80,000 men upon the Piedmontese frontier, in addition, it is said, to those already collected there. This army is of course intended for the immediate invasion of Piedmont, and will proceed to cross the line the instant war is formally proclaimed.

FAILURE OF THE AFRICAN GROUND-NUT CROP.—Late advices from the ground-nut districts on the Coast of Africa informs us of a great deficiency in the yield of this crop in Goree and Senegal, and at Gambia it is supposed the crop will not exceed 8,000 tuns, or 600,000 bushels, against 14,000 tuns, or 1,050,000 bushels last year. Prices on the coast had advanced considerably in consequence.

INDIANS.—Dr. Forney, Superintendent of Indian Affairs in Utah, is busy visiting the several tribes within the jurisdiction, in order to counteract the evil influence of those white men who were endeavoring to incite them to hostilities, and to lay the foundation for their being gathered on Government reservations and taught the arts of civilized life.

CANALS.—The number of miles of canals in the United States now in use is about 50,088; the total cost is about \$175,000,000. In the three States of Vermont, New Hampshire and Massachusetts, there are not ten miles of canals now used for purposes of navigation. In New York and Pennsylvania, canals perform most important functions, both in the local and general trade of those States.

SLAVERY.—The *Journal of Commerce* has information that a cargo of 600 slaves was landed at the mouth of the Mississippi about fifteen months ago, unknown to the United States authorities.

HAYTI.—A missionary from Hayti is in New York at present. M. D. Bird, who for twenty years has resided in Hayti, as a Wesleyan missionary, preached in the Shiloh African Presbyterian Church on 1st of this month. He spoke very encouragingly of the condition and prospects of the Haytian people, and reminded his hearers that it is not more than fifty years since Hayti emerged from a state worse than that of barbarism, and that in that short time she has made wonderful progress. Her revolutions are but proofs of the intelligence of the people and their constant desire for a better state of government. Mr. Bird had personally known President Geffard for a number of years, and believed him to be an honest, upright magistrate, and a truly Christian man, who was devoted to the welfare of the country over whose Government he presided.

The republic of Hayti has commissioned two colored men, Touissant and Merdon, as ministers to London, where they have been received officially.

During the sitting of the Court of Oyer and Terminer of Kent Co., Delaware, Elijah Prattis, (colored) was sentenced on the 2nd inst., to pay a fine of five hundred dollars, and to be sold to the highest bidder, for the term of seven years; to leave the State, never to return; and to pay the costs of prosecution in this case. And what for? Because, he was convicted, during the present sitting of the Court, of aiding a slave to escape named Albert Calvin Jackson, said slave being aged *eighteen months*, and claimed as the property of James R. Lofland, late Secretary of State for the State of Delaware. The sentence will be enforced on the 14th inst., and a free man thus reduced to a life of slavery on a Southern Plantation for fulfilling the command to "love one another."

He has property, a wife and eight children; but all must be offered up on the altar of American Slavery.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is inactive, and prices are firmer. We quote sales of superfine Flour at \$6 70 a 6 75, and \$7 25 a 8 25 for extra family. The sales to retailers and bakers are within the range of the same figures. Sales of Rye Flour

and Corn Meal continue limited. The former at \$4 25 a 4 50 per bbl. Sales of Pennsylvanian Corn Meal at \$3 88.

GRAIN.—The receipts of Wheat are light, with fair demand. Sales of Southern and Pennsylvania at \$1 69 a 1 70 per bushel for fair and prime red, and \$1 80 a 1 85 for white in store. Rye is in demand, and sells at 90 cents. Corn is in demand; sales of yellow at 91 a 92 cents. Oats are in good request; sales of prime Pennsylvania at 57 a 58 cents, and of Southern at 56 cents.

The season for Cloverseed is over; we quote at \$4 75 a 5 25 per 64 lbs. Nothing doing in Timothy or Flaxseed.

HENRY LONGSTRETH respectfully informs his friends that he has removed to 1336 Chestnut st., opposite the Mint, where he proposes to keep always on hand a large collection of Friends' Books, together with School and Miscellaneous Books.

He is prepared to furnish Libraries with whatever books may be wanted at very low prices.

HENRY LONGSTRETH,

Cheap School Book Depository, 1336 Chestnut st.

HIGHLAND DALE.—Charles and Catharine Foulce inform their friends that their house will be open for the reception of boarders, early in the 6th month. It is an elevated situation, one mile from Stroudsburg, and four miles from the Delaware Water Gap.

The cars leave Walnut Street wharf every morning for Stroudsburg.

The price of board in 6th and 7th months, will be \$6 per week, and in the 8th month, \$7 per week. Children under 12 years, half price.

4th month, 1859.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The summer session of this Institution will commence on the 16th of 5th month, 1859, and continue twenty weeks.

Terms, \$70 per session, one half payable in advance, the other in the middle of the session. No extra charges.

For further particulars, address

HENRY W. RIDGWAY,

Crosswicks P. O., Burlington Co., N. J.

4th mo. 9—3m.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the next session of this Institution, on the 2d of 5th mo. next. For reference and further particulars, enquire for circulars of Principal,

BENJAMIN SWAYNE.

London Grove, 22d of 3d mo., 1859.

EATON ACADEMY, KENNETT SQUARE, CHESTER CO., PA.—This Institution will open its summer term for the reception of Pupils of both sexes, on Second day the 2nd of 5th mo. next, and continue in session twenty weeks. Circulars, containing terms and particulars, will be forwarded to every person requesting the same, on application to the Proprietors, or to William A. Chandler, Principal Instructor.

MARY G. JACKSON, } Assistants.

MAGGIE B. JACKSON, }

Address Kennet Square P. Office, Chester Co. Pa.

WILLIAM CHANDLER, } Proprietors.

SUSANNA G. CHANDLER, }

3d mo. 19, 1859.—10 t.

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, FIFTH MONTH 21, 1859.

No. 10.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 324 South Fifth Street,
PHILADELPHIA.

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

CONVERSATIONS ON RELIGIOUS SUBJECTS, BETWEEN A FATHER AND HIS TWO SONS.

BY SAMUEL M. JANNEY.

(Continued from page 131.)

On Divine Worship.

John. But it will not be safe, from this, to conclude that all vocal utterance of prayer or praise is inconsistent with true spiritual worship; for Christ himself prayed with his disciples, and gave them a form of prayer at their request. It is also said, that they sang a hymn after eating the passover.

Father. I would by no means restrict divine worship to entire silence; for it does not consist in outward silence alone, any more than it does in words. The apostle Paul says, "I will pray with the spirit and with the understanding also: I will sing with the spirit and with the understanding also." 1 Cor. xiv. 15. From this, it is evident he thought the understanding alone was not sufficient without the aid of "the spirit" of divine grace, to dictate prayer or praise to God. In his epistle to the Ephesians, he tells them to "take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication, in the spirit, and watching thereunto, with all perseverance, and supplication for all saints." In nearly all the instructions of the blessed Jesus and his apostles respecting prayer, the duty of watching is carefully enjoined; for the hearts even of the faithful, are not always in a state suited to pray or sing praises to God. It is the duty of all to watch thereunto, as the "sick and the impotent folk" waited at the pool of Bethesda, until "an angel came down and troubled the water," and then "they stepped in," and "were healed of whatsoever disease they had." John v. 4.

"Watch and pray," said Jesus, "for ye know not the hour when the Son of man cometh." "Blessed are those servants whom the Lord, when he cometh, shall find watching: verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." Luke xii. 37.

As to the hymn which they sang after eating the passover, I have no doubt it was dictated by the "power and wisdom of God," which dwelt in Jesus; for he told them on several occasions, "Whosoever I speak, even as the Father said unto me so I speak." "I can of mine own self do nothing; as I hear I judge." Therefore a hymn, dictated and sung under this Divine influence, must have been highly edifying. When he promised his disciples that the "Comforter, which is the Spirit of Truth," should come and teach them all things, he certainly did not intend to limit its operations by confining them to a set form of prayer or praise.

The prayer known by the name of the Lord's prayer, was also dictated by the same Divine wisdom, and was exactly adapted to the occasion on which it was given; but it does not follow that it will suit all occasions; for we have no account of its being used afterwards by the apostles, although their praying is often mentioned.

"The Lord's prayer is remarkably short, and yet very comprehensive; and it appears to have been designed to show his disciples, that they must not be like the heathen, who thought "to be heard for their much speaking." His parable of the publican who smote his breast, and said, "God be merciful to me a sinner," and came down justified rather than the Pharisee, who made a long profession, was also intended to show, that it is not the formal hypocrite, but the humble, contrite heart, which is acceptable in the Divine sight. God looks at the heart; the form of prayer or praise is nothing in his sight; but the influence under which it is performed is every thing. Our Lord says, "Your Father knoweth what things ye have need of before ye ask him." He knows what will be good for us better than we do ourselves; and if we set about asking him for whatever we may deem right in our own eyes, we shall often "ask amiss," and then it will be an evidence of his mercy not to grant it.

James. What is the use of praying, then?

Father. The object of prayer is not to change the Divine purposes, but to conform our wills to

his. His will and his purposes are always the same and always right; for in him is neither variability nor shadow of turning. One object of religious worship is, to seek for light from him to know our own states and conditions; and when we are thus brought to see what we stand in need of, he gives us ability to ask it; he extends to us his holy sceptre, and grants the prayer that is made according to his will. This is the prayer of faith that is always availing, whether it be uttered vocally, or only breathed in the secret of the soul. The man whose heart is devoted to God will be always "watching unto prayer," and may therefore be said to "pray without ceasing," for he will be often engaged in mental supplication, or in songs of praise, "making melody in his heart unto the Lord." Nor will his prayers be confined to supplications for his own soul. As all the members of the true church are one in spirit, being baptized by one spirit into one body, and thereby made to sympathize one with another; so each member will be at times dipped into a feeling of near unity with the brethren, and may feel himself constrained, by the influence of Divine love, to offer up a petition on their behalf, either vocal or mental, which will be acceptable in the Divine sight; and being accompanied by the influence of his Holy Spirit, cannot fail to do good. He who prays, preaches, or sings, without this influence, is like one who shoots his arrows at a venture, and, unless his rashness be overruled by Divine Providence, he is more likely to do harm than good. But even when we think ourselves clothed with ability for religious services, it is well to remember the caution of the royal preacher, "Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God: for God is in heaven and thou upon earth; therefore let thy words be few. Ecc. v. 1, 2.

John. Does not our Lord promise that "whatsoever ye shall ask in my name, that will I do?"

Father. Yes; there is such a promise frequently repeated; but we are not to understand that merely taking the name of Jesus Christ into our mouths, will insure acceptance to our prayers; for the wicked can do this as readily as the righteous, and even those who are comparatively good may do it improperly. The name of the Lord is often used in the scriptures to signify the power, spirit, or presence of the Lord. Thus, when he promised to send his angel to go before the Israelites to keep them in the way, he told them "Beware of him and obey his voice, provoke him not; for he will not pardon your transgressions, for my name is in him." Ex. xxiii. 21. "In all their afflictions he was afflicted, and the angel of his presence saved them; in his love and in his pity

he redeemed them, and he bare them and carried them all the days of old." Is. xiii. 9. The prophet Jeremiah, in speaking of the coming of Christ, says, "This is his name whereby he shall be called, the Lord our Righteousness." And it is also said, "They shall call his name Emanuel, which, being interpreted, is God with us." Mat. i. 23.

The name Jesus (a saviour) and Christ (anointed,) was given to him, because in him dwelt a full manifestation of the power and "wisdom of God," who is the only Saviour; for he says by the mouth of the prophets, "I, even I, am the Lord, and besides me there is no Saviour." Isa. xli. 3 and 11. Hosea xiii. 4. Now if this name is intended to signify the power, spirit, or presence of God, do not those who invoke the name without feeling the power, take the name of the Lord in vain? They who pray under the influence and direction of this holy name or power, will ask for nothing inconsistent with the Divine will, and therefore their prayers will be always availing.

John. But are we not required to pray for all men? and yet we believe that all men are not saved, for many continue to live in wickedness.

Father. God has no pleasure at all "that the wicked should die, but that he should return from his ways and live." Ezek. xviii. 23. He furnishes every man with the means of salvation; for "the grace of God, which bringeth salvation, hath appeared to all men." He who loves God, will love all God's creation; and this feeling of universal love will be found to arise in mental supplication for all men, that they may come to the knowledge of the same blessed truth: and sometimes these aspirations will become so earnest as to give rise to the utterance of vocal prayer, which may, under the divine blessing, produce in others the same kind of feelings. But these precious feelings may spread from heart to heart, and rise into dominion, without the use of words; for there is in divine love a sympathetic influence, which pervades the minds of those who worship aright; and when they are assembled together in worship, it brings them into the "unity of the spirit, in the bond of peace," and they seem to live and breathe in an atmosphere of love. This holy influence may be felt in such a degree as to surpass the power of utterance; for human language has no terms by which to convey it to others, and it can only be conveyed in that "language in which we were born," which is the language of impressions made upon the heart by the finger of God. The same kind of holy solemnity is described in the Revelations, as the highest degree of religious worship; for, after the opening of the sixth seal, the apostle "saw a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, who stood before the throne and before the Lamb, clothed with white robes and palms in their hands, and cried with a loud voice, saying, Salvation to our

God which sitteth upon the throne, and unto the Lamb." But when the seventh and last seal was opened, every tongue was mute—every soul was prostrate in the presence of the living God, and there was "silence in heaven about the space of half an hour." Rev. viii. 1. This state of mental silence, in which the active powers of man are all at rest and waiting upon God, was also prefigured in the institution of the Jewish, or Seventh-day Sabbath, which the apostle Paul expressly says, was "a shadow of things to come." Col. ii. 17. And, in another place, after speaking of the Seventh-day, he says, "There remaineth therefore a rest to the people of God;" for he that hath entered into his rest, hath ceased from his own works as God did from his. Let us labor therefore to enter into that rest. Hebrews iv. 9—11.

They who have ceased from their own works, from the "will-worship and voluntary humility" of the natural man, are then prepared to enter into the closet of the heart, and shutting the door upon the world, to offer up their prayers in secret to the Father of spirits; and "he who seeth in secret, will reward them openly," by granting them ability to overcome every temptation that may assail them.

James. This doctrine would seem to exclude from public worship, not only instrumental music, but even the singing of hymns. Yet it appears to me, that there are directions somewhere in the New Testament for singing hymns and spiritual songs.

Father. Instrumental music is entirely without example or precept in the New Testament; and there is good reason to believe it never was used among Christians until the church became corrupted. It was much used in the worship of the Israelites under the old law, and was well suited to an outward, shadowy dispensation, when the Deity, in condescension to the ignorance and weakness of the people, was pleased to manifest himself in an outward temple, made with hands. But we live under a spiritual dispensation, and are taught to believe, that "the Lord of heaven and earth dwelleth not in temples made with hands, neither is worshipped with men's hands, as though he needed any thing; seeing that he giveth to all life, and breath, and all things; that they should seek the Lord, if haply they might feel after him and find him; though he is not far from any one of us, for in him we live, and move, and have our being." Acts xvii. 24—28.

Music may have a tendency to allay the passions, and to quell for a moment the unsanctified desires of the human heart; but its influence is only temporary; for no sooner have its sounds ceased to vibrate on the ear, than the appetites and passions awake from their slumbers with unabated strength. Even the melody of David's harp, could only soothe for a while the evil spirit

of Saul—it had no influence in changing his heart. The object of Christ's reign is not to send peace on earth, by soothing the passions of men, but a sword, to subdue them and bring them under right government. He comes to slay, that he may make alive again; to subjugate the will of man, in order that his divine will may be done in us, and to bring all our faculties, desires, and affections, under the government of his Holy Spirit. The pomp of ceremonies, the splendor of decorations, and the "pealing anthems" of the organ, are not consistent with the simplicity of spiritual worship, nor with the character and precepts of the meek and lowly Jesus.

It appears that the primitive Christians did sometimes sing psalms or spiritual songs, but the scriptures do not inform us whether it was always a part of their public worship, nor do they mention whether more than one person at a time was engaged in the service. It seems, from some expressions of the apostle Paul, that their mode of worship in the church of Corinth was different from any that now prevails in Christendom. He says, "When you come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. If any man speak in an unknown tongue, let it be by two, or at most by three, and that by course, and let another interpret. But if there be no interpreter, let him keep silence in the church, and let him speak to himself and to God. Let the prophets speak two or three, and let the others judge. If anything be revealed to another that sitteth by, let the first hold his peace; for ye may all prophesy one by one, that all may hear, and all may be comforted." 1 Cor. xiv. 26—31.

He also mentions singing, in two other of his epistles. He says, "Be not drunk with wine, wherein is excess, but be filled with the spirit, speaking to yourselves in psalms, and hymns, and spiritual songs, making melody in your hearts unto the Lord." Eph. v. 18, 19. Again he says, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs; singing with grace in your hearts to the Lord." Col. iii. 16. In these passages it is observable that he is careful to mention that they must be filled with the spirit or word of Christ; and I think there is no doubt that their songs of praise and thanksgiving were dictated by it, just as much as their praying and prophesying. Every act of worship that proceeds from the influence of the Holy Spirit, is spiritual worship; and every act that proceeds from the will and wisdom of man, is "will worship;" the former is enjoined upon us; but the latter is expressly forbidden. Col. ii. 23.

We are recommended in the scriptures not to neglect the assembling of ourselves together; and Christ has declared, "Where two or three

are gathered together in my name, there am I in the midst of them." He also says, "Without me ye can do nothing." Now, does it not follow that when we are assembled together, we must wait in silence until we feel his power and presence to direct and assist us? For "obedience is better than sacrifice, and to hearken than the fat of rams." They who act upon any other principle than this, appear to me to be like those who urged Jesus to go up to the feast: but he replied, "My time is not yet come: your time is always ready. The world cannot hate you, but me it hateth, because I testify of it that the works thereof are evil." John vii. 6, 7.

[To be concluded.]

RISE AND PROGRESS OF THE PEOPLE CALLED QUAKERS.

(Continued from page 133.)

The next Friend that came out of England was John Tiffin, who came and sat with the above mentioned Friends in their meeting, and did sometimes speak a few comfortable and edifying words among them. William Edmundson and he travelled together to several places and had good service for truth, and discoursed and had disputes with professors, and many began to listen to them and inquire into their faith and principles, and truth began to spread, though through great opposition; for now the priests and people began to be alarmed and in a rage, and Friends were exposed to great sufferings upon several obvious accounts, particularly, as the testimony of truth was against all hireling teachers and their forced maintenance; these made it their business to incense the magistrates and rulers against Friends as holding damnable doctrines, led away with the delusions of Satan, &c., and their conscientious scrupling to swear, in obedience to Christ's command, "Swear not at all," was a strange thing to the people, as was also the use of the plain and proper speech of thou and thee to a single person, and refusing to take off their hats, as being a testimony of honor and respect due to Almighty God only; and few could suffer these things, but frequently on these accounts treated them with abusive words, and sometimes with blows or throwing stones.* The keeping to one price in selling of goods and to the first demand without abatement, was also a great stumbling block to most, and made them

* These practices of theirs were not the result of humor, or of a framed design to declare or recommend schism or novelty, or to distinguish themselves as a party from others; but God having given them a sight of themselves, they saw the whole world in the same glass of truth, and sensibly discerned the affections and passions of men, and the rise and tendency of things." See Penn's "Rise and Progress of the people called Quakers." And in a treatise of the same author, entitled "No Cross, no Crown," these matters are discussed at large, and particularly the true honor excellently distinguished from the vain and worldly.

decline dealing with them for some time, until they saw into the justice* thereof. But to return to John Tiffin.

He and William Edmundson went to Belfast, (a town of great profession) where there was but one of all the inns and public houses that would lodge them; here John Tiffin lodged, and often endeavored to get an entrance for truth in that town, but they resisted, shutting their ears, doors and hearts against the publishers thereof † Near this town there dwelt one Laythes, who promised to let them have a meeting at his house, but through some slavish fear failed of his promise and disappointed them; yet this did not hinder them, viz.: John Tiffin, William Edmundson, &c, from holding a meeting in the open air; for there being a little way from the said Laythes' house three lanes' ends that met, they sat down and kept their meeting there, and were a wonder to the people who came about them; and something was spoken to direct their minds to God's spirit in their own hearts. These exercises, though in much weakness and fear, spread the name and fame of truth, and occasioned many honest people to inquire after it, and some were added to the meeting at Lurgan. ‡ John Tiffin having spent five or six weeks with Friends, returned for England.

Thus at the beginning was the way straight and difficult, but yet truth gained ground and prevailed, and the number of Friends increased, and they had a godly care over their words and actions, that they might give no occasion to the adversaries of truth, who were many; but as Friends kept low in the fear of the Lord, they were preserved, and God's witness in the people was reached; of which it may not be impertinent to mention one instance, viz. John Shaw, of Broad-Oak, near Lisnegarvy, (who with his family were convinced about this time) often said that William Edmundson's words and deportment were a means to convince him of the truth.

The next Friend that came out of England in the Ministry was Richard Clayton, who came to William Edmundson's house, by the Lord's direction, as he said; so he and William Edmundson travelled together on foot in the Lord's service, (for then it was not easy for travellers to ride, or get lodging at inns, the people, being prejudiced against Friends by the instigations of the priests, throwing stones and dirt at them as they passed along;) they went through several towns and villages to Coleraine, and there published the truth in their streets, and put a paper upon their worship-house door, for the inhabitants would not receive them, nor let them lodge in the town, but banished them out of it, so they lodged at a cabin in the mountains, and next day they went to Londonderry, where one Evans hospitably received and entertained them; they had two meetings there, and he and his wife and

† Edmundson's Journal, sec. 2. ‡ Ibid. sect. 3. § Ibid.

two sons and one daughter were convinced of the truth: the governor was at both meetings, and he and several others acknowledged the truth declared by them, showing themselves kind and affectionate. From thence they travelled to Strabane and Newtown-stewart, Omagh, Dunganon and Charlemont, and to the house of Margery Atkinson (near Killmore, where William Edmundson had been once before,) a widow and a worthy woman, who received the truth with gladness, and lived and died in the Lord, and her memorial is blest. They had a meeting at her house upon the first day of the week, at which meeting Richard Clayton was very serviceable, and several tender people received the truth at that time in the love of it. Now the truth began more to spread and its friends increased, and they had meetings in several places. Not long after this, a meeting was settled at the Grange below Antrim, at the house of Gabriel Clark, an honest, religious, ancient man, who received truth, as also his wife and family. Another meeting was also held at Toberhead, at the house of Archibald Scott, who also received truth, (a religious, honest-hearted man,) and people more and more were convinced, insomuch that the priests and professors still raged, many tender people leaving them; and to revenge themselves they cast William Edmundson into prison in Ardماغh, the county-goal not being repaired after the war: he was put into a little room in the goaler's house, where although he was weak in his own eyes, the Lord was his strength, and his power comforted him, and he was made a terror to the goaler and wife, although he said nothing.

This year James Lancaster and John Tiffin came over from England, in the ministry a second time: they landed in the north, and being at meeting on the green in Lurgan near the market place, many rude persons came thither, and beat the said two Friends and William Edmundson very sorely, and drove them to the town's end, thinking to drive them out of it, but the more sober sort of people rose up against them and prevented it.

In the beginning of this year also came over, and landed in Dublin, Elizabeth Fletcher and Elizabeth Smith, who having the testimony of truth to declare, published the same both at the public worship-house called St. Audeon's, and at a meeting of the Baptists; for the first they were committed by order of Richard Tigh, Lord Mayor of the city, to Newgate prison, and the Baptists rejected the testimony of truth. After they were released from Newgate, they had a meeting at the chamber of Richard Fowkes, a tailor, near Polegate, which was the first meeting that can be remembered to have been kept in Dublin, and the first settled meeting was at George Latham's near Polegate. Their service was also great in the southern parts, particularly at Youghall, where divers were convinced by

their ministry, viz.: Captain James Sicklemore, Robert Sandham and several others, and the same two women were the first of the people called Quakers that came to the city of Cork, in the same year, 1655, and with Edward Burrough and Francis Howgil, who also arrived the same year, were instrumental to the conviction of many in the province of Munster, and particularly in Cork.

Not long after this several were convinced, as Elizabeth Gardner, (a faithful, zealous woman who lived and died in the truth,) Samuel Claridge, James Fade and William Wadman.

The aforesaid Elizabeth Fletcher visited Ireland a second time about two years after,* and Francis Howgil recommended her by the following testimony addressed to the Friends of Ireland: "I am glad that my dear and well beloved sister, Elizabeth Fletcher, (who is a helper and worker in the Lord's vineyard,) is moved to come to you again, who is sound, honest, precious, and of good report in the family of God, who I know will be serviceable to the Lord and to you, in this his day wherein he is spreading his name through the nations." FRANCIS HOWGIL.

The said Elizabeth Fletcher having declared truth in the market place at Youghall, after she had had a large and satisfactory meeting, James Wood, an independent teacher, opposed women's preaching; but she, having spoken largely before, and particularly among other things, of the Lord's pouring forth his spirit upon sons and daughters according to the prophet Joel, and recommended the people to the grace of God, was not forward to answer his cavils; but James Sicklemore and Edward Laundy took up the argument in her behalf, and in the conclusion truth prevailed over the opposition then raised against it.

About this time, W. E., relates in his journal that he had some drawings on his spirit to go for England, and see George Fox, whom he had not yet seen; and accordingly went over, and met with him at Badgeley in Leicestershire, and that George Fox took notice of him, and they went into a retired place, where George Fox kneeled down and prayed, and that the Lord's heavenly power and presence was there: he told George of several being convinced in Ireland, and of the openness amongst people in the North of that nation to hear the truth declared, and of the want of ministering Friends in the gospel there, who hereupon wrote the following epistle to Friends of Ireland, and sent it by William Edmundson, viz.:

*As this record of the Friends of Ireland may be relied on as authentic, the person called Elizabeth Fletcher, who in Sewel's History, p. 91, is said to have died soon after the abuse she received in the year 1654, must either have been another of the same name, or else it must have been a mistake that she died soon after that time.

"Friends,—In that which convinced you, wait, that you may have that removed you are convinced of, and all my dear Friends, dwell in the the life and love, and power, and wisdom of God, in unity one with another, and with God; and the peace and wisdom of God fill all your hearts, that nothing may rule in you but the life, which stands in the Lord God. G. F.

And W. E. upon his return to Ireland read the foregoing epistle to Friends in a meeting, whereupon he further relates that the power of the Lord seized on them, whereby they were mightily shaken and broken into tears.

(To be continued.)

It is a severe rebuke upon us, that God makes us so many allowances, and we make so few to our neighbor; as if charity had nothing to do with religion; or love with faith that works by it.

I find all sorts of people agree, whatsoever were their animosities, when humbled by the approaches of death; then they forgive, then they pray for and love one another; which shows us, that it is not our reason, but our passion that makes us hold up the feuds that reign among men in their health and fullness.

THE CHARMS OF LIFE.

There are a thousand things in this world to afflict and sadden, but Oh! how many that are beautiful and good! The world teems with beauty—with objects which gladden the eye and warm the heart. We might be happy if we would. There are ills we cannot escape—the approach of disease and death, of misfortune, the sundering of earthly ties, and the canker worm of grief; but a vast majority of the evils that beset us might be avoided. The curse of intemperance, interwoven as it is with all the ligaments of society is one that never strikes but to destroy. There is not one bright page upon the record of its progress, nothing to shield it from the execration of the human race. Do away with all this, let wars come to an end, and kindness mark the intercourse between man and man. We are too selfish, as if the world was made for us alone. How much happier would we be were we to labor more earnestly to promote each other's good. God has blessed us with a home that is not dark. There is sunshine everywhere—in the sky, upon the earth—there would be in most hearts, if we would look around us.

The storms die away and a bright sun shines out. Summer drops her tinged curtain upon the earth, which is very beautiful, even when autumn breathes her changing breath upon it. God reigns in heaven. Murmur not at a being so bountiful, and we can live happier than we do.—*Lawrence Sentinel.*

TANNER'S LECTURES.

(Continued from page 140.)

In 1707, William Jenkins informed the Quarterly Meeting that his continuance at Sidcot was uncertain, as the tenant under whom he rented the house was about to leave the estate. A committee was appointed to confer with him, but their report was not recorded. I have, however, been able to trace the issue of this difficulty, by applying to Joseph Davis. The deeds of Sidcot School, which he has kindly examined for me, show that the property on which the present school has been erected, was conveyed to William Jenkins in 1709. This is all the more interesting, as leading to the inference that William Jenkins conducted his school from 1709, if not before, in the house in which John Benwell kept school many years afterwards, and which partly served the purposes of the present institution, up to the year when the new house was erected. In 1708, the following answer was given by the Quarterly Meeting of Somerset, to the Yearly Meeting, to a query which had been adopted on the subject:—"Our godly care is continued in the good education of Friends' children, insomuch that many people who are of different persuasions send their children to table at a Friends' school, and allow them to go to meetings constantly." William Jenkins sold the property in 1729, at which period he removed to Bristol. His name appears for some years after this in the book in which the names of the Bristol *ministers* were entered.

Another Friend, in the station of minister, had opened a school within the compass of the North Division, a little before William Jenkins left Sidcot. This was Jonah Thompson, from Westmoreland, who removed to Yatton in the year 1728, and conducted a school there up to 1735, when he married and went to reside in Dorsetshire. In 1756, he came to Bristol, and conducted the school at the Workhouse for about three years. Returning again into Dorsetshire, he established the school at Compton, afterwards conducted by his son Thomas, at which a large number of Friends in this part of the country received their education. The celebrated Dr. Thomas Young, a native of Milverton, was among the Compton scholars. Jonah Thompson was extensively engaged in the work of the ministry, and his representations of Gospel truth are said to have been acceptable to persons of various denominations.* He paid two religious visits to North America; the first of these was in 1750. The Monthly Meeting of Sherborne and Bridport, to which he then belonged, was very small, and Jonah Thompson was accustomed to relate that on the occasion of his proposing to his friends to visit America, those who were present expressed their entire approval; but that after

* *Piety Promoted*, Vol. iv. p. 100.

some time had been spent in deliberation, one of the friends said, "Jonah, there is no one among us that can write a certificate but thee, and thee must draw it up thyself." This he accordingly did. Through the kindness of his grandson, Jonah Thompson of Hitchin, from whom I received this anecdote, I have had a sight of this certificate, which is in Jonah Thompson's hand-writing. The anecdote certainly points to the need there was in those days, for the labors of the schoolmaster to be further extended. Soon after Jonah Thompson left Bristol, the school was placed under the care of James Gough, who had been an usher under Alexander Arcott, and had subsequently settled in Ireland, whither he again removed at a later period. James Gough was another of the vigorous minded and well educated men who came from Westmoreland in the early days of our Society, and took up their residence in the south of England. Like several others of the schoolmasters of whom I have spoken, James Gough labored extensively as a minister of the Gospel.*

Reference is made in the Somersetshire minutes, to schools established during the last century at Long Sutton, Glastonbury, &c., which received more or less pecuniary assistance from the Society. The school established by John Benwell, at Yatton, in 1790, and afterwards removed to Sidcot, on account of the situation being considered more healthy, appears at first to have been under the notice of a Monthly Meeting's Committee. Friends in Bristol were for some years accustomed to send their boys to a school at Gildersome, in Yorkshire. On the occasion of the establishment of Ackworth school, in 1779, the Quarterly Meeting of Somerset sent a contribution to its funds, of £114 : 10 : 0. From this period until 1808, when our Sidcot school was established, many scholars were sent to Ackworth, from this Quarterly Meeting.

In speaking of the schoolmasters who resided in this neighborhood, I must not omit the name of Anthony Purver, the translator of the Bible. He was for some years a member of Frenchay Monthly Meeting. He lived as tutor in a Friend's family, at Hambrook, and whilst there he translated some of the minor prophets. He subsequently kept a boarding-school at Frenchay, and removed thence to Stapleton. John Player, who was one of his scholars, remembered hearing him speak of his having been able, when a boy, to commit six chapters of the Bible to memory in an hour.† His translation of the Old Testament is, I believe, considered to have the merit of keeping very close to the original. An attempt which he made to publish portions of his translation in Bristol, was unsuccessful; but the whole

was afterwards published in London. In a sketch of his life, by Joseph Gurney Bevan which Paul Bevan has kindly lent me, the question is raised whether Anthony Purver does not stand alone in having completed the translation of the whole Bible into English. In 1758, he removed to Andover, where he died in 1777, aged seventy five. Arduous as were his literary engagements, they did not prevent his laboring and travelling as a minister of the Gospel.

The early Meetings for discipline do not appear to have been usually preceded, as at present, by a joint meeting for worship of men and women Friends; but Monthly Meetings for worship were held at different places. In 1694, one of the minutes of the Bristol Meeting recommends its members to encourage Kingsweston Friends, by attending their Monthly Meeting, which was held on first days, "they being declining, and weak, and few in number."

In 1694, it was concluded to appoint a Yearly Meeting in Bristol, for the south western counties; such meeting to be held a little before the time of the Yearly Meeting in London, to which it was made subject. In an epistle issued by the Men's Meeting in Bristol, inviting Friends of other counties to attend this meeting, allusion is made to the "cloud of darkness which had been over the city for some years past," by reason of the persecution from without, and the trials from within, to which Friends had been exposed: and this being now in great measure removed, they call upon their friends to come and rejoice with them. The object of this gathering is further described in the words, "to the end that we in this Gospel day, after the enjoyment of so many evangelical privileges, may know the restoration of, and keep the holy feast of unleavened bread (in) sincerity and truth, together; and that for the time to come our holy and heavenly relation in Christ Jesus may be increased and continued," &c. Mention is also made of the number of ministering Friends who could not attend the Yearly Meeting in London, as a reason for establishing this Bristol Meeting. These meetings occupied three days: one morning was devoted to a meeting of ministering Friends, and the Temple Street meeting-house was appropriated to the use of women Friends, if they should incline to meet. Queries were adopted by the Bristol Yearly Meeting, to be answered by the Quarterly Meetings composing it, in relation to Friends travelling as ministers without certificates; to the keeping up of meetings; the prevalence of love and unity among Friends; and the spreading of their principles. Suggestions were at different times made, to the effect that this Yearly Meeting should be held alternately in the different counties composing it, and in 1720, it was decided to hold an Annual Meeting for Worship, in addition to the Yearly Meeting in Bristol, which from its being held at different

* Life of James Gough.

† There is now in the possession of Fanny and Mary Player, of Tockington, a Cambridge concordance, which belonged to Anthony Purver.

places in turn, was called the Circular Meeting.* These Circular Meetings were often held in places where there were but few, if any, Friends, and were largely attended, both by Friends from a distance, and by persons not belonging to the Society.

An anecdote of Samuel Bownas, connected with one of these meetings (held, I think, at Ilminster) was related to me by the late Young Sturge. Samuel Bownas had the habit of pausing between his words and sentences, when he stood up to preach, but usually became more fluent as he proceeded. On the occasion referred to, a lady who had been accustomed to attend the Circular Meetings when they were held in her neighborhood, interrupted Samuel Bownas soon after he began to speak, by remarking that she thought it would be well for him to sit down, as many other ministers were present. Samuel Bownas, looking towards her, said, "Have patience, woman, 'twill be better bye and bye." Having in the end preached a very remarkable sermon, the lady in question came to him after meeting, and apologised for the interruption she had caused him. Young Sturge also mentioned to me the accounts he had heard of the kind and fatherly care which Samuel Bownas was accustomed to extend to younger ministers, and that being present on one occasion when some Friends were complaining of the mistakes which a young man had made in his ministry, and fearing they would deal with him in a manner which would prove discouraging, he put them by from their intention of speaking to him, by saying, "Leave the young man to me." The account of Samuel Bownas's own experience, in the early period of his ministry, is as interesting as it is instructive. During his first visit to the West of England, he felt it to be his duty in attending the funeral of a deceased Friend, to take his pocket Bible with him, and to preach with it in his hand: turning to various texts in support of the doctrine which he preached, and pressing earnestly on his hearers the duty of reading the Bible carefully, and of seeking the Lord by prayer, for the assistance needed to enable them to practise what they read. It afterwards transpired that several ministers of other denominations, with many of their hearers, were present; and that one of these ministers had some time before publicly charged Friends with denying the Scriptures, and not making use of them to prove that which they preached.†

It would be easy to give many interesting

* In the Somersetshire minutes, there are references to the expenditure incurred on different occasions, on account of the Circular Meetings:—in 1743, for seating the Town Hall, at Wells; and on another occasion for a booth erected at Bridgwater. In 1764, Friends were appointed to acknowledge Earl Pawlett's kindness in allowing the use of Crewkerne Market-house for a like purpose.

† Life of Samuel Bownas, pp. 22 to 25.

extracts from Samuel Bownas's Journal. Apart from its value in a religious point of view, that book may be safely said to exhibit more originality and liveliness of mind than are to be found in many volumes, the authors of which have made these characteristics their prominent object. Like his friend Jonah Thompson, with whom he sometimes travelled, and to whom he left some of his manuscripts, and his travelling gear, Samuel Bownas was a native of Westmoreland, and like him he afterwards resided in Somersetshire and also in Dorsetshire.

I find the name of Samuel Emlen, of Philadelphia, among those of the ministering Friends who resided for a time in Bristol, during the last century. Many traditions have been handed down of his extraordinary gifts as a minister, and his remarkable spiritual discernment.

(To be continued.)

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIFTH MONTH 21, 1859.

Philadelphia Yearly Meeting of Friends commenced its sittings on the 13th inst. As we shall publish full extracts from the printed minutes, it seems unnecessary to give a lengthened detail of its proceedings.

There were no subjects laid over for consideration from the minutes of last year, and no new business was sent forward in any of the reports. The meeting was unusually well attended, and among the large body of Friends who participated in its interesting proceedings, many among the young and middle aged were noticed.

The subject of education, and the necessity for a school where teachers in membership with the Society can be qualified to assume the responsibilities of instructing our youth, called forth much expression from Friends in different parts of the Yearly Meeting, and though no action was taken this year, the minds of Friends are evidently preparing to embrace and carry out some well digested plan, by which this important end can be accomplished. The meeting closed after one session on Sixth-day morning.

We insert a communication from a friend who was present at the Women's Yearly Meeting.

DIED, 3d mo. 30, 1859, at Locust Valley, L. I., ELIZABETH COCK, relict of Samuel Cock, in her 90th year, a member of Westbury Monthly Meeting.

—, On the 29th of 4th month last, MARY PAUL, in the 53d year of her age, a useful member of Richland Monthly Meeting. Her sufferings were great, but her mind was preserved in quiet resignation to the Divine will, and she was favored to make a peaceful and happy close.

DIED, in Mendon, Monroe Co., N.Y., on the 3d inst., of typhoid fever, CHARLES G. son of William and Sarah Ann Cornell, aged 11 years, 11 months and 10 days.

For Friends' Intelligencer.

The business of Philadelphia Yearly Meeting of Women Friends, whose sessions closed on the 13th inst., has been of a deeply interesting character.

The epistles from other Yearly Meetings introduced some topics of importance. Among these was the necessity of evincing by our life, and works the influence of the right spirit, and mothers were directed to the importance of home duties; by conscientiously performing these, they would be better qualified to enlarge their sphere of usefulness, and to stimulate their children to the cultivation* of their highest powers.

The epistles from Genessee warned against the undermining influence of tale-bearing and detraction. The subject of suitable reading, and the advantage to be derived by the young from an acquaintance with the Scriptures, was introduced by the Baltimore epistle. The cause of the colored race and the Indian claimed sympathy from them, and Friends were recommended to faithfulness toward their brethren, whose wrongs are known in their midst.

Whilst the answers to the first query show a deficiency in the attendance of some of the meetings, several circumstances were related to show that such omissions were no evidence of neglect of this testimony. A Friend from Canada appealed to the older members to make our meetings attractive. It always gladdened her heart to be surrounded by the young whose feelings are fresh and pure.

Members were reminded not to be satisfied with the performance of this single duty, but to give evidence of entire consistency by visiting the widow and the fatherless in their affliction, and by sympathy with the wronged of all classes. Those whose time is at their own disposal were encouraged to cherish the feeling that would lead them to visit the smaller meetings where there are those who are glad to partake of the crumbs that fall.

The fifth query introduced remarks upon the importance of assisting the necessitous in business, and preparing their children for a useful life. This beautiful order was alluded to, and Friends were reminded that such as are capable should be equally desirous to administer to the spiritual wants of the suffering, and to give balm to the erring; thus would greater sympathy exist throughout the body and no injury be given to the feelings of any one.

The answers returned to the sixth query from most of the quarters, alluded to the indulgence in the use of slave produce. The reading of these was followed by an affecting acknowledgement from an aged Friend, of her having quenched

the living conviction of her own mind, in relation to abstinence from slave produce more than thirty years ago. In a conversation with a valued Friend, she was induced by his reasonings to compromise the conviction, and refrain from thus bearing her testimony against the wickedness of slavery. She made an appeal to the consciences of the young around her, to mind the light, whilst she declared her regret that she had been thus unfaithful, and thereby had suffered great loss. The sentiment was also expressed that a strict testimony be borne against priestcraft as a slave and war sustaining principle.

In reference to the eighth query, it was urged that offenders be visited with a spirit full of love, seeking their restoration in the spirit of true charity.

The second annual answer informs the meeting, that there are 43 schools of the description queried after, under the care of committees appointed by the Preparative or Monthly meetings. The subject of education thus brought before the meeting, induced appeals to counteract the tendency to extravagance, so apparent everywhere, by encouraging the spirit of simplicity in home training, that simplicity which recognizes the dignity of labor, in cultivating the independent and useful habits of domestic economy and activity.

A friend from Baltimore, introduced a concern she had long felt, that our Society should have an Institution for the liberal and guarded education of its members, especially for such as had the ability and desire to enter the profession of teachers. She reminded the meeting, of the labors of William Penn, Isaac Pennington, John Stubbs, and others, who so nobly and effectually contributed to the dissemination of the views of George Fox; their learning enhanced their usefulness, and so far from inducing a spirit of pride, their acquirements only served to humble them in a sense of their own unworthiness.

The Friend expressed her desires that an association be formed of the members of the Yearly Meetings of New York, Philadelphia and Baltimore, for the establishment of such an Institution, with an endowment which would afford full advantages to all. These views claimed the attention of the meeting, and the hope was expressed that the importance of the subject would be deeply felt; it was urged that the present is the time for action, and as many are now suffering for want of a suitable boarding school, it was suggested that unnecessary delay would unavoidably deprive many of our youth of the advantages such an establishment would afford. On the last sitting, a wish was expressed that Friends' might promote the cause of education in their own neighborhood by a liberal support of their smaller schools. The close of the meeting was marked with deep solemnity and feeling. G.

A strong man never changes his mental characteristics, or a contrast between the Apostles Paul and John. By T. H. HEADLEY.

There is no error more common than to erect a single standard by which to judge every man. Temperament and mental peculiarities do not change with moral character. The man of fierce and ardent nature, who loves excitement and danger, and enjoys the stern struggle and field of great risks, does not become a lamb because his moral nature is renovated. His best energies will pant for action as much as ever, but seek different objects, and aim at nobler results. Half the prejudice and bigotry among us grows out of the inability or unwillingness to allow for the peculiar temperament or disposition of others. The world is made up of many varieties, and our Saviour seems to have had this fact in view when he chose his Apostles. As far as we know their characters, they were widely different, and stand as representatives of distinct classes of men. The object of this doubtless was to teach us charity. Take three of them, Peter, John and Paul, (the latter *afterwards* chosen, but by divine direction,) and more distinct, unlike men cannot be found. Peter, like all Galileans, who resembled very much the Jewish nation in character, was rash, headlong and sudden in his impulses. Such a man acts without forethought. When Christ appeared on the shore of the lake, Peter immediately jumped overboard and swam to him. On the night of the betrayal, when the furious rabble pressed around his Master, he never counted heads, but drew his sword and laid about him, cutting off an ear of the High Priest's servant. Such a man loves to wear a sword; we venture to say he was the only apostle who did. When Christ said, "All of you shall be offended because of me this night," Peter was the first to speak, declaring confidently that, though all the others might fail, yet he would not. Said he, "though I should die with thee, yet will I not deny thee." A few hours after, under an equally sudden impulse, he not only denied him, but swore to the lie he uttered. Paul could not have done this without becoming an apostate. He acted deliberately, and with forethought and decision. Peter's repentance was as sudden as his fault—one reproachful, mournful look, and he went out and wept bitterly.

But the contrast we love to contemplate most of all, is that exhibited by John and Paul. In the former, sentiment and sympathy predominated over the intellectual powers, while the latter was all intellect and force. The former was a poet by nature—kind, generous and full of emotion. He loved to rest in the Saviour's bosom, and to look up into his face. His was one of those nature's which shun the storm and tumult of life, and are happy only when surrounded with those they love. Perfectly absorbed in affection for Christ, he had no other wish but

to be near him—no other joy but to drink in his instructions, and receive his caress. Even if he had not been a Christian, he would have possessed a soul of the highest honor, incapable of deceit and meanness. He betray, or deny his Master! every faculty he possessed revolted at the thought.

No threats nor torture can unwind a mother's arms from her child; if torn from it, she goes through danger from which the boldest shrink, to embrace it again. So when the Roman soldiery and the clamorous rabble closed darkly around the Saviour, Mary was nearer the cross than them all, and heeded not their scoffs, feared not their violence. There too stood John by her side, rivalling even the mother in love. He forgot he had a life to lose, he did not even hear the taunts that were rained upon him, nor see the finger of scorn that pointed at his tears. Christ, in the midst of his sufferings, was struck with this matchless love, and bade him take his place as a son to his afflicted mother.

Throughout his life he exhibits this warm and generous nature; his epistles are the outpourings of affection; and love, love is his theme from first to last. Place him in what relations you will, and he displays the same lovely character. When banished to Patmos, he trod the solitary beach, lulled by the monotonous dash of waves at his feet, he was placed in a situation to develop all the sternness and energy he possessed, yet he is the same submissive, trusting spirit as ever. When addressed by the voice from heaven, he fell on his face as a dead man; and when the heavens were opened on his wondering vision, and the mysteries and glories of the inner sanctuary were revealed to his view, he stood and wept at the sight. In strains of sublime poetry, he poured forth his rapt soul, which, dazzled by the effulgence around it, seems almost bewildered and lost.

And when the lamp of life burned dimly, and his tremulous voice could hardly articulate, he still spoke of love. It is said he lived to be eighty years of age, and then too feeble to walk, was carried into the church on men's shoulders, and though scarce able to speak, would faintly murmur: "Brethren, love one another." Affection was his life, and it seemed to him that the world could be governed by love.

But while he was thus breathing forth his affectionate words, Paul was shaking Europe like a storm. Possessing the heart of a lion, he too could love, but with a sternness that made a timorous nature almost shrink from his presence. Born on the shores of the Mediterranean, with the ever-heaving sea before him, and an impenetrable barrier of mountains behind him, his mind early received its tendencies, and took its lofty bearing.

In Jerusalem, he had scarcely completed his studies before he plunged into the most exciting scenes of those times. The new religion, pro-

fessing to have the long promised Messiah for its founder, agitated the entire nation. To the proud young scholar, those ignorant fishermen, disputing with the doctors of the law, and claiming for their religion a superiority over his own, which had been transmitted through a thousand generations, and been sanctioned by a thousand miracles and wonders, were objects of the deepest scorn. Filled with indignation, and panting for action, he threw himself boldly into the struggle, and became foremost in the persecution that followed. Arrested by no obstacles, softened by no suffering, he roamed the streets of Jerusalem like a fiend, breaking even into the retirement of the Christian's home, dragging thence women and children, and casting them into prison. One of those determined men, who, once having made up their minds to a thing, can be turned aside by no danger, not even by death, he entered soul and heart into the work of extermination.

As in imagination, I behold him in that long journey to Damascus, whither his rage was carrying him, I often wonder whether, at night, when exhausted and weary, he pitched his tent amid the quietness of nature, he did not feel doubts and misgivings creep over his heart, and if that stern soul did not relent. As the sun stooped to his glorious rest in the heavens, and the evening breeze stole softly by, and perchance the note of the bulbul filled the moonlight with melody, it must have required nerves of iron to resist the soothing influences around him. Yet young as he was, and thus open to the beauties of nature, he seemed to show no misgivings.

But the wonderful strength of his character is exhibited nowhere more strikingly, than when smitten to the earth and blinded by the light and voice from heaven. When the trumpet arrested the footsteps of John, on the isle of Patmos, he fell on his face as a dead man, and dared not stir or speak till encouraged by the voice from on high, saying, "Fear not!" But Paul, or Saul, as he was then called, though a persecutor and sinner, showed no symptoms of alarm or terror. His powerful mind at once perceived the object of this strange display of divine power, and took at once its decision. He did not give way to exclamations of terror, or prayers for safety, but, master of himself and his faculties, said, "Lord, what wilt thou have me to do?" Something was to be done he well knew; this sudden vision and voice were not sent to terrify, but to convince; and ever ready to act, he asked what he should do. The persecutor became the persecuted, and the proud student, the humble, despised disciple of Jesus of Nazareth, and leaving the halls of learning, and companionship of dignitaries, he cast his lot in with the fishermen.

This was a great change, and religion effected it all, yet it could not alter his mental characteristics. He was just as determined, and resolute, and fearless as ever.

He entered Jerusalem, and made the Sanhedrim shake with his eloquence. Cast out of the city, he started for his native city—for the home of his boyhood—his father's house—his kindred and friends. Thence to Antioch and Cypress, along the coast of Syria to Greece and Rome, over the known world he went like a blazing comet, waking up the nations of the earth.

John, in giving an account of the revelations made to him declares, that he wept at the sight. Paul, in his calm, self-collected manner, when speaking of the heavens opened to his view, says simply that he saw things which were not lawful for man to utter. From the top of Mars Hill, with the gorgeous city at his feet, and the Acropolis and Parthenon behind him, on the deck of his shattered vessel, and in the gloomy walls of a prison, he speaks in the same calm, determined tone. Deterred by no danger, awed by no presence, and shrinking from no contest, he moves before us like some grand embodiment of power.

His natural fierceness often breaks forth in spite of his goodness. He quarrelled with Peter, and afterwards with Barnabas, because he insisted that Mark should accompany them in their visit to the churches. But on a former occasion, Mark had deserted him, and he would not have him along again. Stern and decided himself, he wished no one with him who would blench when the storm blew loudest, and so he and Barnabas separated. Paul had rather go alone than have ten thousand by his side, if they possessed fearful hearts. So when the High Priest ordered him to be smitten, he turned like a lion upon him, and thundered in his astonished ear, "God shall smite thee, thou whited wall!"

He would not submit to wrong unless made legal by the civil power, and then he would die without a murmur. When his enemies who had imprisoned him illegally found he was a Roman citizen, they in alarm sent word to the jailor to release him. But Paul would not stir. "They have seized me wrongfully," said he, "and now let them come themselves and take me out publicly." He was stern but not proud, for he said, "I am the least of the saints, not fit to be called an apostle."

Bold, but never uncourteous, untiring, undismayed, and never cast down, love to God and man controlled all his acts. A truer heart never beat in a human bosom. What to him was wealth! What the smiles or frowns of the great, and the triumph of factions! With a nobler aim, enthusiastic in a worthier cause, sustained by a stronger soul, he exclaimed, "I glory in the cross." The sneering world shouted in scorn, "the cross! the cross!" to signify the ignominious death of his Master. "The cross! the cross!" he echoed back, in tones of increased volume and power, till the ends of the earth caught the joyful sound. The united world

could not bring a blush to his cheek or timidity to his eye. He could stand alone amid an apostate race, and defy the fury of kings and princes. Calm, dignified and resolved, he took the path of duty with an unflinching step. No malice of his foes could deter him from laboring for their welfare, no insult prevent his prayer in their behalf, no wrongs heaped on his innocent head, keep back his forgiveness.

One cannot point to a single spot in his whole career where he lost his self-possession, or gave way to discouragement or fear. An iron man in his natural characteristics, he was nevertheless humble, meek, kind and forgiving. And then his death, how indescribably sublime! As a war-worn veteran, battered with many a scar, though in spiritual warfare, looking back not with remorse but joy, not clinging to the earth, but anxious to depart. Hear his calm, serene voice, ringing above the storms and commotions of life: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course—there is laid up for me a crown of righteousness."

Thus passed away this powerful man. I have spoken but little of his moral character, of his faith, or religious teachings, but have confined myself chiefly to those natural traits which belong to him as a man, independent of that peculiar power and grace given him by God. Hence, I have treated him with a familiarity which might seem unwise, had I spoken of him as an inspired apostle. I wished to show how widely apart in their characters men equally good may be.

THE TIME FOR PRAYER.

From "the Eglantine," by Georgiana Bennet, a volume of unpretending, but sweet and graceful poems.

When is the time for prayer?
With the first beams that light the morning's sky,
Ere for the toils of day thou dost prepare,
Lift up thy thoughts on high;
Commend the loved ones to His watchful care:—
Morn is the time for prayer!

And in the noontide hour,
If worn by toil, or by sad cares oppress,
Then unto God thy spirit's sorrow pour,
And he will give thee rest:—
Thy voice shall reach Him through the fields of air:—
Noon is the time for prayer!

When the bright sun has set,—
Whilst yet eve's glowing colors deck the skies;—
When with the loved, at home, again thou'st met,
Then let the prayer arise
For those who in thy joys and sorrow share—
Eve is the time for prayer!

And when the stars come forth—
When to the trusting heart sweet hopes are given;
And the deep stillness of the hour gives birth
To pure, bright dreams of heaven,
Kneel to thy God—ask strength, life's ills to bear:—
Night is the time for prayer!

When is the time for prayer?
In every hour, while life is spared to thee—
In crowds or solitude—in joy or care—
Thy thoughts should heavenward flee.
At home—at morn and eve—with loved ones there,
Bend thou the knee in prayer!

[From the Knickerbocker.]

THE MARRIAGE VOW.

Look how they come—a mingled crowd
Of bright and dark, but rapid days:
Beneath them, like a summer cloud,
The wild world changes as ye gaze! BRYANT.

Speak it not lightly!—'tis a holy thing,
A bond enduring through long distant years,
When joy o'er thine abode is hovering,
Or when thine eye is wet with bitterest tears;
Recorded by an angel's pen on high,
And must be questioned in eternity!

Speak it not lightly!—though the young and gay
Are thronging round thee now, with tones of mirth,
Let not the holy promise of to-day
Fade like the clouds that with the morn have birth;
But ever bright and sacred may it be,
Stored in the treasure-cell of memory,

Life will not prove all sunshine; there will come
Dark hours for all: O will ye, when the night
Of sorrows gathers thickly round your home,
Love as ye did, in times when calm and bright
Seemed the sure path ye trod, untouched by care
And deem'd the future, like the present, fair?

Eyes that now beam with health, may yet grow dim,
And cheeks of rose forget their early glow;
Languor and pain assail each active limb,
And lay, perchance, some worship'd beauty low;
Then will ye gaze upon the altered brow,
And love as fondly, faithfully as now?

Should fortune frown on your defenceless head,
Should storms o'ertake your bark on life's dark sea—
Fierce tempests rend the sail so gaily spread
When Hope her syren strain sang joyously;
Will ye look up, though clouds your sky o'ercast,
And say, "Together we will bide the blast"?

Age, with its silvery locks, comes stealing on,
And brings the tottering step, the furrow'd cheek,
The eye from whence each lustrous gleam had gone,
And the pale lip, with accents low and weak:
Will ye then think upon your life's gay prime,
And smiling, bid Love triumph over Time?

Speak it not lightly! Oh! beware, beware!
'Tis no vain promise, no unmeaning word:
Lo! men and angels hush the faith ye swear,
And by the high and holy ONE 'tis heard:—
O then kneel humbly at His altar now,
And pray for strength to keep your marriage vow
New York May, 1840. M. N. M.

KIND WORDS.

They never blister the tongue or lips. And we never heard of any mental trouble arising from this quarter. Though they do not cost much, yet they accomplish much. They help one's own good nature and good will. Soft words soften our own souls. Angry words are fuel to the flame of wrath, and make it burn more fiercely. Kind words make other people good-natured. Cold words freeze people, and hot words

scorch them, and bitter words make them bitter and wrathful words make them wrathful. There is such a rush of all other kinds of words in our day, that it seems desirable to give kind words a chance among them. There are vain words, and idle words, and silly words, and hasty words, and spiteful words, and empty words, and profane words, and boisterous words, and warlike words. Kind words also produce their own image on men's souls. And a beautiful image it is. They soothe, and quiet, and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not yet began to use kind words in such abundance as they ought to be used.—*Pascal.*

THE NEGRO CREW.

Our brig left the sickly shores of Africa on a mid-summer's afternoon. It was the rainy season, and though the sun shone upon our departure through a sky of dazzling blue, yet rain had been pouring down in torrents during the forenoon. Our vessel seemed to be in a dilapidated condition, albeit she had left England in good repair. She had been up the river for wood, and was much battered about whilst taking in a cargo of African teak and mahogany, for the loading of which there were no proper conveniences in such an outlandish part of the world. These species of wood are of greater specific gravity than water, in which they sink like a piece of lead, so that the brig was very heavily laden. The shipping of the cargo, and the intense heat of a tropical sun, had peeled the paint off the ship's side, and gave her a most ungainly appearance; but she was water-tight, which was not always the case with vessels leaving this fiery region in the *dry* season. If proper attention be not then paid to wetting the deck and sides, the solar beams open their planks and burn up the caulking, so that they have sometimes been in danger of foundering on their voyage homeward. We were detained in the river by matters concerning the crew, most of whom were sick, and some were obliged to be left behind. There were, therefore, few white hands fit for working, and the authorities required the captain to take several black sailors, more, indeed, than he was willing to employ.

As we were leaving, two additional seamen were put on board as passengers to England. They belonged to a schooner, which had been recently wrecked on the African coast. The crew of the ill-fated vessel had sailed in good health, with the usual bright anticipations of soon reaching their native land, but they were detained on the sultry coast by calms and baffling winds. Unable to get out to sea, and oppressed with the sickly atmosphere which reached them from the shore, they had fallen victims, one by one, to the African fever. Two only remained alive, and they were in a weak condition, so that, being un-

able to manage the vessel, it drifted ashore, became a wreck, and was plundered by the natives, who nevertheless assisted the survivors of the crew to reach the nearest British settlement, whence they were forwarded homeward by the government. The feelings of these poor fellows may be better imagined than described when they saw their shipmates daily dying off, and at last found themselves alone, drifting about on a lee-shore, without the possibility of helping themselves. Morning after morning they mustered up courage to throw the dead body of a friend into the sea, and turned away in disgust from the sight of the greedy sharks contending for their prey. Morning after morning the same tropical sun poured her vertical rays upon them, as the ship lay helpless like a log upon the waters, and the sultry, vitiated atmosphere dried up body and soul, and warned them of a coming doom. But the breeze, which drove their vessel upon the breakers, saved them from destruction. They then seemed so depressed in spirits that one would have thought they would never go to sea again; but such is the elasticity of the human mind that it soon rises above its distresses, and again braves similar dangers to those in which it had well nigh sunk.

We almost feared that we should meet with the same fate as the crew of the schooner, and that the two rescued ones would experience a second tragedy. Our brig was too unwieldy to make any headway by tacking against the light sea-breeze, which usually blows in the day time, and the night land-breeze was very faint indeed. However, we gained a few miles before morning. It was then that I first knew the whole of our perilous circumstances. The captain came to consult me about two of the men who were "down again." The African fever first assails the body in a violent form; but if this "hot stage" can be broken, it becomes intermittent, and is more manageable, the only danger being that of a relapse. When an early intermission can be obtained, the disease is quickly conquered by quinine (which is our sheet-anchor in West Africa), especially if aided by wine and good nursing. These men had come on board from the hospital, being convalescent, and they ought to have remained quiet till fairly out at sea; but having wrought with the others in getting the brig under weigh, eaten heartily of sailor's fare, and slept in a close cabin on a suffocating night, they were now likely to have a severe relapse, being already in a burning fever. The first prescription was "five and fifteen," with plenty of hot gruel. Every sailor knows what is meant by "five and fifteen;" but lest any landsman should be curious in such matters, we may inform him that it implies five grains of calomel and fifteen of jalap, a dose of no small potency. These means had their desired effect, and by the next morning the fever was "broken."

All day we were stationary on the water, panting under cover of an awning. After another oppressive night, I rose with daylight, and, huddling on some clothes, went on deck to see what progress had been made during the night. The low shore of Africa still loomed astern, and we seemed destined never to leave the "white man's grave." Whilst brooding upon it with some melancholy, the captain came up saying, "Another hand down!" and, putting on a long face, he informed me that his medicine chest was very low, as he had been unable to get his bottles replenished in Africa. I believe that he had never tried, or that he grudged the expense, for the authorities would never have sent him away, or allowed him to depart, at such a season and with a sickly crew, without sufficient medicine. But he was a regular niggard. Fortunately for us all, this part of his imprudence was of no evil consequence as I had a good supply of physic, and a quantity of wine had been put on board for my use, being the only cabin passenger. Under these circumstances I forthwith took charge of the sick, having had some practical experience of African fever. That morning, to our great joy, a spent tornado helped us seaward, and in a few days we reached the Cape Verde Islands. This is the point aimed at by vessels leaving that part of Africa, for here they fall in with the trade wind. Our brig was now like a hospital; and if it had not been for the blacks, there would not have been hands enough to trim the sails. But these sable fellows, whom I directed the captain to feed well, wrought incessantly and with the utmost good humor, and a stout negro lad, in my own service, lent a helping hand.

The sun was setting gloriously in a cloudless sky whilst we leaned over the bulwarks, gazing upon the first of the Cape Verde Islands. We did so with intense interest, wondering if the flapping sails would enable us to clear the point, or if we should be condemned to spend another night in the same oppressive atmosphere. The point was at length gained, and, as we saw the ocean on the other side of the land, we suddenly caught a whiff of the open sea breeze. It was as life to the dead. I stood inhaling the pure breath of heaven, which I had not tasted for a long time, and felt it to be like a zephyr from Paradise; for though during the larger part of the year the air in Western Africa is dry, yet it has then a very sultry feeling. It appears to be always either devoid of moisture or soaked with it—either roasting or stewing. The continent of Africa is so vast that its atmosphere is felt two or three hundred miles out at sea. Quantities of fine sand have fallen upon vessels two hundred miles from the coast; and during the rainy season ships' crews have been seized with fever without having landed. Seamen do not consider themselves in a healthy latitude till they have passed to the westward of Cape Verde Islands, where they catch the

trade wind. This wind obliges them to steer northward, usually till they reach the western isles, nearly half way between England and America, where they fall in with westerly breezes. Sailing in the trade wind is delicious, so steady is the vessel, so pure the atmosphere, so bright the heavens; and at night the deep blue sea sparkles with fire, from countless millions of phosphorescent animalcula. In one night after this change, the invalid crew, became convalescent and in a few days they all recovered. So steady is the trade wind that the sails did not require to be shifted for many days, and the men had plenty of time to recruit their strength, being only engaged in mending the gear of the vessel.

The negro sailors had now their holiday. The captain had many disputes with me concerning their character, for he was a selfish and prejudiced fellow; and though he had some good samples of the African race before his eyes, sufficient to controvert all his arguments against them, yet still he persisted in abusing this unfortunate people.

"I tell you," he exclaimed, "they are all cheats and rogues."

Upon being asked if he had ever tried to make them better, he acknowledged that he had not.

"Well, suppose they were to follow your example," said I, putting some emphasis upon the word *your*, "and that of the whites who go up the rivers for wood and ivory, would they be any better than they are?"

He hesitatingly confessed that the example of many Europeans would not improve the negroes.

"I tell you what, captain, these poor blacks have learned the white man's tricks and vices, and now you cannot cheat them so easily as you used to do, for they pay you back in your own coin; and so you are inconsistent enough to abuse them because they are ready learners of your own roguery."

Guessing that I might have heard something about his own ways and doings, he thought it most prudent to make no reply, except by a shrug of the shoulders.

The conduct of our negroes on board told greatly in favor of their race, and even the captain sometimes relented in his anathemas, and even praised their fidelity. Though he often bantered my black servant, and teased him in every possible way, the lad was always ready to lend a hand at the ropes or capstan, even without being solicited.

"That lad would risk his life for mine, captain, and you could not say this of all your countrymen."

"Would he?" replied he, doubtfully.

"Yes, in truth. Jack, come here. Suppose I were to fall into the water, would you jump in and pull me out?"

"Master, I would try," was the ready answer.

The captain seemed thoughtful, and as he gazed upon the strong frame and sparkling eyes of the

swarthy youth, he almost seemed to feel the force of the sentiment, "O, virtue, how amiable thou art!"

"It reminds me," said he, "of the negro crew, and their melancholy voyage, which occurred some years ago.—One of the very men is now on board this vessel—that blackey at the foremost. Come here, Joe."

Joe ran to know what was wanted.

"Tell this gentleman about your first voyage to England."

Joe blushed through his black skin, and tried to begin, but hesitated and could not find English words ready enough for the narrative. But from the captain and man I gathered the following account:

Joe was one of several negroes put on board an English vessel, under circumstances similar to those in which we had sailed. They were raw sailors, having only been accustomed to navigate small craft up the river or along the coast. They could pull a rope, and hoist or reef a sail, and they understood enough English to obey such instructions—and little more. Some of them had learned to read the compass, and to steer the vessel by it, according to orders. Only one could take any management of the ship's tackling.

It was the first time that Joe had gone out to sea, and seen the wonders of the mighty deep. The voyage was a melancholy one. Through calms and contrary winds, the vessel could not get away from the fatal coast of Western Africa. The white sailors sickened, one after another, and died. The mate soon perished; and as they at length proceeded on their voyage, the crew diminished until the captain and negroes alone survived. The former had spent himself with superintending the vessel, and tending his sick comrades; and having caught the fever from some of his dying crew, he was unable to rally. Daily sinking under the disease, he felt that he must soon die. It was well for the negroes that he maintained his mental faculties to the last, and could still instruct them how to guide the ship. But his final hour was approaching. He then called around him the disconsolate crew, and addressed them with tears: "I must soon die. My poor fellows! I am very sorry to leave you alone in the middle of the sea, as you don't know how to sail to England. But it can't be helped. Steer the vessel north for days, and then east, by compass, and that will bring you somewhere near England. You will probably meet some ship coming out; then hoist the union-jack upside down as a signal of distress: they will board you and take you into some port. And may God Almighty preserve and bless you, poor fellows!" After bidding each a long farewell, the captain retained the best-informed of the negroes, and gave him his keys and the ship's papers. "And there is a box of gold-dust which belongs to the owners: you will give it to them; and here is a bag of

dollars, which belongs to myself: if ever you get to England you will give it to my wife!" "Yes, massa," replied the sailor, "me gib him with me own hands. God bless massa!"

What strange thoughts at that moment possessed the heart of the gallant captain! The negroes—the ship in mid-ocean, without a pilot—his home and family in England—his grave in the sea—and the wide expanse of eternity on which he was launching! What thrilling subjects for a dying hour! He breathed his last, and was entombed, as he had directed, in the watery abyss.

When the negro crew had performed their last sad office for their gallant master, they felt themselves alone, indeed. The prospect before them was cloudy and cheerless. But they had health and strength, and they could keep the vessel a-going. They steered in the direction that had been pointed out to them, and day after day strained their eyes, looking for an unknown land, or for a strange sail to heave in sight. At last, to their great joy, a vessel was discerned in the distance. They bore down upon it, hoisted the signal of distress, and made all other signs possible to attract attention. Providence had directed them aright. They were near England, and the vessel which they saw had come out of one of the southern ports, and now approached and hailed them, in answer to their signals. "What's the matter? What do you want?" The blacks shouted, "We for Massa Fossa, Lonnon! we for Massa Fossa, Lonnon! which way we go?"

The English could not understand them, but soon perceived that there were none but negroes on board a British vessel. "None but blacks! unable to speak English! Who were they? Were they pirates, who had killed the crew and seized the ship?" Still the negroes shouted "We for Massa Fossa, Lonnon!" They were boarded, and the log-book and ship's letters soon disclosed the real state of things. A mate was left on board to take them into the nearest port. Here the same astonishment was excited; and, after quarantine had been performed, the vessel was thronged by curious persons who came to see the black crew, and hear their strange jargon. A gentleman soon came down from the owners in London, to take possession of the ship and its valuable cargo, and bring it up the Thames.

The negro to whom the captain had given his dying orders then produced everything committed to his care. He gave the box of gold-dust, untouched, and then mentioned the bag of dollars. "Give them to me," said the gentleman, "and I shall hand them over to the captain's widow." "No," said the faithful negro; "when Massa Captain die, he told me to gib em to him wife, and me gib em to no one else." When, therefore, they reached London, the widow was sent for, and she received the bag of money, and everything else that had belonged to her hus-

band, with the account of his death, (as well as they could give it), and his last message of love to her.

"Well, captain," said I, when the narrative was ended, "how many *white* sailors would you trust with a box of gold, a bag of silver, plenty of good clothes and other traps, and hope that they would be honestly delivered without having been fingered?"

Finding that I had again caught him with a fact in favor of the negro character, he turned away with an angry smile, and called his monkey to play with — *Leisure Hour*.

ITEMS OF NEWS.

LATER INTELLIGENCE FROM EUROPE.—Later intelligence from Europe has been received. The war plot thickens: Actual hostilities have commenced. The Austrians have invaded the territories of Sardinia, driving the forces of the latter before them. Meanwhile, the troops of France have hurried to the protection of their ally. A protracted war seems inevitable. England and Prussia are preparing for it. Europe has never been so profoundly agitated since the downfall of the first Napoleon. The result of the English elections had been favorable to the Derby Ministry. Breadstuffs and provisions have advanced in price, while cotton has declined.

"INCREASE OF TELEGRAPHIC BUSINESS.—Among the evidences given of the increasing business of the country, especially of a mercantile character, it is stated that the number of messages daily sent over the various telegraph lines is vastly greater at the present time than ever before. The three printing telegraph lines of the American Telegraph Company, located in Wall street, known as the Boston, Washington, and National wires, transmitted on 11th inst., respectively, 437, 336, and 442 private messages, and about six thousand words of public news reports, and that too through the very disagreeable storm which lasted the whole day.

DEPARTURE FOR LIBERIA.—The Bark Mary Caroline Stevens sailed on the 12th inst., from Baltimore for Liberia, having on board one hundred and fifty-three emigrants, most of whom are manumitted slaves.

MAPLE SUGAR.—Twelve Farmers in Greenfield, Conn., have made 12,175 pounds of maple sugar the present season. The total number of trees tapped was three thousand four hundred and twenty-two. The greatest yield per tree was four pounds, and the smallest a trifle less than three pounds. The average was about three and half pounds per tree.

THE MECHANICS,—of Green Bay, in Wisconsin, last year built a vessel for ocean navigation, which they sent, via the lakes and the St. Lawrence, to the ocean. The operation proved so successful, that they intend this year to increase the business, with the conviction that it may be made one of the permanent pursuits of the place.

CALIFORNIA.—The bill forming the six lower counties of California into a new territory, to be called Colorado, has been passed by the Senate and sent to the Governor for approval.

TELEGRAPH.—The use of the electric telegraph is rapidly extending in France. There are two hundred telegraph offices superintended by officers of the Government, besides a large number of secondary importance, under the control of the railway companies. The receipts in the Government telegraphic offices during the past year amounted to £140,000, of which £60,000 were taken in the Paris offices.

A ST. PETERSBURG letter says:—"There is some idea of establishing a new commercial port in the west of the Gulf of Finland, to be united by a canal to the waters of Cronstadt. It is also proposed to put the new port in communication, by means of a railway, with the Neva near St. Petersburg.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is still unsettled, but the excitement of the last day or two is somewhat abated. We quote sales of superfine Flour at \$8 a 8 25, and 8 50 a \$9 50 for extra family. The sales to retailers and bakers are within the range of the same figures. Rye Flour and Corn Meal are scarce, and holders have advanced prices for the former to \$5 12 a 5 25, and for the latter \$4 12 per barrel.

GRAIN.—The receipts of Wheat are light, with fair demand. Holders have put up prices correspondingly with the advance of flour—say 10 a 15 cents. Sales of Southern and Pennsylvania, at \$1 90 a 1 95 per bushel for fair and prime red. 2600 bushels inferior red Western sold at \$1 60 a 1 65c, and \$2 05 a 2 08 for white in store. Rye is in demand, and sells at \$1 07 cents. Corn is in demand; sales of good yellow at \$1. Oats are in good request; sales of prime Pennsylvania at 60 cents, and of Southern at 58 cents.

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3d mo. 19, 1859.—10 t.

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, FIFTH MONTH 28, 1859.

No. 11.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 324 South Fifth Street,
PHILADELPHIA.

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

CONVERSATIONS ON RELIGIOUS SUBJECTS, BETWEEN A FATHER AND HIS TWO SONS.

BY SAMUEL M. JANNEY.

(Continued from page 148.)

On Divine Worship.

John. I should think it very uncharitable to say, that nearly all the worship that now prevails in Christendom is evil; for I am certain that there are many pious men in every Christian sect.

Father. I do not say their worship is evil; for I hope and believe much of it is accepted in the Divine sight. He who beholds the hearts of all men, has graciously promised, "To that man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." There is a dead form of silence, as well as a dead form of words; and it is equally offensive in the Divine sight. They who merely sit in outward silence, pretending to present their bodies before the Lord, while their hearts are far from him, and their thoughts wandering in pursuit of earthly objects, are assembling in a dead form.

John. Is this dead form as dangerous as the other?

Father. In one respect I think it is not so dangerous; it does not encourage the practice of using improperly the words of holy men, and the promises of scripture. That which was true in the mouth of a saint, may be a falsehood in the mouth of a sinner.

James. Yes; I have often been struck with the impropriety of that practice, and I believe it not improbable, that many a well-meaning man utters more falsehoods in time of worship than in all the week besides.

Father. There are some hymns of such a

general character, that almost any pious man may join in them without a breach of veracity; but it does not follow that they will always suit the state of his mind. There are other hymns and psalms which describe particular states of mind, and contain the expression of particular feelings and desires, which can only be sung with truth by those who are in the same state of mind. For instance, when David says, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My tears have been my meat day and night, while they say unto me continually, Where is thy God?" Psalms xlii. 1, 3.

Now, how many singers are there in most congregations that can sing this psalm without departing from the truth? For those who are mourning, to sing the songs of joy, and for those who are rejoicing, to join the wail of sorrow, is equally inconsistent. He who joins a choir to sing in public, is expected to sing every thing that is selected for them; no matter how discordant his feelings may be, if his voice be harmonious, nothing more is required: and what is worse than all, persons who have musical talents are often induced to join the choir, while their hearts are unrenewed, and sometimes even while their moral characters are notoriously impure.

How offensive must it be to that omnipresent and holy Being, "who is of purer eyes than to behold iniquity," when he looks upon this solemn mockery, this approaching with the lips, while the heart is far from him! Will he not say to such persons, as he did to the Jews formerly, "Who has required this at your hands, to tread my courts? Bring no more vain oblations, incense is an abomination unto me, the new moons and sabbaths, the calling of assemblies I cannot away with; it is iniquity, even the solemn meeting." Under the old law, he who had touched a dead body, or an unclean beast, was not allowed to come into the congregation until he was purified; much less could he participate in an act of worship: and shall they who are "living in pleasures, and who are dead while they live," take an active part in public worship, under a more spiritual dispensation? It is evident that such cannot drink of the cup that Christ drank of, nor are they baptized with his baptism; and if they partake of the outward form while they deny and reject the life and substance, do they not drink unworthily to their

own condemnation? These remarks will not apply to those sincere and pious worshippers who are really hungering and thirsting after righteousness; for unto them there always will be a blessing. But to this class I would seriously address the inquiry, whether that worship which is offered up in the will and wisdom of man, is not calculated to keep alive that will and to nourish that wisdom by which it is performed? Now we know that our wills must be subjected to the Divine will, and we are taught that "the wisdom of man is foolishness with God," when applied to spiritual things." "The kingdom of God is within you," says Christ; and it is altogether reasonable that he should be known, and obeyed, and worshipped, in his kingdom. If he veils his presence from us,—as he often does,—then we must wait upon him. "I wait for the Lord," says the psalmist, "my soul doth wait—my soul waiteth for the Lord, more than they that watch for the morning." Psalms cxxx. 5, 6. The psalms of David, the writings of the prophets, the discourses of Jesus, and the epistles of Paul contain a great many exhortations to wait upon the Lord, and learn of him. And John, the beloved apostle, writes to the Christians of his day, and tells them, "The anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth and is no lie, and even as it hath taught you ye shall abide in him." 1 John ii. 27.

It is also said in many places in the scriptures, that Christ himself shall be the prophet, the leader, and the teacher of his people; for he alone is the true "shepherd and bishop of souls." Now while we have such exceeding great and precious promises, how unwise are they who "compass themselves about with sparks of their own kindling," instead of waiting in patience for the Divine influence to enable them to worship in spirit and in truth.

If Christ be the teacher of his people, they that would learn of him must sometimes learn in silence; for, if we are always thinking our own thoughts, and speaking our own words, or those of others, we cannot hear the instructions that are conveyed to the soul by the impressions of the Divine spirit.

If Christians of different denominations cannot, at present, see the propriety of giving up their stated forms of prayer and praise, I am persuaded they would derive great advantage from appropriating a part of the time of their religious meetings to silent waiting upon God: it would give greater life and solemnity to the rest of their worship; and, independently of all other considerations, they would find it a most excellent discipline for the mind.

John. I find by experience, that when I wish to consider anything attentively, I can do it best in silence; and it seems reasonable that our

tongues should be still, when we undertake to examine our hearts.*

Father. There is a very instructive fact mentioned in the history of the prophet Elijah, when he was in a cave on Mount Horeb. He was commanded to go forth and stand upon the mount before the Lord. "And behold the Lord passed by, and a great and strong wind rent the mountain, and brake in pieces the rocks before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake: and after the earthquake a fire, but the Lord was not in the fire: and after the fire, a still small voice. And it was so when Elijah heard it, that he wrapped his face in his mantle and went out and stood in the entering in of the cave. And behold there came a voice unto him and said, What doest thou here, Elijah?" Thus it appears that Elijah knew that the word of the Lord (to which he had long been accustomed) was not to be heard in the noise and confusion of the outward elements,—but as soon as he heard the still small voice, he wrapped his face in his mantle and listened to the Divine Monitor. We have no reason to believe, that this "word of the Lord" which came to the prophets, was conveyed in sounds to the outward ear; for God is a spirit, and the soul of man is spiritual; therefore the word by which he speaks to the soul is also spiritual.

The apostle Paul writes to the Corinthians, saying, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. iii. 16, 17.

And the apostle Peter advises the Christians of his day, to "desire the sincere milk of the word, that," says he, "ye may grow thereby, If so be ye have tasted that the Lord is gracious. To whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious; ye also as lively stones are built up a

* A late writer, in speaking of what is termed "the Lord's Supper," makes this remark: "In all other instances of social worship, your attention is required, without ceasing, to some external process, and you pass on from one part of the service to another, with little opportunity to reflect as you proceed, or to pursue the suggestions which are made, in the manner that your own peculiar condition may require. But in this, the leisure is given for thoroughly applying to your own personal state, all that has met your ear, and for pouring out freely the devotional feeling which has been excited. And if there be anything favorable to the soul, as multitudes of devout persons have insisted, in occasions for contemplative worship in the presence of other men, then in this respect the Lord's Supper may claim a superiority over every other season of social devotion." Now, if the pauses which occur during the administration of the Supper are found to be so salutary, why may they not be introduced at other times with equal advantage?

spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." 1 Peter ii. 3-6. Thus it appears that the soul of man is the temple of God, and that his church is a spiritual house, built up of living stones, of whom Jesus Christ is the "chief corner stone, elect and precious." The temple of Solomon, with all its glory, was but a faint emblem or figure of this spiritual house which God is preparing for himself to dwell in, and in which he manifests his glory and his power.

It is written of Solomon's temple that, "it was built of stone made ready before it was brought thither: so that there was neither hammer nor axe, nor any tool of iron, heard in the house while it was in building." 1 Kings, vi. 7. How striking a figure was this of the beautiful order and holy solemnity that ought to prevail, when the living stones are brought together in the assemblies of God's people! When we approach his awful presence to worship him in spirit and in truth, we should be careful not to employ the tools or ceremonies of man's invention; for the Lord, in directing his chosen people to build an altar, said, "An altar of earth shalt thou build unto me, and shalt sacrifice thereon thy burnt-offerings and thy peace-offerings: and if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it." Exodus xx. 24. Deut. xxvii. 5.

The offerings in God's temple are no longer of an outward nature, for "he is not worshipped with men's hands, as though he needed any thing." He requires us to give him the "first fruits" of all that we possess: we must serve him before all others, and give him the first place in our affections. The sacrifice which he accepteth is "a broken and a contrite spirit;" and the smoke of the incense which ascends up before him, is "the prayers of the saints." Rev. viii. 3.

I shall conclude this subject with a quotation from the writings of that great and good man, William Penn. "If," says he, "we are not to take thought what we shall say when we come before worldly princes, because it shall be given us, and that it is not we that speak, but the spirit of our Heavenly Father that speaketh in us; (Matt. x. 20,) much less can our ability be needed, or ought we to study to ourselves forms of speech in our approaches to the great Prince of princes, King of kings, and Lord of lords. The psalmist says, 'Lord thou hast heard the desire of the humble, thou wilt prepare their heart, thou wilt cause thine ear to hear;' and says Wisdom, 'The preparation of the heart in man, and the answer of the tongue is from the Lord.' Here it is: "Thou must not think thy own thoughts, nor speak thy own words; which is indeed the silence of the holy cross; but be sequestered from all confused imaginations, that

are apt to throng and press upon the mind in those holy retirements. It is not for thee to think to overcome the Almighty by the most composed matter cast into the aptest phrase:—no, no,—one groan, one sigh from a wounded soul; an heart touched with true remorse, a sincere and godly sorrow, which is the work of God's spirit, excels and prevails with God. Wherefore, stand still in thy mind; wait to feel something that is divine to prepare and dispose thee to worship God truly and acceptably. And thus taking up the cross, and shutting the doors and windows of the soul against every thing that would interrupt this attendance upon God,—how pleasant soever the object be in itself—how lawful and needful at another season,—the power of the Almighty will break in,—his spirit will work and prepare the heart, that it may offer up an acceptable sacrifice."

(To be continued.)

"One objection to controversy is, that those who are most forward to engage in it discover such a propensity to usurp the seat of judgment, and pronounce sentence upon each other's notions and opinions: as though a traveller could not miss his way without an intention to go wrong. It is evident that men are more apt to be earnest in dispute on uncertain, than on certain grounds, for the same reason that we are more uneasy with a doubtful than a clear title to our estates.

AN ANCIENT DOCUMENT.

It may interest some of our readers to see a copy of a report of a Monthly Meeting, held on Nantucket, in 1709. It is taken from what is supposed to be the original manuscript found among the papers of the descendants of the Starbuck family.—ED.

To ye Quarterly Meeting to be held on Rhoad Island ye next following ye date hereof.

From our Monthly Meeting held on Nantucket ye 26th day of 7th mo. 1709. Dr frds & brethren—being sencable of our duties, yt We ought to send & give an account of things here; these are to Lett you know yt throw ye Lord's mercy & goodness still continued to us, yt We have been preserved in a good degree of helth & things among us pretty Quiette & still. So yt our meetings tho but Weak yet throw ye Lord's goodness We are still encouraged to go on in his truth & hope still to gro & encreas in ye knowleg thereof, to ye honoure of our profestion; & as it hath pleased almighty God to send forth & among us his servants Whereby he hath made knowne things unto us profitable to be followed. we still desire yt ye Lord would still be pleased.

to send more such instruments for ye instructing comforting & strengthening those yt are weak. So Dr fredes We in tender Love Salute you desiring ye prosperity of ye Israel of God Every Where, & in true Love We bid you farewell.

Signed pr order & behalf of said meeting by

NATHANIEL STARBUCH,
JETHRO STARBUCH,
BARNABAS STARBUCH,
NATH'EL STARBUCH, JR.

RISE AND PROGRESS OF THE PEOPLE CALLED QUAKERS.

(Continued from page 150.)

The summer of the same year was memorable for the landing of Francis Howgil and Edward Burrough, two able, eminent Preachers of the Gospel of Peace: they had great service in Munster, several receiving their testimony and adhering to the doctrine they preached. It was therefore resolved that they should not be suffered to stay long in Ireland, but by an order from the Government at the instigation of the priests they were taken prisoners in Cork, and sent by a guard from garrison to garrison to Dublin in order to be banished. They had no meeting in Dublin, yet had some service for the Lord with those that came to see them, being confined to the house of — Mortimer, Sergeant at Arms, and after some time were in a violent manner haled a ship-board and banished for England.

And first of the service of the said Francis Howgil at Bandon, where he was received by Edward Cook, (a man of great parts, a Cornet of Horse in Oliver Cromwell's own troop, and Receiver to the Lord Cork,) who also went with him on a first day of the week to the public worship house at Bandon, where the said Francis having declared truth amongst the people, Edward Cook invited them to come to a meeting to be held at his house that evening, where there was a great concourse of people, to whom Francis preached the Gospel, and opened the way of life and salvation, and many confessed to the truth of what he declared and joined in society with Friends.

Concerning the aforesaid Edward Cook the following testimony is left us: "He embraced the truth with his whole heart, and retained it, was given up to serve the Lord, and lived and walked under the cross of Christ Jesus, in great self-denial to the world and the glory and greatness of it, to his dying day, and laid down his head in peace with God, and sweet unity with true-hearted Friends."

On the 7th day of the week Edward Burrough and Francis Howgil, and with them James Sicklemore and Edward Cook, went to Limerick, and next morning to the public place

of worship, and after some time, attempting to speak, were run upon by the people, and next day put forth thro' the gates by order; and as they rode along, Edward Burrough preached thro' the streets on horse-back, and without the gates had an opportunity of speaking to a great multitude that followed, as also Francis Howgil, James Sicklemore, and Edward Cook spoke a few words, the tendency of which was to direct the people to Christ Jesus, a measure of whose light was given to every one to profit withal. These acceptable tidings of the gospel of peace took place with Thomas Phelps, Richard Pearce, John Love, &c.

Divers also were convinced the same year at Kinsale by the ministry of the aforesaid Edward Burrough and Francis Howgil, and among the rest Susanna Worth, wife of Edward Worth; afterwards Bishop of Killaloe, who, tho' she suffered much from her husband, lived and died in unity with Friends.

In process of time it came to pass that those convinced, being more enlightened in their understandings, met together in silence, and also became concerned to bear a testimony to the truth against the world's fashions and manners; and their words, habits and deportment made them a reproach, and brought them into sufferings, as imprisonment, &c. Nay, the magistrates did publicly forbid the people to buy any thing of Friends, and particularly of Richard Pearce, apothecary in Limerick; and this suspension continued on him several months, but he regained his business and followed it with reputation the rest of his days. He was the first in Limerick that received Friends into his house where meetings were kept for many years, and was succeeded by his son Thomas Pearce both in his outward and in his inward calling. But to return to Edward Burrough; besides divers places in Munster, he visited Kilkenny, where he labored in the gospel, and several were convinced and a meeting was settled there and kept up several years: but William Mitchell and his wife fell into some wild imaginations, and George Danson and his wife into quarrelling, and so the meeting came to be lost, yet one ancient woman, by name Esther Beaver, continued faithful to her dying day, who received Friends that came to visit said place, and meetings were many times kept there afterwards.

In order that my reader may form some idea of the spirit and character of the aforesaid Edward Burrough, I shall here insert the substance of two papers written by him, breathing forth the spirit of evangelical liberty, viz.

"To the Judges and Justices and all that handle the law."

"Christ Jesus is the light of the world,—by which every one of you is lightened, which light if you love and be guided by, it will lead you out of the world's ways, nature and unrighteous-

ness, and will give you an entrance into everlasting life—and in this world it will teach you how to serve God in righteousness in your generation, and to give righteous judgments and counsels among your brethren without respect of persons. None can rule for God but who are ruled by him, with his light that shines in the conscience, by which you being governed, will by it govern in the earth righteously. You are not to judge for gifts and rewards, for if you do, you judge not for God, but for yourselves, and you and your judgment is to be judged and condemned with the righteous law of God, which is free; but such who fear God and hate covetousness, and gifts and rewards, are to bear rule, and such will handle the law righteously, and be a terror to evil doers, and will stand for the praise of them that do well. But if such bear rule and handle the law which know not God nor are ruled by him, these will abuse the law, and be a terror to righteousness and good works, and will strengthen the hands of evil-doers, and will let vice and wickedness escape unpunished.

“The law was added, to slay unrighteousness, against the disobedient and lawless; but it was not made for the righteous, whose consciences are exercised towards God and towards man by the pure law of God written in the heart. If you make a law in your own (carnal) wills, and judge by such a law, then you will make the innocent suffer, and oppress them who walk in the law of God, and in the exercise of a pure conscience:

the saints in all generations were persecuted by such laws which were made in the will of man, contrary to the will and law of God:—So take heed what you do, and know your place and the length and breadth of your law, which is committed to you, which is to keep the outward man in good order, and the nations in peace and truth, and from theft, and murder, and adultery, and quarrelling, and drunkenness, and wronging one another, and such like: such who act these things walk contrary to the light, and so bring themselves under the penalty of the law, but over the inward man your law, which is outward, hath no power to limit, to tie to or from any way of worship in religion; but let religion defend itself, and lay not your law upon the conscience to exercise dominion over it, (for it is Christ's seat in which he will rule) lest you be found tyrants and numbered for destruction; nor limit the Spirit of the Lord, how, when, where and by whom it must speak; for the holy men of God in all ages ever cried against such rulers as did judge false judgment, and for gifts and rewards, and against such priests and prophets as preached for hire and divined for money, and sought for their gain from their quarter, and through covetousness made merchandise of souls: therefore be ye warned, if such you uphold, by a law, who act such things which the Scripture declares

against; the Scripture which you profess will stand a witness against you, and the law of God will condemn you, and God will lay your honor in the dust and cast you out of the seat of judgment: but judge the cause of the poor and needy, of the widow and fatherless, and join mercy with judgment, and lay your swords upon oppression and all tyranny and wrong dealing, that the land may be cleansed of evil-doers, and equity and righteousness may flow down, and the nation in good order may be kept, in peace and righteousness, and so God will establish you among his children, who are taught of him alone, and are far from oppression.” Written at Dublin the 23d of the 8th month, 1655, by Edward Burrough.

(To be continued.)

SWEET OLD AGE.

God sometimes gives to man a guiltless and holy second childhood, not childish, and the faculties in full fruit and ripeness, are mellow with a sign of decay. This is that thoughtful land of Beulah, where they who have travelled manfully the Christian way, abide awhile to show the world a perfect manhood. Life, with its battle and its sorrows, lies far behind them; the soul has thrown off its armor, and sits in an evening undress of calm and holy leisure; thrice blessed the family or neighborhood, that numbers among it one of those not yet ascended saints; gentle are they and tolerant, and apt to play with little children, easy to be pleased with little pleasures.

REFLECTIONS ON A MEMOIR OF CLEMENTINE CUVIER.

Reader, you have now perused this short but interesting memorial of the young, the beautiful, the pious Clementine Cuvier; and while the heart is softened to receive, I would hope, the impression of religious truth, may I solicit your serious and devout attention to the lessons with which the narrative is fraught.

FIRST—*Does it not most impressively remind us of the VANITY OF THE WORLD; and that in two points of view, its insufficiency to make us happy, and the uncertainty of its continuance?*

“Vanity of vanities, all is vanity and vexation of spirit.” With such a confession did the man go off the stage of existence, who of all the human race was the best qualified to give an opinion upon such a subject. If the possession of royalty, unbounded wealth, peace, surpassing wisdom, and all the sources of sensual gratification, could satisfy the desires of an immortal soul, then had not Solomon been compelled by experience to reduce the sum total of the world's power of giving happiness to two mere cyphers,

and pronounce it to be nothing but vanity and vexation.

And now hear the testimony of another, "by whom the world with its fashions and its follies, its principles and its practices, has been proposed in form to Englishmen, as the proper object of their attention and devotion. Lord Chesterfield has avowed as much with respect to himself, and by his writings said in effect to it, 'Save me, for thou art my god.' He has tendered his assistance to act as priest upon the occasion, and conduct the ceremonial. At the close of life, however, his god he found was about to forsake him, and therefore was forsaken by him. You shall hear some of his sentiments and expressions, which have not been hitherto, so far as I know, duly noticed and applied to their use; that of furnishing an antidote, and they do furnish a very powerful one, to the noxious positions contained in his volumes. They are well worthy your strictest attention.

" 'I have seen,' says this man of the world, the silly rounds of business and pleasure, and have done with them all. I have enjoyed all the pleasures of the world, and consequently know their futility, and do not regret their loss. I appraise them at their real value, which is in truth very low; whereas those who have not experienced always overrate them. They only see their gay outside, and are dazzled with their glare; but I have been behind the scenes. I have seen all the coarse pulleys and dirty ropes which exhibit and move the gaudy machines; and I have seen and smelt the tallow candles, which illuminate the whole decoration, to the astonishment and admiration of an ignorant audience. When I reflect back upon what I have seen, what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry, and bustle, and pleasure of the world, had any reality; but I look upon all that has passed, as one of those romantic dreams which opium commonly occasions; and I by no means desire to repeat the nauseous dose for the sake of the fugitive dream. Shall I tell you that I bear this melancholy situation with that meritorious constancy and resignation which most people boast of? No; for I really cannot help it. I bear it because I must bear it, whether I will or no. I think of nothing but killing time the best way I can, now that he has become mine enemy. It is my resolution to sleep in the carriage during the remainder of the journey.'

"When a Christian priest speaks slightly of the world, he is supposed to do so in the way of his profession, and to decry, through envy, the pleasures he is forbidden to taste. But here, I think, you have the testimony of a witness every way competent. No man ever knew the world better, or enjoyed more of its favors, than this nobleman. Yet you see in how poor, abject,

and wretched a condition, at the time when he most wanted help and comfort, the world left him, and he left the world. The sentences above cited from him compose, in my humble opinion, the most striking and affecting sermon upon the vanity of the world, ever yet preached to mankind."

Such was the confession, in his old age, to a son that afterwards died by his own hand, of Lord Chesterfield, the oracle of English gayety and manners.

It were easy to cite testimonies to the vanity and insufficiency of the world from writers, compared with whose purer, brighter fame, that of Lord Chesterfield is but as the spark of an extinguished candle, sending forth smoke and an intolerable odor to the light of the morning. Sir James Mackintosh, one of the most accomplished men and elegant writers of modern times, in speaking of Madame de Stael, that extraordinary woman, who astonished all Europe by her writings and her conversation, observes, "Placed in many respects in the highest situation to which humanity can aspire: possessed, unquestionably, of the highest powers of reasoning; emancipated in a singular degree from prejudices; and entering with the keenest relish into all the feelings that seemed to suffice for the happiness and the occupations of philosophers, patriots, and lovers, she has still testified, that *without religion there is nothing stable, sublime, or satisfactory; and that it alone completes and consummates all to which reason and affection can aspire.*" What a confession from one whom the greatest monarchs of Europe either feared or courted, and who lived amidst the applause of all the rarest minds on earth at the time: Yet she found the world a broken cistern, and turned at last to religion as the only fountain that could satisfy the cravings after happiness which are felt alike by the greatest and the least of the human race. If all the brilliant scenes which the world presented to this wonderful woman proved to be phantoms, and ended in vanity, what has it to offer that can satisfy ordinary minds?

Precisely the same thing happens in savage as in civilized life, for the soul of man is everywhere the same in its desires and disappointments, as long as things seen and temporal are the highest objects of its ambition. An old man in Siberia, once said to a missionary, "I will state to you a case, and request your opinion of it. There was a man who, during a long life, wished to enjoy many things, and many of his desires were granted: he wished to have sons, and sons were given him; to have grand-children, and his eyes have seen them; to be admitted to the feasts and assemblies of the people, and he was gratified with these; to enjoy the pleasures of the chase, and he was a successful hunter; he sought increase of riches, and his cattle multi-

plied; he wished for length of days, and he is now an old man. But now he has nothing more to wish or hope for in life, for the day of death cannot be far off. He has done with feasting, and travelling, and hunting, and making rich, and now he wishes to know if he may without making any noise about it, simply worship the God of heaven, without avowing himself a Christian, and give up the worship of the temple gods, but make no formal abjuration of them!"

How near akin to the experience of Solomon, the wisest and richest of men, as described in the book of Ecclesiastes, was that of the poor savage here described; how like to both these was the feeling of Madame de Stael and Lord Chesterfield; how consentaneous is the testimony of them all with the universal sentiments of mankind; and how clearly and fully does the experience of the human race attest, that there is a void in the heart of man which nothing but religion can fill, and a yearning which nothing else can satisfy.

But perhaps the history of Clementine Cuvier will furnish an illustration of the emptiness of the world, far different in kind from these, but as likely to impress a young heart as any that could be brought forward. Observe her situation, and mark the rare combination of circumstances which it presented, to delight and fascinate an ardent mind. Think of the celebrity of her illustrious father, whose political offices and philosophical researches drew around him all the most distinguished men of France, and made his home one of the Parisian centres of intellectual and national greatness; think of those personal accomplishments and mental acquirements which excited the admiration and interest of all who knew her; think of the respect and attachment of the humane and religious, whose schemes she supported, and whose institutions she patronized; add to this the gratitude she perpetually received from the persons whose wants she had relieved; and to crown all, think of the attachment of her lover, and the prospect of her marriage, and you will then perceive that the world, invested with its brightest and purest glory, stood before her in a form best adapted to captivate a pure and youthful mind, and compel it to say, "'Tis enough; I am satisfied it is good to be here." But *did it satisfy her mind? Did it fill her heart, and leave her nothing more to wish for?* No. Her memorialist tells us, that "*surrounded as she was by all the enjoyments and illusions of this world, she was only happy as she was conversant with the spiritual and substantial blessings of the kingdom of God.* She FELT THAT SHE MUST LOVE AN INFINITE OBJECT, AND THAT CHRIST ALONE COULD FILL THE SOUL." Even to *her* the world was nothing more than a broken cistern, that could hold no water, and she thirsted, panted, and looked round for the fountain

of living water, and found it—IN RELIGION.

Reader does the world satisfy *you*? Perhaps you are a votary of worldly pleasure, and found at all its gay resorts; if so, let me ask you whether there are no occasional feelings of dissatisfaction; no craving after something better; no surmisings that this is a scanty portion for a rational and an immortal mind to live upon; no seasons of envy and disappointed ambition; no felt resentments of a soul finding out that it is mocked with the shadows of happiness instead of the substance? Does not a time of reflection come, when, after the music is silent, the party is scattered, and all the gay pageantry is passed away, and you are alone, the mask drops from the world, and the gay deceiver stands before you a detected impostor, a convicted liar? Are there not seasons of *ennui*, when, under the influence of satiety and disgust, you exclaim in bitterness, "Yes, it is all vanity; the Preacher has *said it*, and I *feel it*." Do you not find, at times, that *you* also want an *infinite* object for the affections, which shall yield, not drops to tantalize, but ever flowing streams to satisfy; a fountain, a "river of life, clear as crystal?" Hear then the words, listen to the invitation of the prophet: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy wine and milk without money and without price. Wherefore do ye spend money for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."

So uncertain, and therefore so vain, are the promises, so deceptive the smiles of the world. O who would hang their best and fondest hopes on the brittle thread of life? Who that is wise will stake their chief happiness on a beating pulse? "The voice said, Cry; and he said, what shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field; the grass withereth, the *flower fadeth*, because the Spirit of the Lord bloweth upon it. Surely the people is grass."

Even granting, then, that you enjoy the world, and that it has performed all its promises, and left you nothing to wish, but that things should remain as they are, how do you know that they *will* remain as they are? "What is wanting here?" said a courtier to his sovereign, with whom he was riding amidst the acclamations and splendor of a triumphal procession. "Continuance," replied the monarch. So say I. Tell me, if you will, of your youth, your health, the buoyancy of your spirits, your happy connections, your gay parties, your elegant pleasures, your fair prospects; and then ask me what is wanting. I reply, "Continuance." A single day may spoil everything; before to-morrow's sun shall rise you may be attacked by disease and death. You know not what an hour may

bring forth. Turn then for happiness from the world to religion, this is both satisfying and certain. Nothing can rob you of its privileges; they are vast as the capacity of your soul, and lasting as your eternal existence. Hear the beautiful language of Christ: Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life." John 4: 14.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIFTH MONTH 28, 1859.

MARRIED, On the 18th inst., with the approbation of Horsham Monthly Meeting, at the house of Rebecca Wood, M reland Montg. Co., BARCLAY J. SMITH, of Lewisville, Bucks Co., to LYDIA ANN WOOD, of the former place.

DIED, of cancer, at Galway, Saratoga Co., N. Y., 29th of 1st mo., 1858, MARTHA, wife of William Wilber, in the 79th year of her age. She had lost her eyesight many years previous to her death.

She bore her afflictions with Christian patience, evincing that her day's work was done in the daytime. She was a member of Galway Monthly Meeting.

—, At Greenfield, Saratoga Co., N. Y., in 9th mo. last, at the residence of her son-in-law, RHODA GIFFORD, in the 89th year of her age.

She was for many years a minister. She has frequently been heard to say, "she was waiting the Master's time." It can truly be said of her "blessed are the dead that die in the Lord, from henceforth, yea, saith the spirit, that they may rest from their labors, and their works do follow them." She was a member of Deruyter Monthly Meeting.

—, At Galway, 9th mo. last, ABAGAIL THORN, in the 91st year of her age,—a member of Rensselaerville Monthly Meeting.

CHEERING PROSPECT FOR IRELAND.

There is hope for Ireland, poor, down-trodden, priest-ridden Ireland. The great changes that have taken place during the past year in that "green isle of the ocean," seem to be preparing the way for its moral regeneration. With the exception of Ulster, the northern of its four provinces, which, since the time of Cromwell has been Protestant, having been largely settled by Scotch Presbyterians, the island has been under the dominion of the papacy. Ulster, with about a fourth of the area of the island, has nearly a third of its population, and for two hundred years has been the most prosperous portion.

Before the great famine in 1857, the population was over eight millions, of which five were probably Roman-catholics. The great mass of those who perished then, and of those who have since emigrated in such large masses, have been Romanists. In consequence of the passage by

the British Parliament of a bill for the Relief of Encumbered Estates, by which proprietors of estates that had been held by entail were allowed to sell their land, many great estates which had been neglected—their owners generally living abroad, leaving the collection of their rents to rapacious agents—were cut up into small farms and sold to English and Scotch farmers, who have been mainly Protestants.

Not only has this caused great material improvement to the Island, but the unexpected fact now appears, that fully one half of its present population are Protestants, there being more than three millions of Protestants, while the whole population is about six millions. The west and south are beginning to resemble the north of the Island, and the whole aspect of the country has changed. Schools and churches where the true gospel is preached, the labors of the Bible-readers, and missionaries, accompanied by the powerful influence of busy industry that always distinguishes Protestant lands where the gospel is free, from those where independence and enterprise with the right of private judgment are crushed by priestly despotism, must soon produce their effects; and though the opposition of Romanism may become more determined and formidable than ever, truth must prevail, and that beautiful Emerald isle yet be still more beautiful through the influence of enterprise and education, the fruits of religious liberty.—*American Messenger.*

Extracts from the Minutes of the Yearly Meeting of Friends, held in Philadelphia, by adjournments, from the ninth day of the Fifth month, to the 13th of the same inclusive, 1859.

At the Yearly Meeting of Friends held in Philadelphia by adjournments from the ninth day of Fifth Month to the thirteenth of the same, inclusive, 1859.

Reports were received from the various branches of this Yearly Meeting, by which it appears that representatives were appointed to attend the service of the meeting, who were all present except five; for the absence of three of whom reasons were assigned.

Minutes for Friends in attendance from within the limits of other Yearly Meetings were read.

One for Nicholas and Margaret Brown, ministers, from Pickering Monthly Meeting, Canada West, dated 23d of Ninth month, 1858—endorsed by Canada Half Year's meeting, 27th of same month.

One for David H. Barnes, a minister from Purchase Monthly Meeting, dated 13th of Fourth month last.

One for Solomon Haviland, an elder, and companion for David H. Barnes, from the same meeting, of the same date.

One for Richard Cromwell, a minister from the Monthly Meeting of New York, dated 4th inst.

One for Joseph Branson and Tacy Branson, elders, from Hopewell Monthly Meeting, dated 5th inst.

One for Israel Drake, a minister, from Rensselaerville Monthly Meeting, dated 28th of 4th month last.

One for Cyrus and Mary Ann Griest, elders, from Monallen Monthly Meeting, Adams county Pa., dated 4th month 20th last.

One for Daniel Starbuck, an elder, from Troy Monthly Meeting, dated 4th inst.

One for Israel Tennis, an elder, from Little Britain Monthly Meeting, dated 16th of 4th month last.

Epistles from our brethren at their last Yearly Meetings of New York, Baltimore, Ohio, Indiana, and Genesee, were read, to our edification and comfort. A Committee was appointed to prepare communications thereto as way may open, and they are further requested to propose a Friend to serve as Recorder, to record epistles received and issued by this meeting, and also memorials of deceased Friends, in place of Joseph Warner, who now requests to be released.

Second day, afternoon.

James Mott, on behalf of the representatives, reported that on conferring together, they were united in proposing William Griscom, as Clerk, and Dillwyn Parrish, as assistant Clerk, which being united with, they were appointed to the service.

The representatives who were not present at this morning's sitting, were now called, and two of them answered to their names.

Minutes introduced from Women's meeting were read.

One for Jane Drake, an elder, and companion of her husband, Israel Drake, from Rensselaerville Monthly Meeting, dated 28th of 4th month last.

One for Edith Griest, a minister, from Monallen Monthly Meeting, Adams county, Pa., dated 4th month 21st last.

The following epistle from our aged and beloved friend, Samuel Comfort, was read and directed to be placed on our minutes:

To the Yearly Meeting of Friends, to be held in Philadelphia, in Fifth month, 1859.

DEAR FRIENDS, Brethren and Sisters in the Covenant of Life and Peace: May grace, mercy and peace be multiplied amongst you, and abound.

I have enjoyed the privilege of assembling with you in Yearly Meeting for many years, but now the infirmities of body often attending old age, seem to point out the propriety of remain-

ing at home this time; yet my love to Friends, and the abiding interest I have ever felt in the blessed cause of Truth, and in the Christian testimonies which the Society of Friends has been called upon to bear, is undiminished.

I may adopt the language of an Apostle to the Christians of that day: "Therefore, my beloved brethren (and I may add sister-), be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Thus much I feel free to write; and with desires for the present and future welfare of all, and that the children and youth, young men and young women, may be found walking in the truth, and therein abide, I remain your friend and fellow-laborer.

SAMUEL COMFORT.

Near Morrisville, Bucks Co., Pa., 4th mo. 29, 1859.

Third-day Morning.

The Meeting was engaged in the consideration of the Answers to the first Query, and in the afternoon the state of Society, as brought into view by the answers to the second, third and fourth queries, claimed attention. There was much exercise and expression of concern, in which Friends were encouraged to faithfulness in the several testimonies embraced therein.

Fourth-day.

The answers to the fifth and sixth queries were considered, and occupied the sitting that morning.

In the afternoon, the answers to the remaining queries were deliberately considered.

Answer to the First Annual Query.

Philadelphia Quarter reports that the time for holding afternoon Meetings at Green street, has been changed to 7½ o'clock, from the first First-day in the Fourth month to the first First-day in the Tenth month; and to 7 o'clock the remainder of the year. The afternoon Meetings for worship at Spruce street, have been suspended for the ensuing sixth, seventh and eighth months, inclusive. Philadelphia Quarterly Meeting has concluded to hold all its sittings, and those of the Quarterly Meeting of Ministers and Elders, at the new house on Race street.

Abington Quarter informs that Gwynedd Preparative Meeting has changed the time of holding their Preparative and Week-day Meetings, from the third to the fifth day of the week.

Concord Quarter informs that Willistown Meeting has changed its time for gathering, from 11 to 10 o'clock, throughout the year. Stanton Meeting has changed the hour for gathering in the winter season, from 11 to 10 o'clock. The Mid-week Meetings held at Wilmington and Stanton, in the week of the Quarterly Meeting at Wilmington, have been discontinued.

Southern Quarter informs that a change has

been made in the time and place of holding the Select Meeting in the Second and Eleventh months. It is now held at Camden, at 3 o'clock in the afternoon of the day next preceding that of holding the Quarterly Meeting at little Creek; also, that Camden Monthly Meeting, held in the Fifth month, is changed to the second day following the third first day.

Burlington Quarter informs that East Branch Preparative Meeting, has been discontinued; also, the Mid-week Meeting at *that place*, for the week of Chesterfield Preparative Meeting; and the Meeting for Worship on the first first day of each month, changed from the morning to 3 o'clock in the afternoon.

Haddonfield informs that Easton Meeting, a branch of Evesham Monthly Meeting, is discontinued.

Bucks Quarterly Meeting informs that the name of "Kingwood Monthly Meeting of Friends" has been changed to that of "Quakertown Monthly Meeting of Friends, New Jersey."

Answer to Second Annual Query.

There are forty-six Schools, superintended by Committees of the Monthly or Preparative Meetings, thirty-eight of which are taught by members. The pupils of eighteen of these Schools are reported as attending Mid-week Meetings, with their teachers.

The minutes of the Representative Committee, or Meeting for Sufferings, were read, and their labors were satisfactory.

The interesting subject of education claimed attention, and a lively concern prevailed that Friends may be encouraged to give their children a *guarded, religious education*, and that we may not feel that the provision now made for the support of public schools absolves us from the duty of maintaining our own.

Thirteenth of the month and sixth of the week.

A memorial of our deceased friend Isaac Parry, an Elder from Horsham Monthly Meeting, approved by Abington Quarterly Meeting, was read, approved, and directed to be recorded.

The following minute, embracing some of the exercises of this meeting, was read and united with:

While considering the various important subjects which have been presented by the reading and answering of the queries, we have been comforted by the company of a large number of the middle aged and young, whose silent exercise of spirit has contributed to the strength of the body, and to the support of the Ark of the testimony. We believe that many of these have experienced a renewal of their spiritual strength, and a renewed qualification to labor effectually in building up the waste places. As in the days of the primitive believers, so now there is a diversity of gifts and various degrees of religious experience, but with those who keep under the cir-

cumscribing influence of the light of Christ in the soul, there need be no conflict. Each will seek to know and occupy his position in the militant church, and all will move forward in that harmony and love which ever distinguishes the followers of Christ, and can only gather to his fold. All the difficulties and dissensions which have divided and subdivided the Christian Church have grown out of a departure from the simplicity of the truth, as taught by our Divine Law-giver. We were made to feel that we could promote the righteous testimonies given us, as a people, *only* as we become humble and obedient, subject to, and under the influence of his teaching, which will teach us *individually* all things necessary to be known pertaining to our duties in this life.

Deficiencies continue to be reported on account of the neglect of many of our members in the attendance of religious meetings, particularly those held near the middle of the week. It was painful to feel that the love of the world and the deceitfulness of riches had choked the word in too many, and prevented that growth which might otherwise be experienced in the performance of this religious obligation. We were reminded that the duty of often meeting together for the purpose of social divine worship had been recognized in every period of the Christian church, and when thus assembled, as we seek for a right qualification, we shall often be favored, even though not a word be spoken, with the Divine presence, which will refresh our spirits and bind us together in the bonds of Christian fellowship.

Love and unity would thus be maintained, and the spirit of tale-bearing and detraction eradicated from our minds. Dwelling under this feeling, we should be qualified to bring up our children in the simplicity which the truth leads into, and would frequently be enabled to draw them around us in silent waiting upon the Lord.

The subject of spirituous liquors, as embraced in the fourth query, produced much exercise, in which encouragement was extended to faithfulness in the support of our testimony in relation thereto. Earnest appeals were made to all, and particularly to those in the younger walks of life, to increased watchfulness against this insidious enemy:—that they should avoid all places of resort where the intoxicating draught is presented, and also the deceitful allurements of the world which, under the promise of pleasure, lead down to the chambers of death. Let our young men "watch and pray, lest they enter into temptation."

The great national evil of slavery, and the recent attempts which have been made to re-open the foreign slave trade, was felt to be as a dark cloud hanging over our beloved country, and the rumors of war in a foreign land have clothed our spirits with sadness. We earnestly desire that

the members of our Society may embrace every right opening in the advocacy of these testimonies, and that we may live in a spirit which will show by its fruits, that we are the followers of the Prince of Peace.

While we desire to cultivate charity towards our fellow professors of the Christian name, we should remember that our forefathers suffered much in the maintenance of a testimony to a free gospel ministry.

The efforts which are still making by those who claim to be the spiritual leaders of the people, call loudly upon us to maintain a testimony against the machinery of priestcraft in all its specious appearances.

To assist the clerks in printing and distributing the extracts, and in transcribing and forwarding the epistles, a committee was appointed.

Having again been permitted to assemble in the capacity of a Yearly Meeting, and favored to transact the business in harmony and condescension, one to another,—with desires that we may all be renewedly concerned to walk in humble obedience, we conclude, to meet at the usual time next year, if consistent with the Divine Will.

Extracted from the Minutes.

WILLIAM GRISCOM, Clerk.

MARKS OF THE CHRISTIAN.

In proportion as the heart becomes sanctified there is a diminished tendency to enthusiasm and fanaticism; and this is undoubtedly one of the leading tests of sanctification. One of the marks of an enthusiastic and fanatical state of mind, is a fiery and unrestrained impetuosity of feeling; a rushing on, sometimes very blindly, as if the world were in danger, or as if the great Creator were not at the helm. It is not only feeling without a good degree of judgment, but, what is the corrupting and fatal trait, it is feeling without a due degree of confidence in God. True holiness reflects the image of God in this respect as well as in others, that is calm, thoughtful, deliberate, immutable; and how can it be otherwise, since rejecting its own wisdom and strength, it incorporates itself into the wisdom and strength of the Almighty.

Where there is true Christian perfection, there is always great humility; a Christian grace, which it is difficult to define, but which implies at least a quiet and subdued, a meek and forbearing spirit. Whatever may be our supposed gifts and graces, whatever may be our internal pleasures and raptures, they are far from furnishing evidence of the completeness of Christian character without humility. It is this grace, which, perhaps more than any other, imparts a beauty and attractiveness to the religious life; and which, while it is blessed with the favor and approbation of God, has the additional efficacy of disarming,

in a considerable degree, even the hostility of unholy men. It has the appearance of a contradiction in terms, but it is nevertheless true, that he who walks in humility walks in power.

One of the surest marks of sanctification is an increased sensitiveness to sin in all its degrees. The slightest sin is a source of unspeakable misery to the sanctified heart; and gives the soul no rest till it is washed out in overflowing tears of penitence.

The height and sum of religion is to bear the image of Christ. But can those flatter themselves that they bear the Savior's image, who are overcome and are rendered impatient by every trifling incident of an adverse nature? O, remember that the life of Christ was from beginning to end a life of trouble. He was often misunderstood and ill-treated by all classes; he was persecuted by the Pharisees; sold by the traitor whom he had chosen as one of the disciples; reviled by the thief on the cross; put to death. But he was far more desirous of the salvation and good of his enemies, than he was of personal exemption from their persecutions." "Father, forgive them, they know not what they do."

TANNER'S LECTURES.

(Continued from page 152.)

I do not know that I have much occasion to regret having but a short space to devote to the *middle period* of our history; for in the experience of the Society of Friends, as in that of other religious sects, and of the Christian Church at large, the middle period was one of spiritual darkness and depression. If the first period of our Society was not in all respects a golden age, it was an age of zeal and love; and the Christian devotedness of its members was the means of attracting many to the beauty of holiness. The large additions made to their numbers from time to time were probably not restricted to the period of persecution; but I do not think that any large in-gathering took place in the southwestern counties after the close of the seventeenth century. There does not appear to be any means of ascertaining the number of those who attended the different meetings at that time. The number of marriages was very large; scarcely a month passed without one or more intentions of marriage being brought before the Bristol meeting. This may be partly accounted for by the liberty to marry at meeting being generally accorded to the attenders of meetings whose conduct was orderly, and not restricted, as of late, to those who are formally recognized as members; but I do not think that this fully accounts for so many more marriages having taken place then than now. It is very probable that in the more simple state of society which then existed, prudential considerations had less influence in

restraining marriage than is at present the case.* In Bristol, the meeting-house accommodation was probably greater than at present; but it is impossible to ascertain to what extent the meetings at the Friars, and in Temple Street, were attended by the same persons.

In the description given of our Society history by Joseph Bevan Braithwaite, at the commencement of the second volume of J. J. Gurney's Memoirs, he remarks on the extent to which traditional belief and formal profession marked the successors of the early Friends. And I have met with abundant evidence that this representation was fully applicable to the state of things in this part of the country. Before the close of the seventeenth century, many of the meetings for worship, held in the middle of the week, were, "either totally neglected," or had "in a great measure declined." To this succeeded a deficient attendance at First-day Meetings. In some places in the west of England, no meeting was held before one o'clock on First-day, and where two meetings were held, the first was often poorly attended, the reason being that Friends were busily occupied with their worldly callings.

The undue spirit of worldly gain may be considered as having stood in the relation of both cause and effect to the low spiritual condition with which it became connected; and there were, doubtless, many things which conspired to lay the members of our Society peculiarly open to such a snare. Amidst the opposition which at first arose against Friends, in all directions, the earning of a livelihood was often a matter of great difficulty: but their neighbors were not long in perceiving that, however mistaken they might be in some of their views, they were (generally speaking) honest and true-hearted men, whose word was their bond. They could send their children to the Quaker's shops with a certainty that they would be as well served as they would have been themselves. The old proverb that "honesty is the best policy" was not long in being verified by the success which attended the commercial undertakings of many of the early Friends. Then, again, whilst they gave up a great deal of time to the attendance of their meetings and other church services, their diligence in following their business was not interrupted by the frivolous pursuits and amusements in which many of their neighbors indulged. They were ready to distribute their substance for the benefit of others, notwithstanding their own losses, to an extent which might well surprise us, were it not that one of the benefits of suffering is the effect which it produces in opening the heart towards other sufferers; but on the other hand their personal habits were very simple. Neither their furniture, dress, nor food, was of an expensive kind.

In these, and in other ways, a foundation was

* In many of our meetings the number of deaths has exceeded the number of births, for many years past.

laid for the accumulation of wealth to an extent which it was not easy to foresee. Still more difficult was it to perceive the effects which such accumulation would produce upon individuals, and upon the general state of the Society. There are, however, indications given, in some of the documents issued in very early times, that the danger of which I speak was by no means overlooked. It certainly does not form any part of the business of the Church to define the extent to which it is right for its members to accumulate wealth; and it is a matter of no small difficulty for individuals to set a limit for themselves; but I believe that our Society, in common with other Christian bodies, would have derived benefit from a clearer recognition of the principle, that Christians should cease to accumulate wealth when they have reached the point at which conscience tells them they have enough. If the rule which Richard Reynolds laid down for himself, of spending his income year by year, had been more generally followed by those of our members who had obtained a competence, there is great reason to believe that important benefit would have accrued both to themselves and their families. Many names occur in the early Bristol minutes which have since been identified with the commercial prosperity of the city, but which are no longer recognized as having any connection with Friends.

There is one result of the increase of wealth among Friends in Bristol, of which we cannot complain. I allude to the erection of this comfortable and commodious meeting-house. The first house built on these premises cost £655, whilst the second, which was built in 1747, cost £1830. Even the latter sum would now appear small; and I should be one of the last to object to this large expenditure, seeing how greatly the convenience of Friends was consulted in the building of this house; and being disposed, as I am, to think that the interior is a good specimen of chastened and correct taste.* To glance for a moment at a more recent outlay of money on these premises, which of us does not feel pleasure in recalling the fact that, in the year 1845, the sum of £700 was expended in the purchase of the Cutlers' Hall, the old dormitory of the monks, and that a further sum of £972 was spent in restoring and adapting it to the use of our day, and First-day schools for boys.

But I must make further reference to the unwelcome subject of the *declension* which marked the second period of our history. It was alike observable, in town and country; and although the indications of it were somewhat different, worldly-mind-

* John Clark, of Bridgwater, who was well versed in architecture, used to say that this interior would have been a perfect specimen of its style—the Roman Doric—if the bases of the pillars had been square instead of octagonal; and it appears from a minute of the building committee, which directs the cutting off the corners, that they were originally square.

edness was as much evinced by the exclusive devotion which some gave to their farms, as by the zeal with which others followed their merchandize. Not only were the meetings for worship neglected, but in regard to every branch of our Christian profession unfaithfulness appeared. The increase of wealth was found, as in so many other cases, to impede rather than assist, the exercise of *charity*. Complaint was made to the Quarterly Meeting of Somerset, in 1740, of the deplorable circumstances of poor Friends in divers parts of the county; and an epistle was sent to the Monthly Meetings recommending a more charitable disposition on the part of Friends of ability.

In 1742 mention is made of the underhand payment of *ecclesiastical demands*, which the Quarterly Meeting considered to be only "deceit." Our testimony against *war* was compromised in a similar manner—subscriptions being entered into by many Friends for providing substitutes for such as were called upon to serve in the militia. Dealing in smuggled goods is also mentioned in the Quarterly Meeting minutes. The simplicity of *dress*, by which the early Friends were distinguished, was exchanged for the extravagancies then in fashion. James Gough, who came to Bristol in 1728, says that his plain dress caused him to appear like "a speckled bird;" and the father of the late J. S. Fry, who settled here about 1748, found only two young men in the meeting who dressed plainly. Samuel Emlen is said to have addressed himself, in one of his sermons, to the "powder-pated beaux."

Church discipline and oversight had suffered, at least, as great a decline as the conduct of the members. In 1757 the Somersetshire Meetings are stated to have been altogether deficient as to the appointment of overseers.* Wrong doers were allowed, in many instances, to continue a nominal connexion with the Society: whilst, in others, the discipline was exercised, but with less of Christian forbearance than formerly. I have met with many cases in which persons were disowned, without having received, as far as can be learnt from the minutes, a single official visit. The love of souls and the desire to reclaim the wanderer, seem to have given place to the notion of maintaining the credit of the Society. Testimonies of disunion were issued, "forthwith," against persons of disreputable conduct: and one Friend was disowned because he refused to fasten a copy of his declaration of repentance to the market-cross of the town in which he lived.

In such a state of things it need not surprise us, that the select character, before referred to, as having been given to the Meetings for Discipline, was found to be injurious in its operation; and that, in many cases, the place of the "nursing fathers," came to be filled by such as must rather be described as "lords over the heritage."

* Quarterly Meeting Minutes.

The Somersetshire Meetings being held in private houses, were the more liable on that account to be restricted to particular cliques and classes. In 1748, I find the *Quarterly Meeting* adjourned to the house of John Thomas, of Winthill. In Bristol the meetings, though not held in private houses, became very exclusive in their character. A Friend is still living amongst us, Arnee Frank, now in his ninety-second year, who remembers the operation of this exclusive system. He has told me that when he returned to Bristol in 1792, from his apprenticeship to Thomas Young, of Milverton, he believes the late Joseph Storrs Fry and himself were the only young men in Bristol who ventured to intrude themselves into the meetings for discipline.* It was natural that, under such circumstances, a struggle for pre-eminence should have led, as of old, to dissension and party spirit. The manner in which the Bristol Yearly Meeting exercised its disciplinary powers, became a matter of great dissatisfaction to the meetings composing it; and the opinion was repeatedly expressed that it should be held as a meeting for worship only. A minute of the Somersetshire Quarterly Meeting,† on this subject, says—"We find Friends very desirous that fellowship may be maintained in charity, which is our best fortress. We don't approve that Friends be obliged to answer any stated questions, but may be left at liberty to ask or answer, as in the wisdom of God may appear to edification."‡

(To be continued.)

SUMMER FLOWERS.

Bounteously the God of nature
Strews the face of earth with flowers,
Breathing incense all around them,
Fragrant homage to their Maker;
Whispering to human bosoms
Holy thoughts of love and kindness,
Steadfast hopes about the future,
Forming thus an earthly rainbow
Full of promise to the weary,
To the meek and to the lowly,
To the poor and broken-hearted,
To the sinner heavy-laden,
Giving each a firm assurance
Of a God who governs all things
Tending them with care parental.
For the great Redeemer tells us,
Solomon in all his glory
Was less glorious than the lily,
And thence inculcates the lesson,
That if God so clothe the lily

* I have heard an anecdote of an American Friend, who being present at a meeting for discipline, held about that period, and hearing a young man complained of for taking too active a part, remarked—"if it was not for the old men, the young men would set the house on fire; and if it was not for the young men, the fire would go out."

† 1722.

‡ The Bristol Yearly Meeting ceased to act as a meeting for discipline in 1772, but was continued some time longer as a meeting for worship.

In a panoply of beauty,
For its very brief existence,
He will much more clothe the creatures,
Formed exactly in his image,
And the heirs of a hereafter
Weak and faithless though he knows them.

Flowers, more than merely flowers,*
Are with sanctities invested,
Sanctities that form a girdle
Round about their simple beauty,
Tinting it with all their magic,
Pouring into it their spirit;
Such are all the gems poetic
That adorn the favorite flowers,
Gems the wealth of many ages,
Legacied to man forever,
Gems that always glint and glisten
On the faces of some flowers,
Making them with this adornment,
Bright Forget-me-nots that Flora
Grants to her devoted poets:
These the true rewards of merit;
She bestowed the floral rainbow
On the Bard of Hiawatha;
Burns received the thorn white-blossomed;
Cowper the white water-lily;
Walter Scott the slender hare-bell;
Wordsworth had the yellow primrose;
Burns and Wordsworth share the daisy;
And so with a thousand others;
When we gaze upon the flower,
Then we think upon the poet,
And with recompense poetic,
Worthy names are thus remembered.

See the tottering infant pulling
Drooping blue-bells in the meadow,
Or the sweetly-scented cowslips,
Or the gay and glowing king-cup,†
Plucking in mere admiration,
Haply the mere love of having,
Irresistibly attracted
By their lavish wealth of beauty,
Thus unwittingly evincing,
In first infancy evincing,
Love of beautiful creations,
And thus simple homage paying,
Truthful infant homage paying,
To the Maker of the flowers;
Purest sentiment, God-given.

But not thus alone in childhood;
For the simple-hearted maiden
Doats upon the various flowers,
Brought to blossom by her training,
Doats upon the opening rose-bud,
Type of her maturing beauty,
And its day of beauty passing,
When its scented leaves are falling,
Treasures up the scattered fragments,
With a sympathetic fondness,
To yield perfume sweet hereafter,
Haply feeling them inwoven
With some thoughts she fain would cherish.

And in later life how often,
Man oppressed and man oppressing,
Striving onward for some blessing,
Some imaginary blessing,
Haply of his own creating,
Often beaten in the struggle,
Even when he seems succeeding,
Wounded will he leave his fellows,
And apart from all that's worldly,

Seek the sympathy of flowers.

* * * * *

Long as nature reigns within us,
There exists in human bosoms
This sweet sympathy with flowers,
Quench it not, the gentle feeling
Guides the trusting spirit upwards.

EDWARD NEWMAN.

LETTER FROM A YOUNG PENNSYLVANIAN, NOW
PRACTISING DENTISTRY IN GERMANY.

Dear S.—I look forward with anticipations of unbounded pleasure to the time that I may be permitted to meet you. Whether that time will be long, or short, or ever, of course I am unable to know; but I trust, however, that it may be before age or the cares of the world shall damp the ardor of youthful enjoyments. I want to see you young and happy with your gay young friends around you.

Shall I tell you how I live now? First I must tell you some of the German customs of living. Instead of a family occupying a whole house, as with us, it is here, almost universally, that they only use one floor of the house; so that if the house is four stories high, there will be four families living in it. The houses are built so large, however, that we frequently find as many rooms upon one floor as there are in some of the large houses in Philadelphia. The second story of the house is always considered the most desirable, and rents for at least twenty per cent more than any of the other floors. Now, I have four rooms in the second story of a house which are apportioned as follows: Parlor, office, bed-room, and laboratory. You will ask, where is my dining-room and kitchen? but I will reply, that such things are too superfluous for a bachelor life in Germany, and are very easily dispensed with, as you will see in the end.

Generally, before 7 o'clock I am up, and after spending about an hour in reading, or studying, I ring the bell, and my coffee and a couple of rolls and butter are sent me, which constitute my repast; (one roll without butter is the German allowance.) I have fallen into the custom of taking only coffee and bread and butter in the mornings, but frequently, while sipping the beverage, I have gay visions of American beefsteak, fried ham and eggs, or a smoking veal cutlette; but all those dreams vanish as the steam of the coffee subsides.

At nine o'clock I am at my business, which occupies me, mostly without intermission, until 5 o'clock in the afternoon. Occasionally I take a lunch at 12 o'clock, but very rarely do I eat anything between my coffee in the morning and dinner at 5 o'clock. Now you will scold when I talk to you about dining at 5, notwithstanding I must persist in my course, for I not only find it more convenient but very agreeable. You are aware that my operations require good light, therefore I must make use of the part of the day

* Wordsworth.

† Caltha palustris.

that furnishes the most light. It is also exceedingly disagreeable to operate after having eaten a hearty meal, therefore I put off dining until I am through with my business, when I go at it at my leisure, and enjoy the matter equally as well as if I were to progress with it at 12 or 1 o'clock. After dinner I go to a club room, and read the newspapers, and drink my cup of coffee. I spend a part of most of my evenings with the Consul, and I have a few scientific friends here, in whose company I manage to spend many of my leisure hours. Social home gatherings are things that are very little known or practised among the Germans; in fact they have few domestic pleasures; everything is outward. The club room, the theatre, the ball room, concerts and the public gardens, constitute the sum of their happiness, always allowing them to have plenty to eat and drink. They cannot appreciate a social collection of friends and acquaintances gathered together to spend an afternoon or an evening. All society is exceedingly ceremonious and with us would be exceedingly borous. I have no society except Consul Ricker, and he is an old Louisianian, a widower, and very clever, notwithstanding we quarrel very often on the slavery question.

But I have not told you how I dine. It is so customary here for persons to dine alone, that every provision is made for having that part of the operation of life attended to in the most convenient manner, and there are large establishments which furnish dinners in that manner. Each portion is placed in a pile of jars fitting one in the other, so that each jar forms a lid for the one below it, and each dish is placed in a separate jar. When the complement of dishes is made up, the whole pile of jars is strapped together by passing a leather band around them and through ears that are provided upon their sides for that purpose; the whole making a pile from eighteen inches to two feet in height. In such an establishment as described is my dinner brought to me at 5 o'clock, when it is served up to me by some member of the family, in the house I am living. At this time I am honored by the services of the daughter, a little blue-eyed, red faced, yellow haired, Dutch girl of about twelve summers.

Now, just imagine me seated at a table by myself, more lonely even than Selkirk, (for he had his cats and goats to feast with him) with a newspaper by my side, peeping into each jar as it is opened, and my eyes darkening or brightening, according as the prospect is agreeable or disagreeable; my little Dutch waiter moving about as mute as a sphynx, mechanically placing the dishes as they are required, then you will have an idea of the pleasures that I enjoy about 5 o'clock each day.

At 9 o'clock in the evening I take my cup of tea, and then I am ready for two or three hours' study. Such is the routine of my life in Frank-

fort; the sum total of it being a kind of social banishment. Were it not for the opportunity of study, I should in no wise tolerate the exile that I am now subjected to.

Although I have dated my letter Frankfort, still I am not living in that city, but have ensconced myself in the first house over the line in Hesse Cassel. Possibly a little explanation may be satisfactory to you. You must consider, the whole territory of the free state of Frankfort is not much larger than a good sized Virginia plantation. It is on both sides of the river Maine, the town being on the east side and extending to the limits of the territory on that side where a part of the electorate of Hesse joins the town. In this territory of Hesse is also a town called Rockenheim, so that the two towns are united, but under different governments. Now the laws of Frankfort are such as prevents any foreigner from engaging in business there, therefore it was impossible for me to live there and follow my profession. But as the good old Elector of Hesse, whose grandfather sold the Hessians to the English to fight against the Americans, had formed a favorable opinion of my operations, he gave me a special permission to live in this town of Rockenheim, and so here I am, not in Frankfort, still as good as there.

March 20th. I was obliged by absence to lay by your letter for some days. I have just returned from Wiesbaden, the principality of the Duchy of Nassau, and one of the most celebrated watering places in Germany. It is at this place where the springs produce the celebrated seldern water that is known the world over.

Yesterday I received a letter from your mother, full of practical information, tender feeling and wise counsel. It speaks of E.'s great inclination for mechanics. It is a laudable ambition. There is no profession or calling that is more calculated to expand and develop an ingenious mind than that which he is desirous of choosing, and none are more highly recommended than those that excel in this department. Think of Hart, Fulton and Morse, names that are imperishably written upon the world's history—and who can decry the calling that produced such names? I would say to him, aspire to an eminence in that profession that is so broad, so free, and so honorable. My love to our family and all my friends,

Truly, your brother, F. C.

OUTSIDE AND INSIDE.

"Two things a master commits to his servant's care," saith one,—“the child and the child's clothes.” It will be a poor excuse for the servant to say at the master's return:

“Sir, here are all the child's clothes, neat and clean, but the child is lost!”

Much so with the account that many will give to God of their souls and bodies at the great day.

Lord, here is my body; I was very grateful for it; I neglected nothing that belonged to its comfort and welfare; but for my soul, that is lost and cast away forever, I took little care and thought about it.—*Flavel*.

ITEMS OF NEWS.

TEA PLANT.—The government is seriously prosecuting the enterprise of introducing into the United States the culture of the tea plant. A ship is now on her voyage from Canton to New York with 60,000 plants, selected with great care by a special agent of the Patent Office.

GUANO.—The news from California contains accounts of the discovery of not less than five guano islands, by a San Francisco vessel. It is stated that altogether there have been as many as seventy islands of this useful fertilizer discovered, and claimed by Americans.

EXPLORING EXPEDITION.—There are now two surveying or exploring parties employed by the Federal Government, and about taking the field under the direction of the Topographical Bureau. The first is despatched to explore the San Juan river, in New Mexico, a tributary of the Colorado of the West, and to discover, if possible, a route between Santa Fe and Utah, in the vicinity of the San Juan. The other party is charged with an exploration of the Yellow Stone and Missouri rivers, a service of magnitude and importance, which will keep the expedition in the field for at least eighteen months.

The Canada brings intelligence of the death of Baron Frederick Henry Alexander Humboldt, author of "Cosmos," in the 90th year of his age. He was born in the year 1790. As a practical man of science, a traveller, an observer and elucidator of the phenomena of nature, a diplomatist, a practical philosopher, and a great writer, Humboldt has made a reputation which will outlive the ephemeral celebrities of the day. But what will ever distinguish him from the mass of physical inquirers who had preceded him, is the study of the universe as a harmonious whole, and his search for the laws of order, beauty, and majesty, beneath the apparent confusion and contradictions of isolated appearances. He retained his intellectual faculties to the last.

The death of Dr. Dionysius Lardner is announced. Dr. Lardner visited this country several years ago, and did much to popularize science, by his lectures on astronomy, and other subjects.

CAMELS.—The *Mobile Tribune* notices the arrival at that city of twenty-one camels from Texas. Eight of them have been engaged, and the balance are for sale for plantation use. It is said one of them can easily carry two bales of cotton on its back, at the rate of twenty-five miles a day, over a road which would be impassable to an empty wagon drawn by a pair of mules. The cost of keeping them is very little, and in endurance under labor and privation, no animal can excel them. They are also gentle in disposition.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—There is more inquiry for Flour, but at figures below the views of holders, who are firm at \$7 25 per bbl. for standard brands. The sales to the trade range from this figure up to \$8 75 for fancy lots; condemned sold at \$5 25. We quote Rye Flour at \$4 75, and Corn Meal at \$4 per bbl.

GRAIN.—There is a better feeling in Wheat. Sales of 3000 bushels at \$1 79 a 1 90 per bushel for Pennsylvania and prime Western Red, and \$1 85 a 1 95 for White. Rye is steady at 95 cents. Corn is held

at figures generally below the views of holders. Sales of yellow at 92 a 96 cents in store. Oats are dull at 54 and 55 cents.

CLOVERSEED is scarce at \$5 a 5 25 per 64 lbs. No change in Timothy or Flaxseed.

BUCKS COUNTY MALE AND FEMALE ACADEMY.—Boarders taken by the year at reduced rates. Autumn Quarter of 12 weeks, commences on the 8th of 8th mo. Winter Term of 18 weeks, on the 7th of 11th mo. Charges for board and English branches, Autumn Quarter, \$36. Winter Term, \$66. 75 cents deducted per week, for such as are absent from sixth day to second day, without washing. Bills payable, one-half in advance, and no deduction for lost time, less than a week at one time. Day scholars, English branches, from 50 cents to 70 cents per week.

Extra charges for each twelve weeks. Latin, Greek, French, Penciling, and Pellis work, each \$2.00; Water Colors, Monochromatic, Colored Crayons, Oriental, and Grecian Painting, each \$2.50; Reading Books only, furnished free of charge. Other books furnished if desired, and charged for, according to the care taken of them. SAMUEL BATCHELDER, A. M.

Principal.

Atleboro', Bucks Co., 5th mo., 28, 1859. 6m.

SUMMER BOARDING in a healthy location, among mountain scenery, can be obtained in Unionville, Centre Co., Pa. Objections on account of the distance and attendant expense in travel will be obviated by a reduction in usual rates of board. For particulars address
WM. HICKLEN,
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HENRY LONGSTRETH respectfully informs his friends that he has removed to 1336 Chestnut st., opposite the Mint, where he proposes to keep always on hand a large collection of Friends' Books, together with School and Miscellaneous Books.

He is prepared to furnish Libraries with whatever books may be wanted at very low prices.

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Cheap School Book Depository, 1336 Chestnut st.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The summer session of this Institution will commence on the 16th of 5th month, 1859, and continue twenty weeks.

Terms, \$70 per session, one half payable in advance, the other in the middle of the session. No extra charges.

For further particulars, address

HENRY W. RIDGWAY,

Crosswicks P. O., Burlington Co., N. J.

4th mo. 9—3m.

EATON ACADEMY, KENNETT SQUARE, CHESTER CO., PA.—This Institution will open its summer term for the reception of Pupils of both sexes, on Second day the 2nd of 5th mo. next, and continue in session twenty weeks. Circulars, containing terms and particulars, will be forwarded to every person requesting the same, on application to the Proprietors, or to William A. Chandler, Principal Instructor.

MARY G. JACKSON,

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FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, SIXTH MONTH 4, 1859.

No. 12.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 324 South Fifth Street,
PHILADELPHIA.

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

CONVERSATIONS ON RELIGIOUS SUBJECTS, BETWEEN A FATHER AND HIS TWO SONS.

BY SAMUEL M. JANNEY.

(Continued from page 163.)

On the Original and Present State of Man.

James. Brother John and I have lately been conversing about the original and present state of man, but we cannot agree in opinion, and have concluded to ask thy views upon the subject. He contends, that the transgression of Adam, in eating the forbidden fruit, produced an entire change in the nature of man, so that we are all born in a corrupt and sinful state; and that we are liable to punishment, not only for our own transgressions, but likewise on account of the guilt of our first parents, which he says is imputed to all their offspring. This doctrine I cannot believe; for it appears to me to be entirely inconsistent with the justice and mercy of the Divine Being, to impute to me a sin which I never committed; nor can I understand how the nature of man could be so completely changed by that one transgression of Adam; for we do not find any inherent difference now between the children of the righteous and the children of the wicked; they appear to be all born in the same state, though it is acknowledged that the example and teaching of their parents have a great influence upon their characters.

John. I do not reason in this way upon subjects of so momentous a character, but am content to refer to the Scriptures of truth, which, being written by inspired men, are a much safer dependence than the fallible reason of man.

Father. I believe that all Scripture, "given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be per-

fect, thoroughly furnished unto all good works." The truths contained in the Scriptures, if properly understood and made the rule of our actions, are of inestimable value to man; but it is very evident that they cannot be understood without the exercise of reason; for a man deprived of reason could not derive the least benefit from them. They are addressed to the understandings of men; but owing to the imperfection of human language, they are liable to be misunderstood, especially by those who have no experimental knowledge of the things to which they relate. The most valuable parts of Scripture are those which relate to spiritual things; but in order to understand them clearly, we must come to the knowledge of the things themselves. When we undertake to study any natural science, we are not satisfied with merely reading descriptions of natural objects, but we examine the objects for ourselves. For instance, the science of botany describes the various plants and flowers which the great Creator has so profusely scattered over the face of the earth; but we cannot obtain an accurate knowledge of them, merely by reading descriptions; we must ourselves examine the things described; and in order to do this, we must have *light to assist us*. Now this is the course we ought to pursue in the examination of spiritual things. The Scriptures inform us, that "the kingdom of God is within us," and that it consists of "righteousness, peace, and joy in the Holy Spirit." But what will this description avail us, unless we look within us to find these things, and become obedient to the teachings of the Holy Spirit, whose light will make them manifest? There is much useful information in the Scriptures, about the state of original purity in which man was created: the state of sin and corruption into which he has fallen by disobedience; and the state of restoration and salvation which is obtained by the faithful servants of Christ. This information is sometimes conveyed in plain and simple precepts, which may be understood literally; but it is often adorned with metaphors, and not unfrequently it is clothed in parables or allegories, according to the genius of the oriental languages. It is well known that Jesus frequently spake in parables, which were not generally understood by the multitude, and that he explained their meaning to his disciples. But even to his disciples he did not open everything at once, for he said, "I have many things to say

unto you, but ye cannot bear them now." There are many pious men, who do not doubt that the account given by Moses of the garden of Eden and the fall of our first parents, is literally true, yet they believe it has in it a spiritual signification of far more importance to us.

John. I am afraid to depend upon these spiritual significations, lest I should overlook the literal meaning of the text, and thus convert the whole Bible into an allegory. When anything is stated as a parable, I am then willing to look for a spiritual meaning, but not otherwise.

Father. It appears that the apostle Paul was of a different opinion; for he says, when speaking of the two sons which were born unto Abraham, that they were "an allegory" of "the two covenants." Gal. iv. 24. Yet Moses does not say it is an allegory, but relates it as a matter of history; and I have no doubt the facts did occur just as Moses has stated them, and that the spiritual meaning revealed to the apostle is equally true. It will be acknowledged by almost every experienced mind, that the account given by Moses of the journeying of the Israelites from Egypt through the wilderness to the promised land, contains a faithful and beautiful allegory of the Christian's progress from a state of darkness and sin, to a state of gospel light and salvation; yet who can suppose that this view of the subject impairs our belief of the facts related by Moses? With respect to the garden of Eden, in which man was originally placed when he was created, there can be no doubt that the account given by the inspired penman is beautifully descriptive of that state of spiritual enjoyment which resulted to Adam from his dressing and keeping the trees of the garden; or, in other words, from his keeping in their proper order all the desires and affections of his animal and spiritual nature, which were given for the promotion of his happiness, and pronounced to be good. That the garden of Eden was considered among the holy men of old as a state of spiritual enjoyment, we have an evidence in the writings of the prophet Ezekiel; for he says, in addressing the king of Tyrus, "Thus saith the Lord God, Thou sealest up the sum, full of wisdom and perfect in beauty. Thou hast been in Eden, the garden of the Lord; every precious stone was thy covering, the sardius, the topas, and the diamond, the beryl, the onyx, the jasper, the sapphire, the emerald, the carbuncle, and gold; the workmanship of thy tabrets and thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth, and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day thou wast created, till iniquity was found in thee." Ezek. xxviii. 12 to 16. Behold, what a state of purity and wisdom was here, and that

too "from the day he was created!" But he fell from this state of righteousness; for the prophet goes on to say, "By the multitude of thy merchandize they have filled the midst of thee with violence, and thou hast sinned. Therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire!"

James. There is a very striking resemblance between the state here described, and that of our first parents as represented by Moses: for it appears that this king of Tyrus had "been in Eden, the garden of God;" that he was "full of wisdom and perfect in beauty;" and that he was "perfect in his ways from the day he was created, till iniquity was found in him." And it appears, too, that his punishment was similar to that of Adam; for he was "cast as profane out of the mountain of God." Now it becomes an interesting inquiry with me, whether the cause of his fall was not similar to that of Adam, and whether all men are not, like him, created pure and innocent, by the great Author of our being: for "have we not all one Father?" and "hath not one God created us?" Mal. ii. 10. And if God is "the Father of spirits," as the apostle testifies, Heb. xii. 9, must not our souls come pure out of his hands?

Father. The first of these inquiries, in relation to the manner in which the king of Tyrus fell from his state of purity, is answered by the prophet Ezekiel. "Thus saith the Lord God, Because thy heart is lifted up, and thou hast said, I am a God; I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou hast set thy heart as the heart of God." Now it appears that the sin of our first parents was somewhat analogous to this; for they were induced to believe that they "should be as Gods, knowing good and evil," and after they had yielded to the temptation, "the Lord God said, Behold, the man is become as one of us, to know good and evil." Gen. iii. 5, 23.

James. There is a difficulty with me in understanding what Moses has said about the tree of the knowledge of good and evil, which was placed in the midst of the garden, and of which our first parents were forbidden to eat: for this appears to me like placing a temptation before them; and yet the apostle James has said, "God cannot be tempted with evil, neither tempteth he any man."

John. I cannot see that the difficulty would be removed, by saying that the tree here spoken of was some evil principle in the mind of Adam: for all his principles before the fall were derived from above. It appears to me that the temptation was suggested by the serpent, who was only an instrument of satan and endowed by him with a miraculous power of speech and reason. We are told that the evil one has the power of "transforming himself into an angel of light;"

and therefore it was in his power to assume the form of a serpent, in order to effect his malicious designs.

James. As far as my own experience is concerned, I have no evidence of an evil spirit as existing separately from man; all my temptations have arisen from the perverted appetites and desires of my own nature, which are sometimes so disguised by self-love as to appear like ministers of happiness, or angels of light.

Father. I do not think we shall gain anything by discussing the much debated question about the existence of a devil; for, whether there be an evil spirit separate from man or not, I think it is very clear that unless our first parents had possessed in themselves a desire for the forbidden fruit, no persuasions of a disguised enemy could have induced them to eat it, contrary to the divine prohibition. A person with no appetite for food, would never fall into the vice of gluttony, especially if he knew that it would destroy his life. It is said, "The woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise." Consequently she has an appetite or desire to partake of its fruit. This tree must have been created good, and intended for some good purpose; for when the work of creation was finished, "God saw everything he had made, and behold it was very good." Now let us recur to our own experience, and we shall find that all our animal appetites, and all our mental desires and affections, are not only necessary to our existence, but conducive to our happiness, when kept under the government of the Divine Spirit, which gives life to the soul. It is only when they are perverted from their original purpose that they become instruments of evil. Adam was created in the image of God; that is to say, his mind was like the Divine mind, full of purity, benevolence and joy; and he enjoyed the privilege of spiritual communion with God; which is to partake of "the tree of life, which is in the midst of the paradise of God." Rev. ii. 7. But, although he was made a free agent, he was not intended to be so independent of God as to know of himself what was good and what was evil, without waiting for Divine direction. And when he presumed to set up his own will, and to be governed by it in opposition to the Divine will, he assumed the place of God; and having thus turned away from the Holy Spirit, he ceased to partake of "the tree of life;" and, consequently, he died a spiritual death. It was thus that he experienced the fulfilment of the Divine prediction, "In the day that thou eatest thereof, thou shalt surely die;" for, "to be carnally minded is death; but to be spiritually minded is life and peace." But in this state of alienation from God, Adam was not deserted by the mercy of his heavenly Parent; for he felt "the reproofs of instruction, which are the way of

life." That same Divine Word which had been his joy and his consolation while in a state of innocence, now became his reprover and his chastener. It was to him as "a flaming sword, turning every way to keep the way of the tree of life," and to exclude him from the garden of Eden, which he was no longer worthy to enjoy. Every one who has attended to his own experience, knows what it is to be condemned for deviating from a known duty; how completely it shuts him out from a state of enjoyment, and prevents him from partaking of that peace of mind which is the reward of obedience. "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; but all things are naked and open unto the eyes of him with whom we have to do." Heb. iv. 12. How merciful, how beneficent, is the Divine Author of our being, that he will not suffer us to rest in peace, while in a state of disobedience to his holy law! For in this state of alienation from him we never could be happy.

The happiness of man, both here and hereafter, is not made to depend upon any extraneous circumstances, such as the possession of an outward garden; but it depends upon the state of his mind, and the government of his affections. God is perfectly happy and beneficent himself, and he wills that all his creatures should be happy; but it is impossible for any to participate in his happiness, without becoming in some degree "partakers of his nature," and by the operations of the Holy Spirit, being renewed in the image of God, in which we are created.

(To be continued.)

When God has fully prepared the heart for religious action, we need not fear that he will fail to find for us our appropriate work. He knows the work which is to be done, and the time of its being done, as well as the dispositions which are fitted for doing it. Be watchful, therefore, but wait, also. A good soldier, in the spirit of watchfulness, is always ready for action; but he never anticipates, by a restless and unwise hurry of spirits, the orders of his commander. — *Upham.*

A Memorial of Horsham Monthly Meeting concerning our friend Isaac Parry, deceased

We have felt a concern to give forth a brief memorial respecting this our beloved friend, from a conviction that some account of his exemplary life and labors will be encouraging and useful to survivors, and may be as bread cast upon the water for generations yet unborn. We

desire not to exalt or honor any attainments of the natural man, but to hold up as an example one who gave heed to the teachings of the spirit of truth in his mind, and thus became a willing and obedient scholar in the school of Christ, and so subjected to his cross, that he could adopt the language of the Apostle, and say, "by the grace of God I am what I am," thus promoting the honor of truth, and encouraging those who are following after, to place their whole reliance on that Power which does protect and bear along in safety all those who place their dependence thereon.

He was the son of Jacob and Sarah Parry, and was born in Bucks County, Pa., on the 7th day of the 5th month, 1774, in the same habitation in which he died, and was a member of Horsham meeting all his life. When a young man, he felt a lively interest in the political concerns of the country, and mingled considerably with the politicians of the day, but becoming convinced that it had a scattering effect, and that its tendency was to divert his mind from the main object of life, he withdrew from a participation in all concerns of the kind, not even exercising the right of suffrage for many years of the latter part of his life.

He was early brought under exercise and travail for the promotion of truth, and was much engaged in the service of Society in the various duties that generally devolve upon well qualified members; he was appointed to the station of an elder by the monthly meeting about the 40th year of his age, and about the same time he was chosen a member of the meeting for sufferings. In the former service he continued until death; the latter he was released from, at his own request, about eighteen months previous to that event.

He was enabled, by keeping his eye single to the light of Christ, to discharge the various duties with which he was entrusted, to the satisfaction of his friends, and was much looked to for counsel and advice in matters of importance in the church and in the community at large, and could have exercised much influence amongst his brethren; but he has been heard frequently to say, that no friend ought to have an influence of himself, but that all ought to endeavor to weigh what was under consideration, and thus obtain the mind of truth, letting the man be of no reputation.

He was among the first in the meeting of which he was a member to bear a testimony against the use of ardent spirits as a drink. We believe that when he first felt the weight of the subject, spirituous liquors were usually used in the harvest field, and very generally as a common drink. It was then believed that the harvest could not be collected without it, but he with a few others believed it to be their duty to take up the cross without regard to consequences, and by patient perseverance the concern advanced in Society

and the neighborhood at large, and they never suffered loss by their faithfulness to convictions of duty in this important concern. Thus originated in the monthly meeting of Horsham the testimony against the use of ardent spirits as a drink.

As an elder he was eminently gifted to administer counsel or reproof to ministers without giving offence, and by his kind and affectionate manner encourage them in the faithful discharge of their duty. To the widow and the fatherless he was ever ready to lend a helping hand; his advice was much sought in cases of difference, where the enemy had found place in setting brother at variance with brother; in some cases he would be consulted by both parties without each other's knowledge of such being the case: and under that gathering feeling that clothes the messengers of peace, his labors in this very important service were eminently blessed. In many instances, peace would be restored, and law suits probably prevented, that might have been disastrous in their consequences.

From early life, he bore a faithful testimony, by example as well as precept, to the great advantage of closely adhering to our ancient testimony in regard to plainness in dress and address, and also of diligently attending all our meetings, in which duty he continued to the close of his life, thus showing his faithfulness in what some may consider small things; and we have no doubt but it was through faithfulness in the little that he was made ruler over more,—thus becoming established in the truth, and a pillar in the Lord's house that went no more out, which was eminently depicted in his solid countenance and dignified deportment when assembled, which will long be remembered with tender emotions by those who met with him.

The last years of his life were marked by a quiet and serene spirit, being redeemed from the strife and confusion that is in the world, thus experiencing that peace the world cannot give, neither can it take away. He appeared to be waiting for the last solemn change, and when it came it was in the way often expressed by him as a great favor, to be removed out of time suddenly without a lingering illness.

The pale messenger came, and at a moment's warning summoned him to leave all things terrestrial, and appear before the judgment seat of Christ,—to render an account of the talents committed to his charge; and we trust that he was found watching and prepared to receive that crown that has been promised to all those that love the appearing of our Lord and Saviour Jesus Christ.

Thus ended the long and useful life of this our beloved friend on the evening of 21st of 10th month, 1857, in the 84th year of his age.

Surely to him death had no sting, and over him the grave no victory.

Read and approved in the monthly meeting

aforesaid, held the 29th of the 12th month, 1858, and signed by direction thereof.

MITCHELL WOOD,
ANN HUGHES,

Clerks.

Read and approved in Abington quarterly meeting of Friends, held the 5th of 5th mo., 1859,

BENJ. G. FOULKE,
HANNAH T. LONGSTRETH,

Clerks.

For Friends' Intelligencer.

“LET BROTHERLY LOVE CONTINUE.”

This world is a state of probation. Seeing, then, that this is the case, we may safely conclude that the cup designed for us by a beneficent Father to partake of, in this life, is wisely mixed, in order that we may not set our affections on things below, but on things above; and be prepared when done with the conflicts of time, for the fruition of joy in the endless ages of eternity.

Are we not constrained to believe that if we lived near the Divine Master and minded his instructions, that our lives would be fraught with greater peace and enjoyment? Man's stubborn, unregenerate will, often makes trouble; sometimes in the family circle, as well as in neighborhoods and nations; and these trials and dispensations permitted by an overruling Providence, may, if properly received, tend to our refinement and purification.

The prophet, in view of the display of Divine power and goodness as left upon record, gives the following touching and sublime description: “When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him, and the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou makest him to have dominion over the works of thy hands, thou hast put all things under his feet. All sheep and oxen, yea, and the beasts of the field, the fowls of the air and the fish of the sea, and whatsoever passeth through the paths of the seas.”

But when man rebels against the light which shines in the heart, and the voice of wisdom speaking there, not having the animal propensities and dispositions of his nature kept under the control and government of the Divine law, he falls below the dignified station intended for him by an all-wise Creator.

Hence angry passions rise, venting themselves in reproaches, shyness, fault-finding, tale-bearing and detraction, and all other evils which follow in their train. The sword is not beaten into the ploughshare, nor the spear into the pruning hook. Thus, “man's inhumanity to man makes countless thousands mourn,” instead of being cheered by the sunlight of kindness,

and the exercise of those heaven-born virtues—meekness, patience, and forbearance—which shine conspicuously and adorn the Christian character. May we rally to the standard of eternal truth and excellency, and witness the subjugation of our will to the Divine will, that we may prove what is the perfect and acceptable will of our Heavenly Father concerning us; and as we are obedient and faithful to that light which never deceives, we shall realize the truth of the Scripture testimony, “That one shall chase a thousand and two put ten thousand to flight.” It is only as we dwell under the influence or operation of the spirit of truth within our own breasts, that we are redeemed from all that hurts or destroys; when the love of God fills our hearts, we feel a righteous care, to live as much as in us lies, peaceably with all, letting our light so shine before men, that they, seeing our good works, may glorify our Father which is in heaven. R. P.

5th month, 1859.

BERNARD BARTON.

The name of Bernard Barton has been sufficiently well known in English literature for the last twenty years. Its bearer primarily attracted public attention, partly by his real and intrinsic merits as a poet, and partly as being a member of a sect supposed to be somewhat averse to poetical pursuits. Bernard Barton was a Quaker, and the son of a Quaker. The Society of Friends had indeed produced poets before his day, the best known being Scott of Amwell, Lloyd, and Amelia Opie; and many even of the earlier and primitive Quakers wrote verses, usually very bad ones, but still sufficing to show that the “profane art” of rhyming was not originally discountenanced altogether by the body. However, poesy in drab attire formed a rare enough spectacle in the young days of Bernard Barton, to give a strong zest of novelty to his first literary appearances, and to win for him the name *par excellence* of the Quaker Bard. Nor did the later entrance into the same field of the Howitts, and other able writers of his own persuasion, deprive him while he lived of that honorable distinction.

Bernard Barton, as we learn from an interesting memoir of him, issued under his daughter's eye, was born in London, January 31, 1784. His more remote progenitors had been yeomen of Cumberland, where the name is yet well known; but the poet's father, who first left the Church of England and joined the Society of Friends, moved southwards with his family, and entered, in and near the metropolis, into various pursuits in life. Finally, he was cut off prematurely, and left Bernard, with other children, to the care of a second wife, who behaved so well to the offspring of her predecessor, that they had actually advanced in years before they knew her to be only their

step-mother. This amiable woman, who was of the Quaker persuasion, carried all the children of her deceased spouse to the home of her own father at Tottenham, and there they were brought up in childhood. Bernard received the stamina of his education at an Ipswich school; and, at the age of fourteen, he was apprenticed to Samuel Jesup, a shopkeeper at Halstead, in Essex. "There I stood," he writes, "for eight years behind the counter of the corner shop at the top of Halstead Hill, kept to this day (in 1828) by my old master, and still worthy uncle, S. Jesup." Jesup became the "uncle" of Barton through the marriage of the latter with Lucy Jesup, niece of the shopkeeper, in 1807. With one of her brothers, the subject of our memoir entered at the same time into partnership, as coal and corn merchant, at Woodbridge; but the death of his consort, in giving birth to an only child (the well beloved daughter, who long tended and and finally survived her sire), threw the still youthful Bernard again loose upon the world, and he engaged himself as private tutor in the family of Mr. Waterhouse of Liverpool. In doing so, he indulged so far his already strong preference for the pursuits of literature; but he was destined, after all, to win his staple living chiefly by the ledger, and not by books of another sort. After a residence of one year at Liverpool, he returned to Woodbridge, and there entered on a clerkship in Messrs. Alexanders' bank—an office held by him for forty years, or, in other words, up to the period of his decease (February 19, 1849).

Brief as this account is it comprises all that is interesting in the non-literary career of Bernard Barton. He derived from his post in the bank a sufficiency of income to maintain himself and his daughter comfortably; and he turned to letters mainly as a relaxation; prompted thereto by the stirrings of his natural genius and acquired tastes. True it is (as will be noticed afterwards) that he did yearn at one time to devote himself wholly to literature, but he was diverted from the attempt by the counsels of Friends. It was in 1812 that Bernard Barton published his first volume of poems, entitled "Metrical Effusions." The transmission of a copy to Keswick led to a correspondence with Southey, which was continued at intervals for a number of years. Notwithstanding his apparently sincere enthusiasm in favor of the Church of England, Southey evinced ever though life a warm sympathy with renowned sectarians, such as Wesley and Fox (not to include Bunyan), whose several histories he personally wrote in a spirit of earnest admiration; and Barton stood therefore in a favorable position to attract his kindly regards.

The late Francis (Lord) Jeffrey behaved very kindly to Bernard Barton, on the whole. It is a singular fact, indeed, that, after being somewhat overvalued by many for a time, and as much

undervalued by many in the next generation, people have now begun generally to admit that Jeffrey was far more often in the right than the wrong, and that all his critical decisions bore the stamp of strong discernment, if not of positive genius. We cannot allow the case even of Wordsworth to be an exception. The early lyrics of that poet, such as the "Idiot Boy," "Goody Blake," and the like, which the Edinburgh critic chiefly contemned, are to this hour prized highly by nobody; and had not the bard of Rydal utterly cast aside his own starting canon, which prescribed the use, in verse, of the plainest language of common life, he certainly would not have left behind him the name of the first poet of his age. No poetry in our language equals that of the "Sonnets," and other great pieces of Wordsworth, in stateliness and elaborate dignity; and it may well be asked, if the criticisms of Jeffrey had no share in leading the poet of the lakes into the wiser track which he irradiated with such a flood of splendor. The remarks of the Edinburgh critic, respecting Barton, give a very clear view of his real merits: "The staple of the whole poems is description and meditation—description of quiet home scenery, sweetly and feelingly wrought out—and meditation, overshadowed with tenderness and exalted by devotion—but all terminating in soothing, and even cheerful views of the condition and prospects of society." It was in the same place observed that the poet had "a fine and cultivated, rather than a bold and original mind." This remark may be applied not only to the pieces which lay before the reviewer at the time, but to all that followed from the same pen. Besides a poem on the subject of "Napoleon," published in 1822, not less than five small additional volumes of verse by Barton appeared betwixt that year and 1828. He continued to compose occasionally after that period, for annuals and other periodicals, but no new volume was issued until 1845, when he obtained leave to dedicate his final collection of verses to Queen Victoria. Old age had now advanced upon him, and brought with it ailments of some severity. It is not unworthy of note, by the way, that Bernard Barton, while most temperate in his living, neglected or violated one grand sanitary rule, always held as scarcely of inferior importance. As he himself humorously said, he had for forty years taken "as little exercise as a milestone, and far less fresh air." Possibly, however, the symptoms of heart disease, which attacked him latterly, may have arisen from this very neglect of free and regular exercise. Be this as it may, in the beginning of 1849, Bernard showed marks of a failing system, though never forsaken for a moment by the cheerfulness habitual to him through life. The "last scene of all" is thus noticed in the "Memoir." "On Monday, February 19, he was unable to get to the bank, having passed a very unquiet night—the first

night of distress, he thankfully said, that his illness had caused him. He suffered during the day, but welcomed as usual the friends who came to see him as he lay on his sofa; and wrote a few notes—for his correspondence must now, as he had humorously lamented, become as short-breathed as himself. In the evening at half-past eight, as he was yet conversing cheerfully with a friend, he rose up, went to his bedroom, and suddenly rang the bell. He was found by his daughter—dying. Assistance was sent for; but all assistance was vain. 'In a few minutes more,' says the note dispatched from the house of death that night, 'all distress was over on his part—and that warm, kind heart is still forever.'"

Bernard Barton was sincerely and habitually religious, and many of his pieces bearing on serious and Scriptural subjects, breathe the very spirit of bland and hopeful Christianity. Of such a cast is "In Coelo Quies."

"Not in this weary world of ours
Can perfect rest be found;
Thorns mingle with its fairest flowers,
Even on cultured ground;
A brook—to drink of by the way,
A rock—its shade to cast,
May cheer our path from day to day,
But such not long can last;
Earth's pilgrim, still, his loins must gird
To seek a lot more blest;
And this must be his onward word—
'In heaven alone is rest.'

"This cannot be our resting-place!
Though now and then a gleam
Of lovely nature, heavenly grace,
May on it briefly beam;
Grief's pelting shower, Care's dark'ning cloud,
Still falls, or hovers near:
And sin's pollutions often shroud
The light of life, while here.
Not till it 'shuffle off the coil'
In which it lies deprest,
Can the pure spirit cease from toil;
'In heaven alone is rest!'

"Rest to the weary, anxious soul,
That on life's toilsome road,
Bears onward to the destined goal
Its heavy, galling load;
Rest unto eyes that often weep
Beneath the day's broad light,
Or oftener painful vigils keep
Through the dark hours of night!
But let us bear with pain and care,
As ill to be redrest,
Relying on the promise fair—
'In heaven there will be rest!'

The Quaker poet, Bernard Barton, if not destined to rank high among the poets of his country, has at least won a modest niche in the great temple; and his works will probably be read hereafter, and admired for their purity and delicacy of sentiment and expression, even when the works of much more ambitious sectators of the muses have passed away into oblivion.—*Living Age*.

POWER OF THE VOICE OVER CHILDREN.

It is usual to attempt the management of children either by corporeal punishment, or by rewards addressed to the senses, or by words alone. There is one other means of government, the power and importance of which are seldom regarded. I refer to the human voice. A blow may be inflicted on a child accompanied by words so uttered as to counteract entirely its intended effect. Or the parent may use language in the correction of the child, not objectionable in itself, yet spoken in a tone which more than defeats its influence. Let any one endeavor to recall the image of a fond mother long since in heaven. Her sweet smile and ever clear countenance are brought vividly to recollection. So also is her voice; and blessed is that parent who is endowed with a pleasing utterance. What is it which lulls the infant to repose; it is no array of mere words. There is no charm to the untaught one in letters, syllables, and sentences. It is the sound which strikes its little ear, that soothes and composes it to sleep. A few notes, however unskilfully arranged, if uttered in a soft tone, are found to possess a magic influence. Think ye that this influence is confined to the cradle? No, it is diffused over every age, and ceases not while the child remains under the parental roof. Is the boy growing rude in manner, and boisterous in speech? I know of no instrument so sure to control these tendencies as the gentle tones of a mother. She who speaks to her son harshly, does not give to his conduct the sanction of her own example. She pours oil on the already raging flame. In the pressure of duty, we are liable to utter ourselves hastily to our children. Perhaps a threat is expressed in a loud and irritating tone. Instead of allaying the passions of the child, it serves directly to increase them. Every expression awakens in him the same spirit which produced it. So does a pleasant voice call up agreeable feelings. Whatever disposition, therefore, we would encourage in a child, the same we should manifest in the tone with which we address them.—*Christian Reg.*

CURIOUS SCIENTIFIC FACTS.

A slight blow is sufficient to smash a whole pane of glass, while a bullet from a gun will only make a small round hole in it; because in the latter case, the particles of glass that receive the blow, are torn away from the remainder with such rapidity that the motion imparted to them has no time to spread further. A door standing open, which would readily yield to a gentle push, is not moved by a cannon ball passing through it. The ball in passing through overcomes the whole force of cohesion among the atoms of wood, but its force acts for so short a time, owing to its rapid passage, that it is not sufficient to affect the inertia of the door to an extent to produce motion. The

cohesion of the part of the wood cut out by the ball would have borne a very great weight laid quietly upon it; but suppose the ball to fly at the rate of twelve hundred feet in a second, and the door to be one inch thick, the cohesion being allowed to act for only the minute fraction of a second, its influence is not perceived. It is an effect of this same principle that the iron head of a hammer may be driven down on its wooden handle, by striking the opposite end of the handle against any hard substance with force or speed. In this very simple operation, the motion is propagated so suddenly through the wood of the handle, that it is over, before it can reach the iron head, which, therefore, by its own weight, sinks lower on the handle at every blow which drives the handle up.—*P. Ledger.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SIXTH MONTH 4, 1859.

DIED, at his residence, in Lower Makefeld, Bucks county, Pa., on Fourth-day, 30th of Third month, 1859, from the effects of a stroke of paralysis, ROBERT LONGSHORE, a well-known and highly esteemed citizen, aged about sixty-three years. He left his house on Second-day previous, apparently as well as usual, but was found, in a short time, some eight miles distant, where he had gone to transact some business, lying in his carriage, entirely unconscious, completely paralyzed, and unable to move or speak. He was removed to his home, where he expired on Fourth-day, about eleven o'clock, after an illness of only forty-eight hours.

—, In Ashton township, Delaware Co., Pa., on the 10 h of 5th month, ELIZABETH W., wife of Preston Eyre, in the 46th year of her age, a member of Concord Monthly Meeting.

—, In Middletown, Bucks county, Pa., on the 15th of 5th month, after a short but severe illness, ANN D. wife of Mardon Wilson, in the 67th year of her age, a member of Middletown Monthly Meeting.

A friend in New York, has kindly sent us the following communication.

For Friends' Intelligencer.

The Yearly Meeting of New York convened at Hester street Meeting House, on 2nd day the 23rd of 5th month, 1859. The Men's Meeting being held in the basement of the building, and the Women's in the much more convenient and comfortable apartment in the story above. A most solemn and precious silence covered the Meeting before a word was spoken, when an ancient Friend rose and adverted to the state of Society in the present day, as compared with that formerly, when the Divine Master said to Peter, Satan hath desired to have you, that he might sift you as wheat; but I have prayed for thee, that thy faith fail not—and the prayer has gone up to Heaven for us of this Annual Assembly, that our faith shall be suf-

ficient—and that it fail not—and when we are “converted that we may strengthen the brethren.”

The strangers in attendance from other Yearly Meetings are Nicholas and Margaret Brown, from Canada, Restore S. and Rhoda O. Lamb from Mount Holly, N. J., Joseph and Elizabeth Foulke, from Montgomery county, Pennsylvania, Ann A. Townsend from Philadelphia, John Hunt from Rancocas, N. J., and Samuel and Mary Caley, from Philadelphia.

The Meeting of Ministers and Elders convened on the 7th day preceding at the same place. There were two sittings of this Meeting, one in the morning and the other in the afternoon, in both of which there was exhibited much unity of feeling and sentiment, and it was apparent that the unslumbering Shepherd of Israel had deigned to be present, and encircle the hearts of his faithful dedicated ones with his love. It was a time of much favor, and all could acknowledge that it was a precious, strengthening good meeting. It was observed by a friend that “the shout of a king was in our midst.”

On 1st day, both morning and afternoon, our Meeting-houses were all open for public worship, and an unusually large number of Friends and others were present. The wing of ancient goodness was mercifully spread over us; and it was declared that as the power of the Lord formerly was not in the wind, the fire, nor the earthquake, neither is it now in the noise, the confusion, nor the bustle of the world—but it is known and felt in the cool of the day. It is ever to be witnessed. Oh! blessed forever and ever be His name, which is His power, in the still small voice in the secret of the soul; and all are invited to this secret, wonder-working power—the power of the Highest in the soul. The people were also invited to come and partake of the waters of life freely. There is not, and in the nature of things cannot be, any thing like a sectarian spirit in the gospel, for it is, as it ever has been the power of God unto Salvation, to every one that believeth. We were also feelingly reminded that if one-half of the time and exertion were made to fit and prepare us for a glorious immortality, for a companionship with angels and purified spirits in Heaven, that are consumed in amassing the treasures and enjoying the pleasures of this fleeting life that the aspect of the Christian church would be very different indeed from that we now find it to be.

On Second-day morning, Epistles were read from all the Yearly Meetings with which we are in correspondence, much to our edification and comfort. In all these testimonials of love and Christian regard there was a reverent acknowledgment of the superintending care of the Head of the Church. There was a proposition made to the meeting, that men Friends should adjourn to the 27th street Meeting-house, but in con-

sidering the matter, way did not open to make any change. It was concluded that the sittings of this Yearly Meeting should convene at 10 A. M. and 4 P. M., the same as last year.

An interesting Report was read from the Committee on the Indian concern, from which it appears that the Indians, under the care of the Yearly Meeting, have become somewhat unsettled during the past year, by efforts which have been made to induce them to leave their comfortable homes in the western part of this state, and emigrate to the far and inhospitable regions of the west; but these efforts have been counteracted by the influence of Friends, and there is now reason to believe that the scheme of emigration has been abandoned, as at their late elections none have been placed in office who were favorable to the emigration movement. Thus have the Society of Friends once more reason to believe that their care and attention has been serviceable to this much injured people. There was a concern introduced into the Meeting that our long and well-known testimony against slavery might be faithfully maintained, and Friends were reminded that that testimony was a righteous one, and in order that it might be borne in its purity before world, so as to avail much, it was necessary to keep in and under the Divine influence and power—creatively activity can never exalt this noble testimony, neither can any work of righteousness be performed acceptably to the Father of Spirits in the unsanctified will and strength of man—but our sufficiency must be from God, and we must wait his appointed time, and the all-qualifying power of His Holy Spirit. Our testimonies against War, Intemperance, Priestcraft, Tobacco, and the love of Money, also claimed the attention of the Meeting, and much pertinent counsel and advice were handed forth concerning them.

The meeting concluded to publish, in book form, the memorial concerning deceased Friends of this Yearly Meeting for a number of years back, including those that may be approved this year, and distribute them gratuitously to the families of Friends within our limits. Several memorials of deceased Friends coming up for approval before the meeting this year, their salutary contents claiming deliberate attention, the meeting was baptized into a state of feeling, and there was a precious solemnity spread over the minds of Friends more powerful than words can express. It was remarked after the reading of the one from the Monthly Meeting of New York, concerning our beloved Friend, Caroline Willets, that the solemnizing effect produced thereby was so precious that any additional expressions would tend to dissipate, rather than increase it; not long after which an aged stranger observed that many Friends have done virtuously, but thou, dear Caroline, excelleth them all.

It is I believe a very prevalent feeling that in

both the Men's and Women's Meeting, we have been favored to sit in heavenly places. Many have expressed the sentiment that it is the best Yearly Meeting they have ever attended; Oh! that all could adopt the language of the poet, in his address to Deity,

“Naught but the effluence of thy power Divine,
Pervading worlds, hath reached my bosom too.
Yes, in my spirit doth thy spirit shine, as shines the
sunbeam in a drop of dew.”

A measure and manifestation of this spirit has been known and felt among us, uniting us together in the bond of peace. At the conclusion the Clerk read the following minute: The business of the Meeting being brought to a close, we acknowledge the superintending care of the Head of the Church, baptizing us into much unity of feeling and brotherly love, in the several sittings of this Yearly Meeting. Grateful for the favor, we take leave of each other, concluding to meet again at the usual time next year, if the Lord permit.

TANNER'S LECTURES.

(Concluded from page 171.)

It would be easy to multiply evidence of the low spiritual condition of the Society in the middle period of its history, from the records of the Meetings for Discipline: and a similar testimony is borne by a manuscript journal kept by John Player, of Tockington,† of a visit paid by him, in 1760, to the western counties, &c., as a member of the Yearly Meeting's Committee, the first, I believe, which was appointed to such a service. In speaking of Bristol, John Player alludes to the poor attendance of the Week-day Meetings for worship, and to the smallness of the Meetings for Discipline. Of the Somersetshire Meetings he says, “Things appeared exceedingly cloudy and heavy—occasioned, we are jealous, by too close an attachment to the profits and spirit of the world.” It is worthy of notice that this committee advised the junction of some of the Dorsetshire Meetings, which had become very small and weak, to Somersetshire, a measure which has been recently adopted. The account given by John Player, of the state of other Quarterly Meetings, shows that the declension to which I refer was of a general character. That men like those who labored in this service, were found to undertake it, proved that the spiritual life of the body was not extinct, and many were prepared to co-operate in their labors for the restoration of the health of the body. Frequent reference is made to serious-minded young men and women with whom the committee held intercourse in the different meetings. It must, however, be acknowledged, that as respects the Society at large, the

* This journal has been kindly lent me by Fanny and Mary Player.

condition of things was exceedingly low; and even suggestive of an inquiry like that addressed to Ezekiel, "Son of Man, can these dry bones live?"

A statement lately published in the *Times* newspaper, seems to imply that our recent history answers this inquiry in the negative: this I am not disposed to admit. I allude to an advertisement in which prizes are offered for an essay on the subject of the decline of the Society of Friends. The gentleman who offers these prizes states, that our Society has lessened in numbers during the first half of the present century, and also expresses his belief that the Christian testimony which it has borne to the world "*has been gradually becoming more and more feeble.*" The first part of the statement is probably correct, and certainly calls for the most careful and searching inquiry on *our part*, whatever the world at large may say about it; but I think that no one who carefully considers the history of our Society, during the last half of the eighteenth and the first half of the nineteenth century, can doubt that a much more healthy condition prevailed in the latter than in the former period; or that our Christian testimony has in some respects become clearer and stronger.

There is no doubt that we have been for some time past in a state of transition. In one sense, this state is common to all living bodies; the maintenance of life having been made to depend on the removal of decayed, and the substitution of new particles. But there have been some special influences at work upon our Society of later times, the tendency of which has been to modify the condition and feelings of our members in a variety of ways, but which ought not, and it is to be hoped will not, have the effect of turning us aside from our Christian calling. I must now briefly advert to some of these influences. The *philanthropic efforts* of different kinds, in which many of our members have been led to engage during the last seventy years, have exerted a marked, and, I believe on the whole, a very beneficial influence upon us. Philanthropy may sometimes have engrossed the time and talents which should have been devoted to services more exclusively appertaining to the Gospel of Christ. But it would be a very narrow view of the requirements of the Gospel, which would lead us to reject any legitimate means by which the moral and physical condition of our fellow-men may be improved. Among the benefits which we ourselves have derived from taking part in such efforts, it may be mentioned that many have had their minds thereby diverted from the engrossing pursuits of trade; that opportunities have been thus afforded for the expenditure of means, the accumulation of which would have proved injurious; and that our sympathies have been enlarged, not only towards those on whose behalf we have labored, but also

towards our fellow-laborers of other denominations of Christians. If time had permitted I would gladly have dwelt more at length on some of these efforts.

We had an interesting lecture given us twelve months since, on the Slavery of the Old World, and the relations of Christianity to it; and I wish that it could be followed by a description of the part which the Society of Friends has taken in the work of abolishing *modern slavery*. In T. Clarkson's History of the Abolition of the Slave Trade, there is a very interesting account of the visit which he paid to Bristol, about the year 1787, for the purpose of collecting evidence on the evils of the Slave Trade. He mentions by name many Friends by whom he was introduced on coming to Bristol, and he remarks that "the Quakers to a man were strenuous, and this on the best of principles, in support of the abolition movement." During that visit, T. Clarkson had need of all the countenance and support which could be given him. Many nights, as well as days, were spent among the crews of the slave vessels, in the low public houses in Marsh street, which were their places of resort; and the obstacles which impeded his various inquiries were of a formidable character.

I would also fain have spoken more at length of another movement of a philanthropic character, in which, as far as England is concerned, Friends may be said to have taken the lead. I allude to the amelioration of the treatment of the insane. I could not, however, have hoped to do full justice to the subject, even by a more lengthened reference to the importance of the work accomplished by William Tuke and his successors, in not only exposing the miserable abuses of the old lunatic asylums, but in exhibiting in "The Retreat," established near York, in 1792, an example of what might be effected by the extension of kind and judicious care to these children of affliction.

Friends have borne a part in other philanthropic enterprises of more recent date, in which the communication of *religious instruction* has formed a prominent feature. I allude particularly to the Bible Society, the British and Foreign School Society, and the Prison Discipline movement. The amelioration of our criminal code, which George Fox was one of the first to suggest, and the abolition of the punishment of death, have been objects of deep interest to many Friends. As respects our local charities, it is needless for me to dwell on the assistance afforded them by Richard Reynolds, and by others who in more recent times have followed his example. Although it is true that we were behind some other bodies of Christians in entering on the work of Sabbath School instruction, I believe we have derived very great benefit from the part which we have taken in connexion with it. If I were asked to mention the most beneficial influ-

ence of an external kind which has, in modern times, been brought to bear on our Society in Bristol, I should have no hesitation whatever in answering, *that of the First-day School.*

The establishment of Ackworth and other schools, in which the education of many of the children of our own members, was placed under the direct care of the Society, formed an important epoch in our history. Not less important was the change effected, at a later period, in the instruction given both in our public and private schools, by the introduction of a course of Scriptural teaching; a change which was accomplished, to no small extent, through the labors of the late Joseph John Gurney.

I cannot but think that a corresponding benefit has resulted from the giving up of the exclusive system which characterized the Meetings for Discipline in former days. I regard it as one of the most hopeful signs of the present state of our Society in Bristol, that many of our younger Friends are not only devoting themselves to the promotion of philanthropic efforts, but are willing to bear their part in the affairs of our own Society. Of the younger men and women, who in the early part of the present century, were instrumental in the infusion of new life into the Society, in this country, many became qualified to bear a part in the ministry of the Gospel. We can ourselves recal the persons and services of more than a few, of whom it may be said that they were gentle among us, even as a nurse cherisheth her children, and that being affectionately desirous of us, they were willing to have imparted unto us not the Gospel of God only, but also their own souls, because we were dear unto them. The inquiry as to where, and on whom the descending mantles of these faithful laborers are to rest, is one which may well engage our anxious thought. The qualification for such service cannot be bestowed by man; but it is for us to see that we do not disqualify ourselves for the reception of spiritual gifts, and to labor for the removal of all those stumbling-blocks which prevent the word of the Lord from having free course amongst us.

I think no one can feel more strongly than I do, that *boasting* should be altogether excluded from our consideration of both the past and present state of our religious Society; but we surely have cause for reverent gratitude, that He who appointed us a place to occupy, and a work to do in the great family of the Church, has continued towards us His faithful care. I am not one of those who think that our calling and responsibility, as a distinct section of that Church, is about to cease. Whether we be faithful to the call or not, I am fully convinced that there is still a place and a need for a body of Christians who should bear before the world a testimony to the *entirely* spiritual character of the New Covenant Dispensation—to the authority of Christ as dis-

tinguished from the authority of man in matters of religion—to the freedom of that Gospel ministry which is to be received as a *gift* from Him, and to be exercised in the strength which He bestows—and to the peaceable character of His kingdom.

In saying this, I feel no disposition to ignore the fact that the general condition of the professing Church has greatly improved since the days of George Fox. I rejoice that it is so; but I am well convinced that if we would contribute our share to the general improvement, we must maintain *our own ground*. Let me not, however, be understood to speak of a traditional adherence to the profession made by our forefathers. Many influences have been at work, of late, in the Society of Friends, as well as in the Church of Christ at large, tending to the demolition of *traditional faith*, and we shall have occasion to rejoice in the result, if tradition be replaced by a new growth of individual conviction. Christianity is a vital influence, and not a mere system of opinions, and cannot therefore be effectively maintained under any form of profession, by the teaching which one man gives to another, or which one age hands down to another.

It is certainly a critical period, whether it occur in the life of an individual, or in the history of a Church, in which the unhesitating faith of *childhood* comes to be disturbed by doubts and questionings, such as must inevitably precede the independent conviction and sound judgment of *manhood*: a period in which there is peculiar need for the exercise of watchfulness and teachableness of mind on the one hand, and of forbearance and condescension on the other. Religious conviction implies much more, indeed, than an assent to certain propositions; and, if we would be prepared to bear a faithful testimony to the truth of the Gospel, it is essential that our own hearts should be made subject to its regenerating and transforming power: that, being ourselves made partakers of the mercy of God in Christ Jesus, we should become truly subject to him as our Lord, and know our hearts to be influenced by his constraining love, and our wills subjected to His pure and holy will. Let us not propose to ourselves any inferior aim, either in regard to the means by which we would seek to fulfil our duties, or the strength in which they should be discharged, than that which is set forth in the words of the apostle—"by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left."

In conclusion, I may confess that my own love for the Society of Friends has been afresh warmed by this investigation of its early history; but I trust that the feeling is not one which arises from sectarian narrowness. The love which the *true patriot* feels for his country, is something

added to, and not subtracted from his love of the world at large; and I cannot but think that a corresponding feeling of *especial interest* in that portion of the Church in which our own lot is cast, is quite consistent with the desire, that "grace" may be "with all," of every name and of every nation, "who love our Lord Jesus Christ in sincerity." But how much is there in the divisions which now separate between the professed followers of Christ, and in the imperfections which attach to them all, which should make us rejoice in the thought of that state of heavenly rest and blessedness, where, in a far higher sense than can be applicable to the Church on earth, "Christ is all and in all."

"DIFFERENT ROADS TO THE SAME END."

If thy brother, on life's highway
Choose a path apart from thine,
Thou a straight, and he a by-way,
Both may reach the wish'd-for shrine.

Thy work lies among the mountains,
His may be in vales below;
Thou mayst drink at sparkling fountains,
He where gentle waters flow.

Thou may'st pass the things unheeding,
That to him are treasures spread,
Crushing, as thou art proceeding
Flowers, that fragrant odors shed;

Buds that bloom for him in beauty,
Things for which thou canst not care,
In thy rugged path of duty,
On thy mountains high in air.

Neither, then, should scorn the other;
There are duties calling each;
Cherish thine, but let thy brother
Keep his vale, nor higher reach.

Thou may'st minister to natures,
High, aspiring as thine own;
He to earth's more humble creatures,
On thy pathway rarely known.

While thou'rt weighing mighty causes,
He may mark each grand effect,
Yield his faith without thy pauses,
Nature love, but not dissect.

Thou may'st prove the High Creator
Great, by earth, sun, moon and star;
He an untaught, mute spectator,
Only thank Him that they are.

SHARON, 4th mo., 1859.

S. R. S.

DESPISE NOT SIMPLE THINGS.

Despise not simple things;
The humblest flower that wakes
In early spring to scent the air
Of woodland brakes,
Should have thy love as well
As the blushing parlor-rose,
That never felt the perfect breath
Of Nature round it close.

Despise not simple things;
The poor demand thy love
As well as those who in the halls

Of splendor move,
The beggar at thy door,
Thou should'st not e'er despise;
For that may be a noble heart,
Which 'neath his tatters lies.

Despise not simple things;
An ant can speak of toil;
The butter-cup can light the heart
With its sweet smile;
'Tis not the tow'ring mount alone
That high thought to us brings;
There's something noble and sublime
In the love of simple things.

[The following lines were written by a young woman not a member of the Society of Friends, after having attended a silent meeting.]

FRIENDS' SILENT MEETING.

There sits a group in silence how profound!
There reigns a holy, heavenly calm around!
Unbroken, save by casual passers by,
Which cause a moment's wandering of the eye;
Convened apart from bustle, noise and strife,
Forgotten are the ills and cares of life.
No thrilling eloquence falls on the ear,
No chorister's inspiring music near,
No pealing anthem swells upon the air,
No useless rites or idle forms are there;
In solemn silence are their praises given,
And aspirations holy mount to Heaven.
A holy influence seems shed abroad
O'er contrite hearts, in converse with their God.
With pure devotion and with heartfelt prayer,
In spirit and in truth they worship there.

J. A. W.

For Friends' Intelligencer.

NATURAL HISTORY OF BIRDS.

BY YARDLEY TAYLOR.

While I do not profess to be able to write a scientific essay on the natural history of birds, I wish to excite an interest in their preservation, particularly with the young readers of the *Intelligencer*. When we examine into their habits, and see the advantages that result to the agriculturist and the horticulturist by their labors, he must be lost to all sense of utility who would wantonly desire their destruction. They are our best friends, and while benefitting us they cheer us with their melody. Who can listen unmoved to the songs of the feathered race, during the spring and summer months, while sojourning with us, and rearing their young? Audubon, Wilson, and other naturalists, have given us their descriptions in glowing and beautiful language; but glowing and beautiful as it is, the lover of nature will bear witness that it is not exaggerated. But the greatest benefit resulting to us from their presence, is in their living principally on insects. The large number of the birds continuing with us during the season, use this kind of food almost exclusively. Insects do an immense amount of injury to the farmer and orchardist, and were they not preyed upon by birds, it is doubtful whether they would not cause a famine even in

this country. In the neighborhood of large cities, where idle men and boys shoot the birds, great injury is sustained by the tiller of the soil on this account.

The legislatures in some of the States of this Union have prohibited the destruction of small birds under heavy penalties, and it would be wise if all were to do so. Some persons object to some kind of birds, because they get a share of their cherries and other small fruit, but if they would study the habits of these birds and their food during the remainder of the season, they would find that they do far more good than harm, and would be willing to plant some cherry trees for their use.

A short time since the Massachusetts Horticultural Society proposed to consider the question, whether the robin was beneficial or injurious to the horticulturist. An entomologist was appointed to investigate the subject, and report upon the question. To do this he noted the first appearance of that bird, and by having some of them killed at different times of the day and throughout the season, and carefully examining the crop and gizzard of the bird, he ascertained its food during the entire season. In the early Spring its entire food, or nearly so, was the larvæ of insects peculiarly injurious to vegetation, such as that of the wire worm, &c.; no vegetable remains were found. Later in the season worms and caterpillars were met with, and in the fruit season some remains of fruit were seen, while late in the season the remains of insects showed that they were its chief food. Farmers sometimes charge the birds with pulling up their young corn, to obtain the grains at its root for food. This charge is not always well founded. A neighbor of mine some years ago had a field of young corn that he found would want a good deal of replanting, and charged the birds with part of the mischief, and having a little leisure one day he thought he would prevent further damage by shooting them. On arriving at the field he saw a jay bird fly up from the ground, and alight on the fence near him. Before he could shoot the bird, it made a convulsive motion with its head, as if throwing up something on the fence rail. After shooting the bird he felt a curiosity to see what it had thrown up, when to his surprise he found a mass of mutilated cut worms, with which the bird had probably overloaded its stomach. He concluded if that was what the bird were after, he was doing himself a serious injury by destroying them, and returned home determined never to kill birds again for pulling up corn. Birds congregate where food is plenty. During the past year when the grasshopper increased so rapidly in Bucks county, Penna., as to injure their pastures seriously, the field plover, a rather rare bird commonly, came there in large numbers and fed on these insects. A good many years ago the or-

chard caterpillars became very numerous here, injuring the apple trees materially by consuming the leaves. While doing this, the birds from the woods that do not usually frequent the orchards, came into them, and picked the worms out of their nests, so that there has hardly been seen a caterpillar's nest here since. In England they have a bird called the Jack Daw, somewhat similar to our crow, but smaller. Many years ago they imagined this bird was doing an injury to the farming interest, because they were sometimes found feeding on grain. Accordingly they offered a premium for their scalps. This stimulated the marksmen, who thinned their numbers. But they soon had reason to repent of their rashness, and had plenty of time to repent of it before they could remedy the evil they had inflicted. They have also an insect called the cockchaffer, that lives most of its time in the ground, in the form of a grub worm, feeding on the roots of plants. This cockchaffer is a favorite food of the Jack Daw, and by lessening the number of the birds, they increased the number of the worms, so as seriously to injure the farming interest. The many birds frequenting our meadows and pasture fields, are searching for insects and their larvæ, and thus preventing their increase. Should we not then be careful of them and encourage them to remain with us as much as possible? For my part I provide places for them to build in, and encourage them in every way, and exert myself to prevent their destruction. In doing this I may incur the displeasure of the idle and thoughtless, but I am sure of meeting with the approval of the considerate lover of nature, and of those who look at things aright.

Most of the birds that pass the Summer with us, spend the Winter farther south; their appearance gives evidence of the advance of Spring. Some make their appearance on the first approach of warm weather, while others wait till the season becomes more settled. During Winter we have the sparrows and snow birds. The former a brownish bird with a long tail, the latter pale sky blue above, and lighter color beneath, with a moderately long tail. They feed in winter on the seeds of weeds, and are very busy previous to and after snow storms. They roost in winter in the side of stacks of grain, hay, straw, fodder, or any thing of the kind. By spreading a net over fodder stacks after night, they may be caught in considerable numbers. The sparrow continues with us during summer, and breeds here, but the snow bird is not so plenty as in winter. Their food in summer is mostly insects. The sparrow builds its nest in low trees, bushes, and sometimes on the ground, or under the edge of a tuft of grass; the nest is composed of fine grass, or sometimes horse hair, in which they lay four or five small speckled eggs.

One of the earliest birds that makes its ap-

pearance in spring is the robin, and they are perhaps as numerous during summer as any other. They pair early and build quite substantial nests. These are composed principally of clay, mixed with straw, grass, &c., and are lined inside with soft grass, and such like substances; they lay generally four or five blue eggs. They select a firm foundation for their nests, the corner of a fence, the fork of a tree, or large bush.

There are three varieties of black bird common here, the large or crow black bird, the red wing black bird, and the cow bird. The first is the largest, of a jet black color, and with a long tail; it builds its nest in tall trees, and forms it a good deal like the robin, only made of coarser materials. They have the credit of pulling up corn, and are not looked upon with much favor by the farmers, yet I am inclined to believe that they do much more good than harm; they are insect-eating birds, and even if they do injure the farmer in that one case, it is the only one, and may be overlooked, when we consider that its food for the remainder of the year is insects, and that they must consume no small amount of them. They are not considered songsters, having few notes, and one of these performed apparently with considerable muscular effort, spreading their tail and other feathers in its performance. Other black birds go through the same movements in producing similar notes. There is only a little difference in size but not much in color, between the male and female of this variety; the male rather large.

The red wing black bird is smaller than the preceding. It is only the male that has the red spot on the shoulder of the wing; the female is of a brown color, and smaller than the male. They frequent low grounds and meadows, and often build their nests in a bunch of upright growing weeds or bushes. This they do by using tough pieces of grass, and tying it round the stems of the plants, and weaving it through and around the nest quite curiously, thus making a very strong and secure nest for their young. Their eggs are pale blue. The male is quite courageous, and will not allow other birds to approach the nest without opposition; they will follow and stick at them with their wings, and when they are far enough off to be out of danger, they will leave them, and sail back chattering, as if proud of the performance. But should a cat, a mink, a weasel, or a black snake, or some such enemy approach the nest, the parents will fly around uttering plaintive cries, as if much alarmed, and when the neighboring birds hear such cries they too come and join in the cry; even different kinds of birds will do this, thus proving that they know the cry of distress of each other, and are willing to help, and they will follow the enemy until out of danger.

The cow black bird is less than either of the other two. It probably takes its name from the

fact of their being often seen in the presence of cattle, while they are feeding in pasture fields. Whether these birds are attracted to the cattle by the presence of flies that usually accompany them, or whether the movements of the cattle disturb other insects, upon which they prey, is difficult to decide, but certain it is there is something that induces them to seek the presence of stock in pasture fields.

These birds appear to be fond of society, especially the large black bird. I once knew a nursery that had been suffered to grow up until it became a dense thicket of perhaps half an acre, and here these birds from all parts of the neighborhood would congregate to work at nights, making a great chattering; this continued for years, until the thicket was cut down. In the fall of the year these birds gather together, sometimes to the number of thousands before leaving for the south. They are probably then on their way, as we seldom see them here long after.

(To be continued.)

From the N. Y. Tribune.

LIBERIA.

The last annual message of President Benson to the Legislature of Liberia, now before us, is a document very creditable to the author. Though not born in the Colony, President Benson was carried thither by his parents at an early age, and in the first days of the settlement, and may therefore be fairly taken as a specimen of what it can produce. He obtained his education in the common schools of Liberia, and at the age of fifteen was appointed a clerk in the Government store. From that he rose to be a trader on his own account, becoming an owner of vessels, a large coffee-grower, and a leading merchant. Having served in the Legislature, he was, when the Colony became self-governing, elected President, in which office he gave so much satisfaction as to be re-elected without opposition. In point of phraseology, good taste and good sense, his message is quite up to the current standard of Governors', and, for that matter, of Presidents' messages, on this side of the Atlantic.

The condition of Liberia, as represented in this message, appears to be decidedly prosperous and progressive. The crops have been unusually large and diversified. The camwood and palm-oil trade have prospered; and, though Liberia has felt the commercial depression, it has had, at least, the good effect of turning attention to the development of her internal resources. The President strongly urges the establishment of interior settlements, and the future employment of immigrant labor in agriculture. The Liberian National Fair of 1857 produced an excellent effect in that way, and the President recommends

that such an annual fair be made a permanent institution. Some contributions toward prizes have been made from the United States, and the Manchester Cotton Supply Association has appropriated \$120 per annum, for four years, for the four most satisfactory samples of cotton raised in Liberia each year, beside four medals as second class prizes. A supply of cotton seed, represented as of a superior kind, has also been sent out by the British Government.

The President urges the duty of the Legislature to take steps for elevating and improving the native tribes within the Liberian territory—a subject, it appears, which has, for two years past, attracted much attention, and in which the leading native chiefs profess a readiness to cooperate. President Benson is well satisfied of the feasibility of gradually assimilating the manners and customs of the aboriginal population to those of civilized life; and he is confirmed in this view by the progress in that direction actually made in past years. He is opposed, however, to the establishment of any distinct or separate system of training or education for this class—not only as calculated to keep up a line of demarcation between immigrants and aborigines, which, on the other hand, it is desirable to abolish, but because, in his opinion, this training and instruction are just as much needed for the immigrants coming from America, and their children, as by the aborigines themselves. He refers to it as a well known and undeniable fact that there are thousands of natives within the jurisdiction of Liberia who are intellectually in advance of at least half the immigrants who arrive annually from the United States; from which state of facts it would seem that the civilizing influences of slavery—almost all these immigrants being emancipated slaves—are not quite so great as they have sometimes been represented.

A liberal postal convention has been made with Great Britain, which has also presented Liberia with a vessel to act as a *guarda costa* to supply the place of one sent to England for repairs, but found unseaworthy. A reciprocity treaty has also been negotiated with Belgium. The rapid increase in the ship-owning interest of Liberia, and the possession of vessels large enough to be employed in the trade with foreign nations, give these reciprocity treaties increased importance, and the President anticipates that, before many years, the import and export trade will principally be carried on in Liberian bottoms.

President Benson loudly complains of the expense to which Liberia is put to guard against the prosecution of the slave trade on her coast under pretense of obtaining free emigrants for the French colonies; but he is satisfied that, so soon as the French Emperor can be made to understand the real facts of the case, these annoyances will be discontinued.

THE WINTER IN SOUTHERN EUROPE.

One of the editors of the *New York Post*, who is now in Europe, in a letter from Genoa gives the following information for the benefit of tourists:

“Let any one who wishes to visit France, or Italy, ‘pray that his flight be not in the winter.’ He will suffer more from cold here in one month than in the more northern latitudes in an entire winter. Not that the weather is any thing like as cold here, but the means of keeping warm are so imperfect. The houses all, and the floors for the most part are stone, the inside walls are never ‘roughed’ as with us, but the plastering is placed directly on the stone; the fire places are usually very small, and so constructed that the largest proportion of whatever heat is generated in them goes up the chimney, while the doors and windows are so badly fitted that they afford little or no obstruction to the air, which is pretty much the only thing that circulates on the continent with freedom. The consequence is, that when one enters a house he feels as if he was entering a cellar, and no amount of prudence can guard an unacclimated stranger from the effects of sitting or sleeping in such rooms, and walking in the narrow cavernous streets into which they open. The cities near the mountains, like Turin, Genoa, and Florence, are specially objectionable in these particulars. Their streets feel like vaults, they are so narrow and so damp.

It is the nature of pride to expose what is likely to increase its own reputation, and conceal its defects; but *true* humility is willing to appear *what it is*, and is more afraid of being over than under-rated.

A *real* seeker after truth, disguises *nothing*; he is not, therefore, offended at a detection of error, *even in himself*, because he knows that if truth be gained, he shall partake of the benefit.

ITEMS OF NEWS.

TELEGRAPH.—Cyrus W. Field sailed on the 25th ult. for England, to resume his labors, in connection with the London Company, in the preparation of a cable to be laid across the Atlantic the next year.

JAPAN.—Siebold, the Japanese traveller, and the author of the most comprehensive work ever published on Japan, in 5 parts, total cost about \$900, has returned to Japan, where he will be invested with important functions by the Dutch Government.

CAPE OF GOOD HOPE.—Pertz, Director-in-Chief of the Berlin Library, asserts, in a recent publication, that the Cape of Good Hope was discovered by the Genoese 200 years before Vasco de Gama or Bartolomeo Diaz.

THE late flood of the Mississippi and Yazoo rivers has been almost unexampled in the damage it has done to the cotton planters. Many thousands of acres of the best cotton lands are overflowed and rendered

unproductive during the present season, including the famous Deer Creek Bottoms, noted for their fertility

AFRICA.—Barton and Speke, the African travellers, have arrived at Aden from Zanzibar. They penetrated into the country about 700 miles from the coast, and surveyed the famous Lake Uniamesi, and several other lakes in the same longitude. Their researches tend, in some degree, to dispel the doubts which have so long hung over the sources of the Nile.

POST OFFICE DEPARTMENT.—A thorough reconnoissance of all the mail routes is being made at Washington with a view to the curtailment of expenses at every point where it is practical, without serious detriment to the public. While in many cases the service has been altogether discontinued, in others the number of trips has been reduced from daily to tri-weekly, weekly, &c. Acting on this principle, the Post Office Department has, within the last two months, effected an annual saving of about a million and a half dollars, exclusive of five hundred thousand economised by the refusal of the Postmaster General to put into operation the nearly seven hundred routes created in 1858, but for the support of which no appropriation has been made.

The work of curtailment is still progressing. It is not probable, however, that the service will be curtailed on any of the railroad lines.

PIKE'S PEAK.—The St. Joseph correspondent of the St. Louis *Democrat* notices the arrival at that place, of 100 Pike's Peakers, who give deplorable accounts of mining prospects and suffering on the Plains. It is estimated that 20,000 men are now on their way, all or most of whom, destitute of money and the necessaries of life, are perfectly reckless. Desperate threats are made of burning Omaha, St. Joseph, Leavenworth, and other towns, in consequence of the deception used to induce emigration. Two thousand men are reported fifty miles west of Omaha, in a starving condition. Some of the residents of Platemouth have closed up their business and fled, fearing violence at the hands of the enraged emigrants.

THE INVENTOR OF LUCIFER MATCHES.—John Walker, of Stockton, England, recently died at the age of seventy-eight. A Journal of the neighborhood says that this match discovery was made by John Walker while experimenting with various chemical substances, and for a considerable time he realized a handsome income from the sale of his matches in boxes at 1s. 6d. each. Professor Faraday, being in the North, heard of the invention, and in passing through Stockton, obtained a box, which he took with him to London; advertising to it in one of his lectures, the discovery became famous, and was soon put to practical use everywhere.

The official majority in Massachusetts for the constitutional "amendment" requiring two years residence after naturalization before a person can vote, is five thousand six hundred and twenty-four, out of the total vote of thirty-five thousand eight hundred and eighty-two.

WESTERN SETTLEMENT.—A colony numbering nearly a thousand Norwegians and Swedes are about removing from Illinois to Minnesota.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—Flour is quiet and steady, without any material change in prices. Sales of good superfine are reported at \$7; common extra at \$7 25, and good Western extra at \$7 75. The sales to the home trade are limited between \$6 75 and \$8 75 for fancy lots. Nothing doing in Rye Flour or Corn Meal. The former is held at \$4 75, and the latter at \$4 per bbl.

GRAIN.—Wheat is in limited demand at a decline.

Sales of Pennsylvania and Western red at \$1 60 a 1 66, and white at \$1 75 a 1 80. Rye is steady at 90 c. Corn is in large supply and dull. Sales of yellow at 90 cts. afloat. Oats are in fair demand. Sales of prime Pennsylvania at 50 cents.

BUCKS COUNTY MALE AND FEMALE ACADEMY.—Boarders taken by the year at reduced rates. Autumn Quarter of 12 weeks, commences on the 8th of 8th mo. Winter Term of 18 weeks, on the 7th of 11th mo. Charges for board and English branches, Autumn Quarter, \$36. Winter Term, \$66. 75 cents deducted per week, for such as are absent from sixth day to second day, without washing. Bills payable, one-half in advance, and no deduction for lost time, less than a week at one time. Day scholars, English branches, from 50 cents to 70 cents per week.

Extra charges for each twelve weeks Latin, Greek, French, Penciling, and Pellis work, each \$2.00; Water Colors, Monochromatic, Colored Crayons, Oriental, and Grecian Painting, each \$2.50; Reading Books only, furnished free of charge. Other books furnished if desired, and charged for, according to the care taken of them. SAMUEL BATCHELDER, A. M. Principal.

Attleboro', Bucks Co., 5th mo., 28, 1859. 6m.

SUMMER BOARDING in a healthy location, among mountain scenery, can be obtained in Unionville, Centre Co., Pa. Objections on account of the distance and attendant expense in travel will be obviated by a reduction in usual rates of board. For particulars address WM. HICKLEN, Fleming P. O., Centre Co., Pa.

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CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The summer session of this Institution will commence on the 16th of 5th month, 1859, and continue twenty weeks.

Terms, \$70 per session, one half payable in advance, the other in the middle of the session. No extra charges.

For further particulars, address

HENRY W. RIDGWAY,

Crosswicks P. O., Burlington Co., N. J.

4th mo. 9—3m.

EATON ACADEMY, KENNETT SQUARE, CHESTER CO., PA.—This Institution will open its summer term for the reception of Pupils of both sexes, on Second day the 2nd of 5th mo. next, and continue in session twenty weeks. Circulars, containing terms and particulars, will be forwarded to every person requesting the same, on application to the Proprietors, or to William A. Chandler, Principal Instructor.

MARY G. JACKSON, } Assistants.

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Address Kennet Square P. Office, Chester Co. Pa.

WILLIAM CHANDLER, } Proprietors.

SUSANNA G CHANDLER, }

3d mo. 19, 1859.—10 t.

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, SIXTH MONTH 11, 1859.

No. 13.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 324 South Fifth Street,
PHILADELPHIA.

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

CONVERSATIONS ON RELIGIOUS SUBJECTS, BETWEEN A FATHER AND HIS TWO SONS.

BY SAMUEL M. JANNEY.
(Continued from page 179.)

John. This view of the subject is very different from the one I have always entertained, and it appears to me to be inconsistent with many passages of the scriptures of truth, as well as some facts in the present condition of man, which I shall endeavor to state. In the first place, man being created in the image of God, he must have been immortal; not subject to disease nor death, until he tasted the fruit of "that forbidden tree, whose mortal taste brought death into the world, with all our woe." But, having broken the Divine command, he incurred the penalty of death; which sentence was passed upon him when he was expelled from the garden, but the execution of the sentence was deferred for a long period; and he was doomed to eat his bread in the sweat of his face, till he returned unto the ground from whence he was taken.

Secondly. When Adam had eaten of this forbidden fruit, he lost the Divine image of holiness, wisdom, and immortality; and while in this state, his children were born unto him in his own image of fallen nature; consequently, they must have been born in a state of sin, and subject to mortality.

Thirdly. There are many passages in the scriptures to confirm these views of the inherent depravity of man, through the sin of Adam. King David says, "I was shapen in iniquity, and in sin did my mother conceive me." And again, he says of the children of men, "They are all gone aside; they are altogether become filthy; there is none that doeth good, no, not one." The apostle says, "We were by nature the children of wrath,

even as others." It is also said in relation to the world before the flood, that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." That this state of depravity was owing to the sin of Adam may be inferred from the writings of the apostle Paul; for he says, "As by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." Again, he says, "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous:" for, "as in Adam all die, even so in Christ shall all be made alive." That God does impute the sins of the parents to the children, may be proved from his dealings with the children of Israel; for he said he would "visit the sins of the fathers upon the children to the third and fourth generation."

Lastly. I think these views are confirmed, by observing the actual condition of mankind in the world around us. See how much misery there is, resulting from depravity and sin; what raging passions desolate the moral world; what horrid crimes pollute the characters of men! Surely the destroyer has been here, and has left only a wreck behind, of all that was once so fair and beautiful. Nor is the corruption that reigns around us confined to the adult and the aged; even children seem to partake of it, and the first developments of character are marked with anger and impatience.

Father. I shall endeavor to answer these objections in the order in which they have been stated. And first: I agree that man, being in the Divine image, must have been immortal; but what part of him was made in the image of God? Surely it was not his earthly body; for "God is a spirit," and "no man hath seen his shape at any time." I consider the body as the tabernacle, or house, in which the immortal soul dwells, during its state of probation, and I believe it was so considered by the inspired penman; for Paul speaks of "our earthly house of this tabernacle being dissolved." 2 Cor. v. 1. To say that the sentence of death was passed upon Adam when he was driven from paradise, but the execution of the sentence was postponed for about nine hundred years, seems to me to be a very imperfect fulfilment of the Divine prediction, "In the day thou eatest thereof thou shalt surely die." Let us suppose that Adam and all his posterity

had continued in the body until the present period, and that they had gone on to "multiply and replenish the earth," without any being removed by death; where would the countless myriads have found room for existence? I have no idea that the human body was ever intended to be immortal; for it was made of earthly materials, which are subject to decay; and we know that our bodies are continually changing by absorption and secretion, so that the particles which composed them at one period of life, are entirely removed at another." I do not think the mortality of our bodies is any proof of our being born in a state of sin; for even the holy body of the Messiah was liable to death, or else he could not have been slain. He called his body his temple, saying, "Destroy this temple, and in three days I will raise it up." When I say that "the wages of sin is death" to the soul, I do not mean that the soul of the sinner ceases to exist, but that it ceases to be actuated by the spirit of God, who is the life of the righteous soul: for it is said in the scriptures, that "they who are living in pleasures, are dead while they live." They have lost the influences of Divine life, and are like withered branches, ready to be cut off.

The second objection is founded on the children being born in the image of their parents — Now it is not said in Genesis, that Adam's children were all born in his image; for Seth is the only one mentioned as being born in his father's likeness. It is not an unusual thing, in the present day, for a child to bear the image of his father stamped on his person; but who among us would be so unjust as to impute to children the guilt of their parents, from a circumstance like this? It is said in the apocryphal book of the wisdom of Solomon, that by Divine Wisdom "the first formed father of the world was brought out of his fall;" and if any of his children were born after he was thus restored to the Divine image, can we suppose that these would be purer than the rest? I do not think they would, for we find no such effects in the present day.

I believe that every soul is the immediate gift and creation of God, agreeable to scripture testimony, "The dust shall return to the earth as it was, and the spirit shall return unto God who gave it." Ecc. xii. 7. If therefore the soul or spirit of man be the gift of God, it must come pure out of his hands.

The third objection rests upon passages of scripture, all of which admit of a different interpretation, and one that is far more consistent with the character of a wise and benevolent Creator. A number of these passages speak in general terms of the whole human race, as being in a corrupt or fallen state, which I readily grant was true; but the scriptures themselves mention a number of exceptions. For instance, it is said of man before the flood, that "every imagination of the thoughts of his heart was only evil con-

tinually;" and that "God looked upon the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth." Yet it is said in the same chapter, that Noah, who was then living, was "a just man, and perfect in his generation," and that "Noah walked with God."

It is very common, even now, to speak of cities and nations in general terms, and to give to a whole people the character which we think generally prevails among them; but no one supposes that in such cases there are not many exceptions. For my own part, I believe that there always have been good people in every age of the world, and that many who have passed through life unnoticed in the vale of obscurity, are now enjoying their reward in heaven. There are a great many excellent characters mentioned in the Bible, and some who are represented as perfect. "Enoch walked with God three hundred years, and he was not, for God took him." "Noah was a just man, and perfect in his generation." Job was "perfect and upright," and one that "feared God and eschewed evil." It is said of Abraham, that he "obeyed the voice of God, and kept his commandments, and his statutes, and his laws." Gen. xxvi. 5. And he obtained the dignified title of "the friend of God." James ii. 23. The character of Joseph appears to have been without blemish, and it is said, "The Lord was with him." The prophet Samuel was called in childhood to the service of God, and served him all his days.

It appears that there were good men in the days of king David, for he says, "Mark the perfect man, and behold the upright, for the end of that man is peace." There is reason to believe that Elijah was a perfect man, for he was translated; and Daniel, and some others of the prophets, appear to have lived in great favor with God. If such a state of perfection was attained by some before the Christian dispensation, may we not conclude that there have been a still greater number of such characters since?

There is not a single passage in the Scriptures, which says that the guilt of Adam is imputed to his offspring;—they do not even prove that there is any inherent depravity in man. The expressions of David, where he says, "I was shapen in iniquity, and in sin did my mother conceive me," (Ps. li. 5,) were uttered at a time when he was under deep conviction for actual transgression; but if they must be taken literally, they only prove that his mother was a sinner.

What is sin? Is it not "the transgression of the law?" and "where there is no law, there is no transgression." Jesus said of the Jews, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." John xv. 22. The spirit of Christ still makes known to every man his duty; and until we disobey him, we have no sin." It is true that

it is said, "By the disobedience of one man many have been made sinners;" but this expression may be applied to others besides Adam. It is said of Jeroboam, the son of Nebat, that he "made Israel to sin;" and that "the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them." Wherefore it is said, that Josiah "made all that were present in Israel to serve the Lord their God; and all his days they departed not from following the Lord, the God of their fathers." Now, when we consider the relation in which Adam stood to the human family, it is not surprising that many of them should follow his early example; and that these again should influence others to swerve from the path of rectitude. Such a result is perfectly consistent with what we know of the character of man.

The Apostle Paul, after speaking of "the children of disobedience," Eph. ii. 3, says, "Among whom we also had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others." But in another place, the same apostle says, "The gentiles which have not the law, do by nature the things contained in the law; these having not the law, are a law unto themselves; which show forth the works of the law written in their hearts." Rom. ii. 14.

Now, if the first of these texts proves that some men have been sinners "by nature," the second one proves that others have been righteous "by nature." I understand the apostle's doctrine to be, that when we "fulfil the desires of the flesh and of the mind," we come into the nature of the children of wrath, who are the children of disobedience; but when we show forth the works of the Divine law written in our hearts, we become "partakers of the Divine nature." "As by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." Here the reason is assigned why spiritual death hath passed upon all men; it is because all have sinned, and not because of any imputed guilt. And the same apostle has said, that "as in Adam all die, even so in Christ shall all be made alive." He does not say that we all died in Adam: but he speaks in the present tense, and says, "In Adam all die." Now let us consider what nature it is that we have derived from Adam. Is it not our animal nature? It cannot be our spiritual nature; for God only is "the Father of spirits." Heb. xii. 9. If, then, we are governed by this animal or earthly nature which we derive from Adam, we die; for "to be carnally-minded is death;" but if we become obedient to "the law of the spirit of life in Christ Jesus," we shall live; for to "be spiritually minded is life and peace." The name Adam, signifies earthy; and the apostle says, "The first man is of the

earth, earthy." The first developments which take place in the infancy of man, are his animal appetites; for "that is not first which is spiritual, but that which is natural, and afterwards that which is spiritual." These appetites are necessary to our animal existence, and they are not evil in themselves; but they become evil to us, when we suffer them to have dominion over us; for they are good servants, but bad masters.

(To be continued.)

From the Religious Magazine.

SECRET PRAYER.

I am more and more convinced that the prayer which most benefits the heart, and secures the blessings it needs, is the inward prayer of the soul, when the mind, without vocal utterance, lifts its thoughts on high, and the heart pours forth its yearnings, in silent communings with the Everlasting Father. This is a form and manner of prayer which can be exercised at all times and in all places, in the evening as we lay our heads down to rest, in the morning when we rise from our slumbers, in the intervals of labor through the day, in our contemplations of the outward world, the heavens and the earth, in our thoughts of a better world, of God and his infinite goodness towards us.

Such prayers can be offered without prayer-book or liturgy,—as well in the open air, under the rich canopy of heaven, in the fields and forests, by the wayside, or in the crowded city, as in the costliest sanctuary.

It is a remarkable fact, that our Saviour never recommended public prayer. The manner of praying practised by the Pharisees he decidedly condemned, as well for the motive that prompted it, as for the vain repetitions and the ostentatious publicity that characterized it. It is not to be inferred from this that public prayer, as an act of public worship, in the sanctuary, is condemned, but we may derive a lesson from it as to the manner and place of our individual and personal acts of devotion, that they should never be unnecessarily public. The Saviour advises that our prayers should be offered in secret. "When thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." By this we are to understand, not a particular room or closet in our dwellings, but the closet of our hearts, where in private meditation and prayer we may hold communion with our Father in heaven; and though we see him not with our natural eyes, and those who are around us are not aware of our inward emotions and heavenward desires, He will, if it is best for us, give us the desire of our hearts.

I have always been favorably impressed with the views and practice of the Friends, or Quakers

on this subject. A more benevolent, upright and Christian people there is not, probably, in this lower world. How pleasantly I have been affected, in sitting down with them at their meals, to join in the silent thanksgiving to the Creator, by a brief pause, before commencing the repast! I cannot but think this more sincere and heartfelt than the usual repetition of nearly the same words, commonly called "asking a blessing," or "grace before meat." Every heart seems to be engaged in the silent exercise, instead of *listening* to the words that are often said, but not always felt.

Nevertheless, there is a holy influence exerted upon the minds of a family by a daily reading of the Scriptures and a united offering of prayer; and the practice may be justly regarded as an act of private devotion, though not of secret prayer. The Psalms of David furnish many aids to such a service, and the reading of them in alternate verses, the parent leading, and the rest of the family responding, all joining in the Lord's prayer at the close, forms a most beautiful and profitable exercise. No liturgical service can be better adapted to cultivate the spirit of devotion in a family than this.

But such an exercise should not take the place of secret prayer, or become a substitute for it. Every child should be taught to commune, for himself or herself, with our Heavenly Father, by means of private devotion, at first in such simple forms and words as are adapted to the comprehension and wants of the infant mind, and afterwards by the use of the Lord's prayer, and by silent offerings of the heart, until they shall learn from their own experience the truth of Montgomery's beautiful definition of prayer, in that dear, familiar hymn,—

"Prayer is the soul's sincere desire,
Uttered or unexpressed," &c.

Among the most touching and simple of infant prayers that was ever composed, are the words so universally familiar in Christian homes,—

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

This prayer is generally the first lesson of devotion the Christian mother gives her child,—

"the simplest form of speech
That infant lips can try."

And the fact is a significant and beautiful one, that it has continued to be the form of private prayer with many persons, not only through the years of childhood, but during the whole of life. John Quincy Adams, the great American statesman, declared, not long previous to the close of his earthly career, that for nearly eighty years he had never sunk to sleep upon his pillow without offering this prayer of his childhood,—a fact

as honorable to his Christian character as it was characteristic of the simplicity and childlike nature of his faith, and the strength of his trust in the Divine Providence.

The habit of secret or private devotion begets a proper feeling of dependence upon God, and a habit of communion with the Spirit of God. It is a source of strength in temptation, of comfort in affliction, and of spiritual advancement in the development and growth of the soul's best affections, emotions, and powers. Let every Christian, and every one who aspires to the Christian life, cultivate the practice of frequent prayer, as a regular habit of the mind and heart, remembering the promise of Him whose word has never failed: "And your Father who seeth in secret" (who knows your inward desires and purposes) "will reward you openly." Such a habit will prove a shield against the arrows of misfortune, a balm for the wounded spirit, and a renewing power in the soul, giving courage and fortitude in the midst of danger, hope in the hour of despondency, and peace in the storm of adversity. In the soul that thus holds a living communion with God, there is light when all without is darkness, there are calmness and resignation in the midst of peril and death.

Give me, then, the spirit of prayer, that I may, through its influence, have a closer walk with God, and feel that I am ever beneath his sheltering care. By daily prayer and effort, in the midst of life's trials and difficulties, may I lean upon God, and be led by his fatherly hand! When my earthly prospects grow dim, and human love and friendship wax cold—when sickness and sorrow oppress my soul, and the shadow of death seems to be over me—through the habit of secret prayer may I know that my Heavenly Father is ever near, and that his hand is outstretched to uphold and strengthen me! When I have strayed from the path of love and duty; when I have become involved in darkness, and am "in wandering mazes lost;" when my love of self and of the world is leading me away from thee, my Father—then, by whatever discipline may be needful to my soul, O bring me to thyself again, and keep me ever near to thee!

J. G. F.

Beauty is a short-lived flower, which is easily withered. A cultivated mind is a treasure which increases every moment; it is a rich soil, which brings forth an hundred fold.

From "The Leisure Hour."

PATERNAL DUTY.

The father who plunges into business so deeply, that he has no leisure for domestic duties and pleasures, and whose only intercourse with his children consists in a brief word of authority, or a surly lamentation over their intolerable expen-

Siveness, is equally to be pitied and to be blamed. What right has he to devote to other pursuits the time which God has allotted to his children? Nor is it an excuse to say that he cannot support his family in their present style of living, without this effort. I ask, by what right can his family demand to live in a manner which requires him to neglect his most solemn and important duties? Nor is it an excuse to say that he wishes to leave them a competence. Is he under any obligation to leave them that competence which he desires? Is it an advantage to be relieved from the necessity of labor? Besides, is money the only desirable bequest which a father can leave to his children? Surely, well-cultivated intellects; hearts sensible to domestic affection, the love of parents, of brethren and sisters; a taste for home pleasures; habits of order, regularity and industry; hatred of vice, and vicious men, and a lively sensibility to the excellence of virtue; are as valuable a legacy as an inheritance of property—simple property, purchased by the loss of every habit which would render that property a blessing.

INTERESTING LETTER WRITTEN IN 1653.

“Dear Friend,—I have long professed to serve and worship the true God, and as I thought, above many sects, attained to a high pitch in religion; but now, alas! I find my work will not abide the fire. My notions were swelling vanities, *without power or life*. What it was to love enemies, to bless them that curse, to render good for evil, to use the world as using it not, to lay down life for the brethren, *I never understood*; what purity and perfection meant, I never tasted. All my religion was, *but the hearing of the ear, the believing and talking of a God and Christ* in heaven, or a place at a distance, I knew not where. Oh! how gracious was the Lord to me in carrying me to Judge Fell’s, to see the wonders of his power and wisdom—a *family walking in the fear of the Lord, conversing daily with Him, crucified to the world, and living only to God*. I was so confounded, all my knowledge and wisdom became folly; my mouth was stopped, my conscience convinced, and the secrets of my heart were made manifest, and that Lord was discovered to be near, whom I ignorantly worshipped. I could have talked of Christ in the saints, the hope of glory, but it was a riddle to me. And truly, dear friend, I must tell thee I have now lost all my religion, and am in such distress, I have no hope nor foundation left. My justification and assurance have forsaken me, and I am even like a poor shattered vessel, tossed to and fro, without a pilot or rudder; as blind, dead, and helpless, as thou canst imagine. I never felt corruption so strong, and temptation so prevailing, as now; *I have a proud, hard, stinty heart*, that cannot be sensible of my misery.

When I deeply consider *how much precious time I have wasted, and how unprofitably I have lived*, my spirit feels a sudden fear; but I am still flying to my old refuge, and there my thoughts are diverted. What it means to wait upon God, I cannot apprehend; and the confusions in my own spirit, together with the continual temptations from without, are so great, I cannot understand or perceive the small still voice of the Lord.

“What thou told me of George Fox, I found true: when thou seest him or J. Naylor—they both know my condition better than myself,—move them, if neither of them be drawn this way, to help me with their counsel by letter. They are full of *pity and compassion*, and though I was their enemy, they are my friends, and so is Francis Howgil, from whom I received a letter full of tenderness and wholesome advice. Oh! how welcome would the faces of any of them be to me; truly I think I could scorn the world to have fellowship with them. But I find my heart is full of deceit, and I exceedingly fear to be beguiled, as I have been, and to be reduced into a form without power, into a profession before I possess the Truth; which will multiply my misery, and deprive me both of God and the world. It will much refresh me to receive any lines from thee; but be thou faithful. Thou mayest perceive by my Ashdod language, what countryman I am—even of the low world that lives in darkness. I have been at Judge Fell’s, and have been informed from that precious soul, his consort, in some measure what these things mean, which before I counted the overflowings of giddy brains. Dear heart, pity and pray for me; and let all obligations of former friendship be discharged, in well wishes to the soul of thy old family friend, that he may partake with them of your heavenly possessions. A. P.”

Extract from the Epistle of the Meeting for Sufferings in London, dated the sixth day of the Seventh month, 1751.

To the Quarterly and Monthly Meetings of Friends in Great Britain, Ireland and America:
Lancashire Quarterly Meeting, in Great Britain,
14th of 7th Month, 1790.

This Meeting, on considering the deviations of divers among us from our ancient and Christian Testimony against calling the days and months by their usual names, is concerned to remind such Friends, particularly those who are young in years, of the ground upon which our testimony stands, by reviving the following information and advice, issued by order of the Yearly Meeting in London, held in 1751.

Dear Friends,—We think it may be useful and expedient to revive in your remembrance some of the motives which induced our ancient Friends to forbear the vulgar appellations of the

months and days, and to observe in their conversations and writings such names as were agreeable to Scripture, and the practice of good men therein recorded.

The Children of Israel, the people whom God chose out of all the families of the earth to place his name among, and to make himself known unto, were strictly commanded not only to abstain from the idolatrous practices of the nations, in the midst of whom they dwelt, but were enjoined to be circumspect in all things that the Lord commanded, and even to make no mention of the names of other gods, neither to let it be heard out of their mouth, *Exod. xxiii. 13.* This injunction was not relative to any legal or typical rites, external ceremonies, or institutions of the law peculiar to the Jewish nation, but was a perpetual command and standing ordinance, respecting the honor of the One Almighty Being, the same yesterday, to-day, and forever, and as such ought to be regarded by us, and by all the generations of those who with the heart believe, as well as with the tongue confess, that the Lord He is God, and that there is none else beside Him, *Deut. iv. 35,* who hath declared, I am the Lord, that is my name, and my glory will I not give to another, neither my praise to graven images, *Isaiah xlii. 8.*

Convinced of this great and everlasting truth, both by the testimony of the holy Scripture, and the manifestation of that Divine principle, which leads those who are faithful to its teachings, from all that would dishonor the name of God, either in word or deed, our ancient Friends were conscientiously concerned to refrain from the use of those names of months and days which had been ascribed by way of honor to the idols of the heathen, and in conformity to their false worships: This concern rested upon them from a firm persuasion, that the glorious Gospel Day and Time was come, wherein the Lord was fulfilling his Covenant with Israel, viz: I will take away the names of Baalim* out of his mouth, and they shall no more be remembered by their name. *Hosea ii. 17.*

And that you may the more clearly discern the importance of that Christian testimony, borne by our predecessors in this case, we recommend what follows to your serious consideration, viz:

A Brief Account of the Origin of the Names of some Months of the Year, and of all the days of the week, now eustomarily and commonly used.

1. January was so called from Janus, an ancient king of Italy, whom heathenish superstition had deified, to whom a temple was built, and this month dedicated.

2. February was so called from Februa, a word denoting purgation by sacrifices; it being usual in this month for the Priests of the heathen god Pan to offer sacrifices and perform certain rites, conducing, as was supposed, to the cleansing or purgation of the people.

3. March was so denominated from Mars, feigned to be the god of war, whom Romulus, founder of the Roman empire, pretended to be his father.

4. April is generally supposed to derive its name from the Greek appellation of Venus, an imaginary goddess worshipped by the Romans.

5. May is said to have been so called from Maia, the mother of Mercury, another of their pretended Ethnick deities, to whom in this month they paid their devotions.

6. June is said to take its name from Juno, one of the supposed goddesses of the heathen.

7. July, so called from Julius Cæsar, one of the Roman emperors, who gave his own name to this month, which before was called Quintilis, or the Fifth.

8. August, so named in honor of Augustus Cæsar, another of the Roman emperors. This month was before called Sextillis, or the Sixth.

The other four months, namely, September, October, November, December, still retain their numerical Latin names, which, according to the late regulation of the calendar, will, for the future, be improperly applied. However, from the continued use of them hitherto, as well as from the practice of the Jews before the Babylonish captivity,† it seemed highly probable, that the method of distinguishing the months by their numerical order only, was the most ancient, as it is the most plain, simple and rational.

As the idolatrous Romans thus gave names to several of the months in honor of their pretended deities: so the like idolatry prevailing among our Saxon ancestors, induced them to call the days of the week by the name of the idol which on that day they peculiarly worshipped. Hence

The First day of the week was by them called Sunday, from their accustomed adoration of the Sun upon that day.

The Second day of the week they called Monday, from their usual custom of worshipping the Moon on that day.

The Third day of the week they named Tuesday, in honor of one of their idols called Tuisco.

The Fourth day of the week was called Wednesday, from the appellation of Woden, another of their idols.

The Fifth day of the week was called Thursday, from the name of an idol called Thor, to whom they paid their devotions upon that day.

The Sixth day of the week was termed Fri-

*The word Baalim, being the plural number of Baal, signifying Lord, has relation to the names of divers idols of the heathen, worshipped in several places.

† See the Scriptures to the time of Ezra.

day, from the name of Friga, an imaginary goddess by them worshipped.

The Seventh day they styled Saturday, as is supposed from Saturn, or Seater, by them then worshipped.

The continued use of these names of days, derived from such gross idolatry of the heathen, is a demonstration how little the purity of the Christian religion was understood by the generality of those who came into the public profession of it.

The following ages of Popish superstition, not only indulged their proselytes in the use of such heathenish names and customs, but also invented and introduced other unsound and unscriptural practices in religion. For when the profession of the Christian religion became national, multitudes of the heathen priests, whose interest lay in the performance of rites, ceremonies and sacrifices, embraced prevailing Christianity with selfish views, and labored early, with too much success, to find employment for themselves, by imposing on the people a new set of ceremonies and sacrifices, bearing some resemblance to those which in their former state of heathenism they had been accustomed to. From this corrupt source sprang the Popish sacrifice of the Mass, the celebration of which, at particular times, and on particular occasions, gave rise to the vulgar names of Michaelmas, Martinmas, Christmas, and the like.

Seeing, therefore, that these appellations and names of days, months and times are of an idolatrous or superstitious original, contrary to the Divine command, the practice of good and holy men in former ages, and repugnant to the Christian testimony borne by our faithful Friends and predecessors in the Truth, for the sake of which they patiently endured many revilings; let neither the reproach of singularity, nor the specious reasonings of such as would evade the cross of Christ, turn you aside from the simplicity of the Gospel, nor discourage you from keeping to the language of truth, in denominating the months and days according to the plain and scriptural way of expression, and so shall we follow the example of our worthy elders, and come up in a noble and honorable testimony against these, and all other remains of idolatry and superstition.

Re-published by directions of a Meeting for Sufferings, held in Philadelphia, the 15th of 12th month, 1791, and recommended to the observation of the members of our religious society in general.

True greatness of soul pays itself, as it were, with its own hands, by the satisfaction of doing good.

He that overcomes his passions, conquers his greatest enemies.

History of the Religious Society of Friends, from its rise to the year 1828. By SAMUEL M. JANNEY.

PROSPECTUS.

It is proposed to publish the first volume of this work as soon as a sufficient number of subscribers is obtained to justify the undertaking. The whole work can probably be comprised in four volumes, duodecimo, of about 450 to 500 pages each; and the author intends to complete it, publishing one volume at a time, as fast as materials can be collected and digested.

It will embrace a more full relation than has been given by other historians, of the early experience and remarkable incidents in the lives of the most prominent members, as well as a narrative of the rise and progress of the Society, and an account of its sufferings, schisms, doctrines, and testimonies. The author's object is to produce an impartial and instructive work, and he hopes to render it interesting to the young, as well as to those of mature years.

It will be well printed on good paper, similar in style to Janney's Life of Penn. To subscribers the price of this volume will be, in cloth, \$1 15 cents, or in sheep, library style, \$1 25 cents, payable on delivery. Those subscribers who may not wish to take the remainder of the work will be expected to notify the agents or publishers within six months after receiving the first volume.

Agents will be allowed one copy for every six subscribers obtained, and they are requested to return the subscription papers by or before the last of the Eighth month to S. M. Janney, Purcellville, Loudoun County, Virginia; or to Hays & Zell, 439 Market Street, Philadelphia.

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FRIENDS' INTELLIGENCER.

PHILADELPHIA, SIXTH MONTH 11, 1859.

We would call the attention of Friends, who design placing their children in Friends' Central School for the ensuing year, to the fact that there are but few vacancies, and we deem it important that they make early application.

—
"History of the Religious Society of Friends, from its rise, to the year 1828, by SAMUEL M. JANNEY."

We refer our readers to the Prospectus and table of contents of the first volume of this work, which we have the satisfaction of announcing as nearly ready for publication. In this day of re-

ligious inquiry, little need be said to urge the value of a work of this description, written in an attractive style, and so arranged as to present the principal events in the history of the Society, and biographical sketches of the remarkable men and women who have labored and suffered in different periods of its history, for the cause of civil and religious liberty.

The labors of the historians, Gough and Sewell, do not extend beyond the last century, and many interesting circumstances, not contained in their works, have been collected, particularly in regard to the Society in this country.

We have had an opportunity of examining some of the chapters of the forthcoming volume, which appear to us highly interesting; and even in the recital of well known incidents, there is a freshness which seems to place them in a new light. The opportunities which the writer has enjoyed for historical research, and his character as a historian, justify the expectation that he will perform the task in a manner that will prove acceptable. The Prospectus will be circulated throughout the various Yearly Meetings on this continent, and Friends will thus have an opportunity of becoming subscribers. It is suggested that those who are remotely situated, and are not presented with a Prospectus, should forward their names by letter to the publishers. As soon as a sufficient number of subscribers are obtained, the work will be issued from the press.

MARRIED, At East Hamburg, on the 31st of 5th month, with the approbation of Friends, AARON HAMP-
TON, to PHEBE, daughter of Charles Meatyard.

DIED, On the 5th of 5th month, 1859, in Indiana-
polis, Indiana, of consumption, after an illness of five
months, which was borne with Christian fortitude,
JAMES F. PLEASANTS, in the 25th year of his age.

Although married but ten months, he yielded up all
the bright prospects of a life of happiness here, for
that blessed abode on high, with cheerful resignation,
often remarking to his friends, why was the summons
of his Heavenly Father so long delayed. At his re-
quest, his remains were interred in Friends' burying
ground at Richmond, Indiana.

—, At Richmond, Indiana, on the 31st of 5th mo.,
CHARLES S., infant son of J. S. and Rebecca D. Wil-
son, aged 9 months and 5 days.

—, At East Hamburg, on the 23d of 5th month,
after a short illness, WILLIAM HAMPTON, in the 83rd
year of his age, a member of E. H. Monthly Meeting,
and formerly a resident of New Jersey.

—, In Wrightstown, Bucks county, Pa., on the
29th of 5th month, SUSAN WARNER, in the 84th year of
her age, a member of Wrightstown Monthly Meeting.

CHARLES LAMB.

Charles Lamb was born in Crown Office Row, Inner Temple, London, on the 18th of February, 1775. His father, John Lamb, had left Lincoln when a boy, and had come to London with as bright dreams and scarcely brighter prospects than worshipful Dick Whittington. He had entered the service of Mr. Salt, one of the benchers of the Inner Temple, as footboy, and eventually so outgrew his livery and original position, that in his maturer years he expanded, in the words of Elia, into Mr. Salt's "clerk, his good-servant, his dresser, his friend, his 'flapper,' his guide, stop-watch, his auditor, treasurer." He had married and settled in the obscure domain of his duties, laboring with patient assiduity to win his bread, and that of those who fed his heart with affection in requital of his toils. A son and daughter blessed the union of John Lamb and his wife. Nature seemed at first satisfied with the reproduction to each of one infantile object of peculiar affection, for the boy had become twelve years old and the girl ten, before Charles was born to revivify and concentrate in himself the love of all his father's amiable household. For seven years Charles Lamb resided in the seclusion of his home in the Temple; and then, through the patronage of Thomas Yeates, governor, he was admitted to the school of Christ's Hospital, whose cloisters, with yellow stockings and flowing blue gown, he trod until he was fifteen. Nature had denied the lad a masculine frame, as well as that selfish, domineering spirit which compensates to small boys for the lack of physical strength, and makes them commanders and governors of boys, as they often have become of men; but the gentleness of manners and generosity of heart which characterized the Charles Lamb of riper years, and made all who knew him love him, won from even the self-
ish young monks of Christ's Hospital the homage of universal affection and gentle consideration. The most robust and virile were conquered by his sweet timidity; the stern and bold respected his corporeal infirmity. Thrown into himself, by a defect in his speech, and constitutionally averse to those rougher pastimes, for which his physical debility incapacitated him, Charles Lamb indulged in antique fantasies, which were alike the result of all his associations and education, until his keenly observing and amiable mind became like some old Gothic fane, quaint yet beautiful in its construction; elaborate yet fantastic in its rich and varied ornaments; with capacities for religious gloom deep as sacristy or shady aisle, and for a joyous light, sweet and softened as that which falls upon a marble tomb, through the medium of a stained oriel, upon a lovely midsummer's noon.

Lamb's lingual impediment, which nervous agitation increased, claimed the indulgence of his teachers; and his sweetness of disposition, joined

to an acute and powerful intellect, won their sympathy and respect. No harsh inhumanities, dealt out in the name of curatives, intermitted his thoughtful habits of boyhood, or added to the natural tristesse of his mind. The classics were his favorite schoolday studies; and the old English classics were the mental aliment of the man. His home, in whose sombre shades were embosomed the deep springs of parental and the greenness of fraternal love, was full of old associations; the hospital and school, in which he passed his most impressible years, were buttressed and roofed with ideas and memories of the past, and lent a bias to the boy's mind. Lamb's abilities and classical attainments marked him out at school for distinction; but the invincible stammer in his speech consigned him to sedentary drudgery and ignoble obscurity. While less able cotemporaries marched from behind him to the University, with their eyes illuminated with hopeful ambition, he modestly and unobtrusively retired to occupy the humble tripod of a scrivener in the South Sea House, where he passed a three months' apprenticeship, under the cognizance of his brother John, preparatory to his appointment to the accountant's office of the East India Company, which he obtained on the 5th of April, 1792.

Lamb's youth was passed in tenderly watching the declining years of his parents, and in glean- ing rare thoughts with his sister, from the rich harvest of good old English authors, which constituted the library of his father's employer, Mr. Salt; and the even tenor of his life was sometimes interrupted and enlivened by a dinner with some of his old schoolmates, when the Cambridge vacations allowed of their return to London. These re-unions must have vividly recalled the memory of Charles Lamb's blighted prospects, but they never produced one visible sentiment of regret; he had early learned to dissociate himself from all individual sense, save as a dreamer or a lover. The worldly, present or prospective, as related to himself, had no power to disturb his equanimity. His world of griefs and shadows was of the past; of the present he had none save the most kindly and generous thoughts.

Occasional association with the companions of his youth broke the dull current of the poor clerk's monotonous life, but it could not satisfy the yearnings of his soul; he must have something to admire, some luminary superior to his own light to shed a halo of love and sympathy around the years of his exile, from that sphere in which he felt, if he was not able to act, in which he deserved to be if he was not. His consciousness of intellectual power, humble and modest as that consciousness was, and the construction of his sympathetic mind, must have been fruitful sources of regret to him, as he contemplated those mechanical labors to which high intellectual sym-

pathy was alone calculated to make him feel resigned. In Coleridge and friendship he found enough to satisfy him for his estrangement from Alma Mater, and for the extinction of his academical ambition. The "inspired charity boy" had been the object of his admiration at school, and he became the enthroned tenant of his adoration and love, when both began to tread the path of laborious life. The splendid genius, and glowing, generous enthusiasm of Coleridge touched with electric vigor the latent powers of Lamb. The higher qualities of Coleridge's genius elevated and developed those of his timid friend, until they felt their own original strength and walked alone; and the friendship of Coleridge, whom he early recognized as one of the most splendid geniuses of his day, satisfied the aspiration of Lamb for intellectual distinction. It is to Coleridge's friendship with Lamb that the world of letters is indebted for one of its most distinguished ornaments. The great erratic genius, so full of vague thoughts and grand suggestions, has the honor of suggesting and producing one great and complete work at least, and that was Charles Lamb.

The incidents of Lamb's life, save one—one terrible and trying as ever man with generous soul endured—were nothing more than a succession of friendships with the most distinguished literary men of this century; the epochs of his publications; and those other common occurrences which constitute the casualties of everyday life. He toiled at his desk in the India House; read poetry with his sister; wrote letters to his friends; changed his lodgings from the Temple to the city, and from the city to the Temple; kept house at Islington; paid occasional visits to his friends in the country, and stut-tered puns at the tables of his friends in the city; published poetry in concert with Coleridge and Lloyd; wrote quips and cranks for the daily and weekly papers, with essays for the monthlies; and consoled unsuccessful authors, who were not blessed with his magnanimous philosophy; retired from the India House, after upwards of thirty years' service, with a pension or £450 per annum; died at the age of sixty, and was buried in Ed- monton Churchyard. Such would constitute a complete synopsis of the grand elements of Charles Lamb's life, if that life had been apparent and superficial; but the annalist must search deeper and examine more closely for the lineaments and attributes of his exalted and heroic mind and character. The genius of Lamb was as fantastic as it was grave; it was as full of ornate beauties as of strange devices. He had nursed it in crypt and cloister, and had fed it on Beaumont and Fletcher, Massinger and Shakspeare, until it took the form of the originals, and invested modern incidents with the drapery of an antique fancy. Lamb's knowledge of, and association with modern authors were real, vivid, and pre-

sent; his own literary associations were old and ideal. His essays are full of the conceits of antiquity; they are rich, profuse, elaborate, and beautiful in style, though somewhat deficient in congruity. They are as highly polished as his wit, and sometimes as profound. There is no contradiction in speaking of the profundity of Lamb's wit. It was bright and apparent to those who were of similar habits of thought with himself, and who were familiar with his illusions.

The form of Lamb's writings is old, because his ideas had all been moulded in antique forms; they are prim, formal, and grand in appearance, and can be individualized, as of an old date, as distinctly as the South Sea House, or the trim benches of the Inner Temple. But the charm which vivifies and universalizes them is their plenitude and genuineness of generous affection. The warm emotions of the child live in the memory of the man, animating his quaint allusions and redundant comparisons, with the freshness and vigor of his own green, sunny heart. He revives in the affections of his auditors a love and reverence for the obsolete glories of England's Augustine age of literature, as a visit to Westminster Abby restores in the capable mind the supremacy and beauty of Gothic architecture, over the more pretending but abnormal styles of modern masonry. You are not accustomed to Lamb's manner, in these unrecondite times, and, perhaps, you may never learn to love it; but the originality which truly constitutes style—the earnest, active, motive, thought, living and loving on the vital page—is sure to find its way to the sympathetic heart, and win in every reader a lover for "Elia." Sometimes there is a recklessness, and abandonment of glee and humor, in the pages of Lamb, which grave people might condemn and wise ones would have repressed; but let it be remembered that it was only on paper that Lamb could give full point and expression to the vivid and varied ideas that would move him. His jokes and puns died ere they fell from his incapable tongue, and he was too guileless, too good, to conceal his humors. He was as free to reveal the erratic courses of his imagination as its more circumspect volitions. He threw from him the lighter bubbles of the human mind, as well as the deeper essence of its stream. He was human and did not see that the gravity of the philosopher was one iota more becoming the human countenance than the smile of the comedian. Both, he contended were comprehended in the limits of virtue, and only differed in kind. Laughter was not denied to the human face divine, and might be nearer to wisdom than many of wisdom's pretended votaries supposed. He wrote as he felt, and, like all men, he felt differently moved at different times.

One of the favorite and common adjectives to the name of Charles Lamb is *gentle*. Coleridge calls him his gentle Charles, and everybody else

has followed his example. Lamb rejected the application, and with reason. In one of his letters to the author of the "Rhyme," he says concerning this subject: "Don't make me ridiculous any more by terming me gentle-hearted in print. The meaning of gentle is equivocal at best, and almost always means poor-spirited; the very quality of gentleness is abhorrent to such vile trumpeting." Lamb's gentleness was of a lofty and spiritual kind, more akin to religion than poorness of spirit. He had been softened in the crucible of trial—intense, agonizing, and constant trial: and he had learned from childhood to regard the feelings of others as superior to his own. He was gentle towards men, and considerate even of their faults and frailties, not because he was afraid to rebuke them if need were, but because he knew and felt that he was frail himself. His gentleness was an honest, generous sacrifice of egotism and pride, which impelled him rather to suffer obloquy and unjust judgment than prove false to his sympathies and affections. No one more keenly felt the stings of injustice and the cuts of critical malice than he; but his was a heroism that would have rather endured the combined artillery of a dozen hostile reviews than have caused one friend a moment's pain. The political prepossessions of Lamb were not strong, their bias, however, was partly towards the grandeur of the past, and still more towards benevolence in the present. In his idealism, perhaps, he was a Tory. In his sympathies he was to all intents and purposes a "friend of the people." Political opinions, or any opinions, had no influence in recommending a man to the consideration of Elia. Of all things that existed beyond the cognizance of tyranny, and the power of external domination, opinion in his mind was the most sacred and inviolable. Conformity was no evidence of men's uniformity of thought; dissent, however extreme, implied independence; so that Coleridge, Hazlitt, Wordsworth, Southey, Bernard Barton (the Quaker poet), and Godwin, were each and all dear friends of Lamb, not because of coincidence of opinion, but because of that generous, genial humanity which was common to them all, and which distinction of party could not destroy. No considerations of party or opinion could have arrayed Elia against any one of these in hostility of feeling; but his spirited letter to Southey, in the *London Magazine* for October, 1823, showed with what chivalrous self sacrifice he could do violence to his own feelings, in defence of his friends, Hunt and Hazlitt, from the side thrusts of a Quarterly reviewer. Lamb's letter to Southey is the only ripple that disturbs the smooth tenor of his lifelong friendships; for even the perverse and passionate Hazlitt could not for a moment chill him or divert from himself the current of his warm affections.

(To be continued.)

TO NIGHT.

Coleridge pronounced this sonnet the best one in the English language; and what is quite remarkable, is the fact that the author did not know the language until after he was thirty years of age.

Mysterious night! when our first parent knew
Thee from report divine, and heard thy name,
Did he not tremble for this lovely frame,
This glorious canopy of light and blue?
Yet 'neath a curtain of translucent dew,
Bathed in the rays of the great setting flame,
Hesperus with the host of heaven came,
And, lo! creation widened in man's view.
Who could have tho't such darkness lay concealed
Within thy beams, O sun? or who could find,
Whilst fly, and leaf, and insect stood revealed,
That to such countless orbs thou mad'st us blind?
Why do we, then, shun death with anxious strife?
If light can thus deceive, wherefore not life?

J. BLANCO WHITE.

HOUSEHOLD TREASURES.

BY MARY HOWITT.

What are they—gold and silver,
Or what such ore can buy?
The pride of silken luxury—
Rich robes of Tyrian dye?
Guests that come thronging in
With lordly pomp and state?
Or thankless liveried serving men
To stand about the gate?

Or are they daintiest meats
Sent up on silver fine?
Or golden-chased cups o'er-trimmed
With rich Falernian wine?
Or parchments setting forth
Broad lands our fathers held?
Parks for our deer—ponds for our fish—
And woods that may be felled?

No, no, they are not these, or else
God help the poor man's need!
Then, sitting 'mid his little ones,
He would be poor indeed!
They are not these! our household wealth
Belongs not to degree;
It is the love within our souls—
The children at our knee!

My heart is filled with gladness
When I behold how fair,
How bright are rich men's children,
With their thick golden hair!
For I know, 'mid countless treasure,
Gleaned from the east and west,
These living, loving, human things
Are still the rich man's best!

But my heart o'erfloweth to mine eyes,
And a prayer is on my tongue,
When I see the poor man's children—
The toiling, though they're young—
Gathering with sun-burnt hands,
The dusty way-side flowers,
Alas! that pastime symboleth
Life's after, darker hours.

My heart o'erfloweth to mine eyes,
When I see the poor man stand,
After his daily work is done,
With children by the hand;

And this he kisseth tenderly,
And that sweet names doth call—
For I know he hath no treasure
Like those dear children small.

Oh, children young, I bless ye,
Ye keep such love alive!
And the home can ne'er be desolate
When love hag room to thrive!
Oh, precious household treasures!
Life's sweetest, holiest claim—
The Saviour blessed ye while on earth—
I bless ye in his name!

(Letter from Frances D. Gage.)

RESULTS OF EMANCIPATION IN SANTA CRUZ.

Santa Cruz, W. I., March 30, 1859.

To the Editor of The National Anti-Slavery Standard.

I have been spending nearly two weeks upon this pleasant Island, among its village people, and have made several sallies out among its sugar estates, finding much in my wandering that I think would interest the readers of The Standard. I need not tell them of the waving palms, of luxuriant cocoas, of orange groves, or magnificent cane fields, nor of the prospect of the sugar and rum crop. To them there is a higher point of interest than the agricultural productions of the Island, or the beauties which nature has spread over its picturesque mountains and vallies: the great problem of human freedom that is being worked out here by the twenty thousand of those unfortunate children of oppression, who twelve years ago wore the chains of a master!

It is asserted boldly in the United States, and especially in the West and South, that the emancipated slaves of the West Indies are in a far worse condition now than they were before their release from bondage. Even here this charge is made by nearly every American or Dane that you meet at the hotels or boarding-houses, or on the estates. So constantly did I hear it that I became all the more anxious to see and hear and know for myself the facts.

I had just come from the slave region of the South and from Cuba. I had been on estates, in Missouri, where "*slavery exists in its mildest form,*" (a favorite expression of our people), and of course began to compare notes.

On the sugar plantations bordering on the Mississippi, I saw hordes of slaves in the fields at work, always with an overseer behind them, whip in hand. Their clothing was scant—usually but one garment—a kind of chemise or frock for the women, reaching a little below their knees, no covering on the head; the men with pants and shirt (often without a shirt), and these of the coarsest material. We saw them working thus at sunrise, at noon, and at evening, and always working steadily and as if afraid to pause, though their motions were not so quick as the Yankee's, who has his eye ever fixed "on the main chance."

Their cabin homes on the banks of the great river look comfortable to the passer-by, and each family, it is said, is allowed a house, and each house is surrounded by a little land. They do not huddle together so as to exclude the air. Often these houses front a green lawn or lane, and look pleasant and quiet. What the inside may be we only know by hearsay, but have been told of dirt floors, a blanket, a kettle for boiling mush—little else.

We crossed the Gulf to Havana, went into the country, visited a coffee plantation, and saw the slaves at work by the wayside as we passed along. Everything we saw seemed to tell us of slaves in a worse condition than in the States. They seemed driven to their toil like many broken-down cattle, limping and hobbling along with listless, slow uneasy motions, half-clothed, dirty, and toil worn, and with no expression of countenance that told of hope. Gangs of men and women—the women with something to cover nakedness—the men, most of them, with only a strip of coarse cloth around the waist. At night they have not even the cabin home to go to, in which to be locked, with all light and air excluded by bolts and bars, save that which steals humanely in through cracks and crevices: but are huddled together into long dark pens, thatched overhead heavily with palm leaves, mouldering and decaying full of damps and vermin. Here they are locked up like sheep or cattle, to swelter out the few short hours of the night allotted to sleep.

Such is the outward view of the condition of the field hands in Cuba. House servants, of course, fare better. Now, let us look at the emancipated field hands of Santa Cruz, "*those poor, lazy, half-starved, half-naked, degraded creatures, that are far worse off than slaves of Cuba or South Carolina,*" of whom we have so often heard. The first object of interest as I rode out one morning was the children going to school. We were going from Christiansted, on the east end of the Island, to Fredericksted, on the west, fifteen miles, (the whole length of the island is twenty-five miles) through the most prosperous and rich portion of the Island. It was near eight in the morning. We passed group after group of colored children with their little baskets or pails of dinner, going to school. Each group had a colored woman with them, whose duty it was to see them to the school-house in good season and in good order, to take care of their dinners, and to bring them safely home again when school was closed at noon. These children were as well-dressed, as neat and clean as the same number of country children in our Western States; many of them too much dressed for a school. As we passed them, not one failed to lift the hand, and wish us good morning, and with a bright, pleasant smile, as if in their hearts they were happy.

The school-house was a large, airy building, set upon high ground, well ventilated, with the usual lattice work to let in the air and shut out the sun—capable, I should think, of accommodating two hundred children. Such a school-house would be an honor to many a country place, even in New England. The yards were very clean and neat, and the out-buildings comfortable. Shade trees were near.

The children seemed to come from two or three miles on each side. At nine we ceased to meet or pass these groups of children. We passed three of these school houses—saw them well-filled and the children quietly studying their books or standing in rows reciting their lessons, while their nurses sat under the shades, watching their dinners, sewing or chatting, with evident enjoyment.

These schools are established by the Danish government, and all under the charge of the Moravians. *There are nine of them on the Island.* These were children of the field-hands. Mark that as one evidence of degradation!

Then we turned to the field laborers. We saw them ploughing, hoeing, planting, weeding and gathering. We saw no whips, no driving, no nakedness, no gloom. The woman wore colored dresses, of calico or cotton goods, striped, blue and white. Every one had her head protected either by a fancy colored handkerchief, in shape of a turban, or a hat of straw or palm leaf. The dresses were long, reaching, when unconfined, to the feet; but in the fields they all wore them cunningly looped up about the hips with a cord, making at once a puff flounce and a Bloomer. Many wore leggings, fastened below the knee, earrings, necklaces and finger-rings were very common, indeed universal. One girl wore three white skirts, looped up so as to show the three embroidered edges, making a full display about her knees, as do our public dancers. These embroidered skirts were clean and white, and her plaid gingham above them sat neatly to her form and was well made. Her turban was put on with care, and her gold earrings, with their long coral pendants danced merrily as she flourished her hoe among the cane-hills with the air of a princess. I saw in all this not a false pride, but a sublime self-respect—a desire to do as the white people do, to whom all people bow, and who *will not wear the chains of slaves.*

Their houses on the estates looked comfortable, and through the open doors we saw tables, chairs, bed, pictures on the walls (not from Raphael's hands, to be sure); around their doors chickens, ducks, turkeys and young goats, which they have the privilege of raising and selling.

We know that the law will not allow an overseer or manager to strike them; we know that they work only ten hours per day, unless they choose; we know that Saturdays and Sundays are their own; that each man and woman is en-

titled to a spot of land, to till for vegetables; that the laborers on an estate own all the fruit that grow upon the estate, and that each laborer is paid by law for all his lawful working hours, and extra for all hours he chooses to work that are not lawful; that men and women receive the *same price* (mark that, too) for the same labor.

Your readers can draw their own conclusions upon the question whether the state of these people now is worse than at first. I have been in numbers of their houses, and find many of them better kept than those of foreigners who live upon our railroad and canal routes; much better than the negro cabins. Besides the nine government school-houses, there are many others—some kept up by private endeavors, some by church influence—so that a great many of the children are being taught to read. I have conversed with some of the teachers, and they tell me that the children learn quite as fast as white children. One gentleman here, who has a human heart, assures me that the children born in freedom are much brighter, smarter and better looking than those born in slavery, taking them *en masse*; and no one has yet asserted that the emancipated slaves were not as moral as before, while many admit that they are more so, and improving.

But my letter grows too long. I will treasure up thoughts as I go, and preserve them till I get home, as I shall the beautiful shells and seeds of the Islands, for future use.

Yours, FRANCIS D. GAGE.

NATURAL HISTORY OF BIRDS.

BY YARDLEY TAYLOR.

(Continued from page 190.)

The dove is a common bird here during this season; they leave at the commencement of cold weather and return again as the warm season begins. Their plaintive coo, the only note they possess, is indicative of mild weather. This bird is of handsome form, and of a well known and uniform color. It builds a very imperfect nest, merely a few small sticks laid in the crotch of an apple or other tree, or some such place, and they frequently lay their eggs on the ground, without any preparation for a nest at all. They lay but two eggs at a time, which are white. The dove has been considered in all ages, the emblem of innocence, and well does it deserve that character. Whether our bird is the same as the dove of the Eastern hemisphere or not, it certainly is entitled to the same credit. It does not injure the farmer, the gardener or the fruit grower in any way that I know of, and as a part of its food at least must be insects, it is that far positively beneficial. The dove belongs to the pigeon family of birds, of which there are several varieties. The stock dove and the tame pigeon are examples as well as the carrier pigeon of the

East. But one of the most remarkable of this class is the wild pigeon of America, often called the passenger pigeon. Their habits are remarkably social. They continue in larger companies throughout the year than any other bird. Even in the breeding season they congregate in large numbers, and occupy forests of considerable extent; almost every branch of a tree capable of supporting a nest is occupied with one. Their nest, like the rest of the tribe, is very simple, merely a few sticks laid together in the forks of limbs. They lay but two eggs at a time. When the young are nearly grown, but unable to fly, persons living in the vicinity resort to their breeding places, and by cutting down trees, obtain large numbers of the young ones; they are considered excellent for the table. This practice is followed by the Indians, who encamp in their vicinity, and live upon the young brood. They are possessed of remarkable powers of flight and strength of wing, having been caught in the middle States with rice in their crops unmasticated, that they must have obtained from the rice fields of the Southern States; thus passing over hundreds of miles in a few hours. They are fond of all kinds of grain, and perhaps may feed somewhat on insects, but their chief food, in its season, is acorns and beech nuts. It is surprising how large an acorn they can swallow. They generally go south to Winter, and in the Spring pass on to the north and west in flocks, some of which are very large. Their fondness for society is taken advantage of at such times by sportsmen to their destruction, and many of them are taken in nets. By having some of them blindfolded, and fixed in such a way as to make them appear to be alighting on the ground when flocks come by, they are induced to alight also, and having grain spread on the ground where a net can be suddenly sprung over them, they are sometimes caught in large numbers. It requires close observation of their habits and dispositions to be a successful pigeon catcher.

Their flesh, though darker than that of the domestic fowl, is considered good and wholesome. This continent being so extensive, and their range of flight very great, they do not pass over the same region of country every year; sometimes we see few of them for several years, and then again every year for a time. Like most other birds they congregate the most where food is plenty. They are not singing birds.

The thrush is a bird of handsome form, with rather a long tail. The color of the upper part of the body is brownish, and lighter beneath. Its habits are very similar to most of our insect-eating birds; but its musical powers exceed those of any other bird we have. It is called the mocking bird of America.

It is delightful to hear this bird in the morning, perched on the top of a bush or small tree, pouring forth its music in such varied strains

and imitating the notes of almost every bird we have amongst us, and this for a considerable time. It delights more in bushy thickets than in open ground, hence it is rather a retired bird.

Another songster is commonly called the cat bird, from the similarity of one of its notes to the mew of a cat. It is smaller than the preceding, but similar in form. Its color is a blackish blue above and lighter beneath. Its habits are very similar. Both are charged with stealing our small fruits, but considering their good qualities, we ought to be willing to allow them a share by planting enough for all.

The blue jay is about the size of the thrush, with much the same habits, except that it is not so good a songster. It is, however, rather a noisy bird, making a peculiar jingling sound, somewhat similar to the rattling of a bunch of keys. We have a small bird of the same color, called the blue bird, but this is of quite a different habit. It builds in holes or openings in fence stakes, decaying trees or such places. They delight to find boxes put up for them about houses, and they seem quite domestic. Their appearance is considered a pretty good indication of the commencement of warm weather, and they are looked upon as the harbingers of Spring. The blue bird is rather pretty, though not much of a musician, and does but little injury to fruits.

Another beautiful singing bird is the oriole, or hanging bird. One variety is the Baltimore oriole, so called from the circumstance of its color of yellow and red, being that which Lord Baltimore clothed his soldiers with. Another variety called the black-winged oriole has black on the wings, and they build the most complete nests of any bird amongst us, the first variety. They select the high, outspread limbs of a large tree, with no limbs beneath—often the tulip tree, here called poplar, or any other—and pitch upon the very extremities of the branches, which are always drooping. Here they literally tie their nests to the end of the twigs, and suspend them below in the form of a bag or purse with a small opening at the top. To do this they make use of strong grass or any thread-like substances they can find. They will take any thread lying about houses or gardens that they can meet with, and may sometimes be seen tugging at a string that has been put to use, to get a part of it for their purpose. They wind these around the twigs of the branch, and sew them through and through the material of the nest in a very substantial and secure manner, making it very firm and strong. Nests of several years old may often be seen suspended to the limbs where they were built. They are lined inside with soft material.

An account was published some years ago of a nest of this bird being found that was made of

silver wire. It was supposed the bird had found the remains of an epaulette, such as military officers wear, which are sometimes made with fine silver wire, interwoven with other materials, and that having been decayed, the wire was in a condition for the bird to use. It was considered a great curiosity.

A rather small bird of the fly-catcher tribe is the king bird. It is of rather a dark lead color on the back and wings, and lighter underneath; they build in orchards and on other low trees, and make a substantial nest, lining the inside with wool or other soft material. The apiarian often charges him with eating his bees, as he is frequently seen sitting on the top of a small tree, fence stake, or even on a dead mullin stalk, where a fair view is to be had, and if a bee or other insect comes within sight, (and he appears to see a considerable distance,) he flies after and takes it on the wing, and then returns to his perch to eat it. Some assert that he only catches the drone or stingless bee; and if this is the fact, it removes the only objection made to this bird, as he feeds altogether on insects. He is a pugnacious little fellow, and will fly after and attack any larger bird that comes near his nest, annoying them by keeping above and striking at them with his wings or bill, and after they pass some distance from his habitation, he will sail back twittering as if he had achieved some great success. Their eggs are whitish and speckled.

Another small bird of the fly-catcher class, is the pe-wee, or Phebe bird. Like the king bird they catch insects on the wing, but imitate some varieties of the swallow in the building of their nests. They select an upright part of a building, where a small projection is found with a protection overhead, such as under the eave of an out-building, or some suitable place inside. Here they begin by plastering some soft mud or clay, mixed with small roots, fine grass or moss, and, as it hardens, they add to it, until they make quite a commodious nest, which they line with feathers or other soft substances. Their cry is very similar to the word pe-wee or pe-wit; they have few notes.

(To be continued.)

ITEMS OF NEWS.

COOPER INSTITUTE.—Peter Cooper, of New York city, has just formally conveyed, by deed, to a Board of Trustees, "The Cooper Union, for the Advancement of Science and Art,"—popularly known as the Cooper Institute. The trustees hold office for life, but may be removed by the Supreme Court, or resign. The profits of the Union are to be devoted to the following objects:

"Regular courses of Instruction at night free to all, on the application to the useful occupations of life of social and political science. The support and maintenance of a free reading room, of galleries of art, and of scientific collections. To provide and maintain a school for the instruction of respectable females in the arts of design, and, in the discretion of the Board of

Trustees, to afford respectable females instruction in such other arts or trades as will tend to furnish them suitable employment. As soon as, in the opinion of the board of Trustees, the funds, which shall from time to time be at their disposal, will warrant such an expenditure, such funds shall be appropriated to the establishment and maintenance of a thorough Polytechnic school, the requirements to admission to which shall be left to the discretion of the said Board of Trustees, and shall be specifically determined by them, from time to time, and which school shall, as far as possible, and as soon as possible, be made equal to the best technological schools now established.

ST. DOMINGO.—The Government of St. Domingo has ceded, to a French and English company, for forty years, the right to work the coal mines of the country; for twenty years, the guano deposits, and for forty years, the silver, gold and copper mines. The conditions are numerous, but the principal ones are that the company shall employ sufficient capital to prosecute the work vigorously; pay ten per cent. on the rough products of the mines and on each quintal of guano; open a road from Santiago to Puerto Plata, and advance, on account, a million of francs to the Government, payable in Paris in four months from the date of these concessions.

Two weeks ago there passed through the Welland canal, from Upper Lake ports, the following vessels bound for Europe: From Detroit, Caroline, and G. D. Dousman, for Liverpool; Gold Hunter, for Bordeaux; Grand Turk, for Hamburg—and from Cleaveland, J. G. Deshlor, Queenstown. They were all loaded with staves and lumber.

FEMALE PREACHERS.—At the late session of the Des Moines (Iowa) Conference of the United Brethren, it was "Resolved, that we recommend those sisters, who have grace and ability to preach, to act as co-laborers with us." According to this action, Pheba Panton and Elizabeth Frankhouser were granted recommendations to labor as preachers.

ARIZONA.—The *Arizona*, published at Tucson, Arizona, a file of which has been received by the overland mail, contains the proceedings of a meeting held in Arizona city on the 8th inst., at which expressions of strong disapprobation of the course of Congress towards Arizona were made, as well as an urgent request for the co-operation of the citizens throughout the Territory, with a view to establish and maintain an independent Government.

CAMELS.—The *Selma* (Ala.) *Sentinel*, of May, says: "The camels purchased from Capt. Machado, last week, seem to answer many useful purposes. The other day, one of the animals, with rider, brought twelve bushels of shelled corn to town to mill. So one camel, in milling alone, will answer the purpose of a wagon and two mules, and will travel over the ground four times as quick as two mules. We understand that they have been tried in the plow, and answer the purpose admirably, being docile and easily managed."

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—Flour is quiet. Receipts of Flour continue light, and holders are generally firm. Sales of good superfine are reported at 67 1/2 a \$7; common extra at \$7 00, and good Western extra at \$7 50. The sales to the home trade are limited between \$6 75 and \$8 50 for fancy lots. Nothing doing in Rye Flour or Corn Meal. The former is held at \$4 50, and the latter at \$4 per barrel.

GRAIN.—Wheat is in limited demand but steady. Sales of Pennsylvania and Western red at \$1 64 a 1 68, and white at \$1 75 a 1 85. Rye is selling at 90 c. Corn is firm, but comes in slowly. Sales of yellow at 90

cts., afloat. Oats are in fair demand. Sales of prime Pennsylvania at 50 a 51 cents.

CLOVERSEED comes forward slowly, and prime lots are in demand at \$5 50 per 64 lbs. No change in Timothy or Flaxseed. The former is worth \$1 87 1/2 a \$2, and the latter \$1 70 a 1 72 per bushel.

BUCKS COUNTY MALE AND FEMALE ACADEMY.—Boarders taken by the year at reduced rates. Autumn Quarter of 12 weeks, commences on the 8th of 8th mo. Winter Term of 18 weeks, on the 7th of 11th mo. Charges for board and English branches, Autumn Quarter, \$36. Winter Term, \$66. 75 cents deducted per week, for such as are absent from sixth day to second day, without washing. Bills payable, one-half in advance, and no deduction for lost time, less than a week at one time. Day scholars, English branches, from 56 cents to 70 cents per week.

Extra charges for each twelve weeks Latin, Greek, French, Penciling, and Pellis work, each \$2.00; Water Color, Monochromatic, Colored Crayons, Oriental, and Grecian Painting, each \$2.50; Reading Books only, furnished free of charge. Other books furnished if desired, and charged for, according to the care taken of them: SAMUEL BATCHELDER, A. M.

Principal.

Atleboro', Bucks Co., 5th mo., 28, 1859. 6m.

SUMMER BOARDING in a healthy location, among mountain scenery, can be obtained in Unionville, Centre Co., Pa. Objections on account of the distance and attendant expense in travel will be obviated by a reduction in usual rates of board. For particulars address

WM. HICKLEN,

Fleming P. O., Centre Co., Pa.

HENRY LONGSTRETH respectfully informs his friends that he has removed to 1336 Chestnut st., where he proposes to keep always a large assortment of Friends' Books, together with various other valuable Books.

Libraries with whatever books desired, at low prices.

HENRY LONGSTRETH,
Chester Co. Depository, 1336 Chestnut st.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The summer session of this Institution will commence on the 16th of 5th month, 1859, and continue twenty weeks.

Terms, \$70 per session, one half payable in advance, the other in the middle of the session. No extra charges.

For further particulars, address

HENRY W. RIDGWAY,

Crosswicks P. O., Burlington Co., N. J.

4th mo. 9—3m.

EATON ACADEMY, KENNETT SQUARE, CHESTER CO., PA.—This Institution will open its summer term for the reception of Pupils of both sexes, on Second day the 2nd of 5th mo. next, and continue in session twenty weeks. Circulars, containing terms and particulars, will be forwarded to every person requesting the same, on application to the Proprietors, or to William A. Chandler, Principal Instructor.

MARY G. JACKSON, } Assistants.
MAGGIE B. JACKSON, }

Address Kennet Square P. Office, Chester Co. Pa.

WILLIAM CHANDLER, } Proprietors.
SUSANNA G. CHANDLER, }

3d mo. 19, 1859.—10 t.

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, SIXTH MONTH 18, 1859.

No. 14.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 324 South Fifth Street,
PHILADELPHIA.

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

CONVERSATIONS ON RELIGIOUS SUBJECTS, BETWEEN A FATHER AND HIS TWO SONS.

BY SAMUEL M. JANNEY.

(Continued from page 195.)

It is abundantly evident, from the convictions of our own minds, as well as from the scriptures, that God does not impute to us any sins but those which we have ourselves committed; for who has ever felt any compunction for the sins of his ancestors? If, therefore, "our heart condemn us not, then have we confidence towards God." 1 John iii. 21. It is true that God said to the children of Israel, "I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation;" but observe, he adds, "of them that hate me." Ex. xx. 5. It is evident, however, that we do feel the natural effects of our fathers' conduct, whether it be good or whether it be evil. He whose life is regulated by the principles of pure religion, endeavors to bring up his children in the way they should go, and when he is gone, they will feel the good effects of his virtuous example and unsullied reputation. But, on the contrary the wicked man often subjects his children to misery and disgrace, even to the third and fourth generation. How awful, then, is the responsibility of parents! How should these considerations incite us to diligence and watchfulness, lest it be said to us in the day of solemn reckoning, "Where are the lambs that I committed to thy charge?"

So far is the doctrine of original sin from being taught in the Bible, that there are several passages directly against it. One of the most striking of these is in the book of the prophet Ezekiel, who was sent to the children of Israel, ex-

pressly to reprove them for having taught this doctrine. He says, "What mean ye that ye use this proverb concerning the land of Israel, saying, 'The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord, ye shall not have occasion any more to use this proverb in Israel. Behold all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.'" xviii. 2-4. "Yet, say ye, why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes and done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die, saith the Lord God: and not that he should return from his ways and live," verse 19-23. "Yet ye say, the way of the Lord is not equal. Hear now, O house of Israel! Is not my way equal? Are not your ways unequal?" v. 25.

This language appears to me as strong as it could be against the doctrine of original sin. The language of Jesus Christ is also conclusive on this point. He says, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." "Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. xviii. 3, and xix. 14. Now it is evident from this, that little children must be born in a state of purity; for no unclean thing can enter into the kingdom of God.

I shall now proceed to consider the fourth and last objection, which relates to the present condition of man as displayed in the world around us. And I must acknowledge, that a large proportion of mankind appear to be so far alienated from the Divine harmony, that we may consider them in a fallen state; but this fact being admitted, it does not follow, as a necessary conse-

quence, that they were born in a state of impurity and sin : it only shows that all are born with appetites and propensities, which, if improperly indulged, will lead to sin ; and Adam himself must have been created with similar appetites, or else he never would have fallen. Let us examine some of these appetites and desires, and I think we shall find them wisely adapted to the condition of man.

The first appetite that we discover in infancy, is hunger, which prompts the child to partake of food, before it can reason upon its use ; and if its food is withheld, it is prompted to cry for it, so as to excite the compassion of its parents. But it is not in childhood only that this appetite is subservient to our welfare. How many there are who would neglect the proper nourishment of their bodies, if they were not impelled to it by the cravings of hunger, and by the hope of that pleasurable sensation which is derived from partaking of food ? Yet the desire for food, thus produced in man, will, if improperly indulged, lead to the vice of gluttony. Nearly the same observations will apply to the appetite of thirst, and the pleasure that attends its gratification. yet the inordinate indulgence of this appetite leads to the dreadful vice of intemperance, which has wrought such misery and desolation in the human family. The desire for rest is also necessary for recruiting our bodily strength, and its gratification is attended with a sensible pleasure ; but its improper indulgence leads to indolence, disease, and depravity. The desire for action is one of our natural propensities that is very conspicuous in childhood, and its exercise is conducive to the health of both body and mind. It is this that often impels to useful labor, and renders even labor a pleasure. But how many evils arise from the desire of employment, when it takes a wrong direction ? Thus, the vice of gambling is one among the many expedients that have been invented " to kill time," and to fill up those vacant hours which ought to be devoted to nobler purposes. The desire for knowledge is one of the noblest faculties of the mind, and the exercise of it is accompanied by an exalted pleasure : yet this desire, when directed to frivolous or useless objects, degenerates into a vain curiosity, which is productive of evil.

Thus we might proceed to examine all the desires and affections of our animal and spiritual natures, and we should find them all to be the good gifts of a gracious God, and " trees of his right-hand planting ;" but, like the elements of the natural world, they are all liable to abuse. Thus, conjugal and parental love are good in themselves, but they may degenerate into idolatry. Emulation may lead to envy ; and the desire for power may end in avarice or ambition.

It has pleased the benevolent Author of our being to attach a peculiar pleasure to the gratification of these desires, when they are kept within

their proper bounds : but no sooner do we indulge them beyond this point, than they become the instruments of our chastisement. Even that natural feeling of displeasure or aversion, which is occasioned by a positive injury inflicted upon ourselves or upon others, if it be permitted to arise to anger, will give us pain. Yet I believe it is a good principle, when directed only against the wickedness of men, without being accompanied by any ill-will towards them ; for the Divine Being himself condemns " all unrighteousness," at the same time that he is " kind even to the unthankful and the evil."

How beautiful—how perfectly adapted to our wants, is the original constitution of man ! especially when we take into view that Divine principle of light which shines in the soul, and enables us to perceive what is our duty towards God and our fellow-men ; which is comprehended in " doing justly, loving mercy, and walking humbly with God !" Mic. vi. 8. The virtuous affections have been likened to the gales which waft the vessel on her way, and this Divine monitor is the pilot who sits at the helm and guides her to the destined port. How much it is to be lamented that the free teachings of this divine principle are neglected, while so many are looking outward to men and to books for instruction, instead of looking within themselves for the kingdom of heaven, which consists in " righteousness, peace, and joy in the Holy Spirit."

John. I remember in our last conversation thou told us that man has " nothing good in himself." Does not that sentiment conflict with some of the views thou hast just expressed ?

Father. I said he had nothing good in himself independent of the Divine Being ; which does not conflict with my present views ; for " there is but one that is good, that is God." However noble may be the faculties he has given to man, they cease to be good as soon as they cease to be governed by him. God is the sun and centre of his spiritual creation ; and as soon as we depart from under the restraining influence of his love, we fall into a state of disorder and confusion. But he desires that we should serve him from choice, and not from compulsion ; and therefore, while he has bound the material universe in chains, he has " left free the human will."

All the dealings of God towards his creatures are founded in eternal love : even the sufferings which result from the abuse of his gifts, seem intended to bring back the delinquents to the path of rectitude, which is the only state where happiness can be attained. His commands and his prohibitions are all for our good, and are wisely designed for the promotion of our present and eternal welfare. It is a law which he has stamped upon our nature, that virtue will always produce happiness, and vice will always bring misery : they do so now, and they must continue to do so forever.

How important then it is, that we should cultivate those benevolent affections which are calculated to bring us into the image of God; for, as we become "partakers of his nature," we shall participate in his happiness; and when we leave this scene of probation, we shall be fitted to enter into those spiritual joys which are prepared for the righteous.

How ardently do I desire that all my fellow creatures may become sensible of the true dignity of man: which does not depend on the abundance of riches, nor on the attainments of learning, nor on the possession of intellectual power; but it consists in being made "partakers of the Divine nature," enjoying communion with the Holy Spirit, and becoming "heirs of God, and joint heirs with Christ."

(To be continued.)

"The general lapse of mankind has scattered them away from the fold of unity, into such a thick and wild wilderness of disparity and confusion, that even those who are sensible of it, and intent on a remedy, are continually taking offence at the contrary direction in which they see each other moving. Whereas, if each of these well-meaning travellers would keep his eye to his *own proper foot-path*, and go quietly forward, they would all gradually approximate the point of unity.

That which constitutes a good conscience, is a willingness to conform to what we believe to be truth, in *all* its appearances; those, therefore, who act up to their best apprehensions of right, will never incur condemnation for a want of such knowledge, as is providentially withheld from them.

To the Editors of Friends' Intelligencer.

The following letter was put into my hands in the year 1818, by a dear female Friend in whose house I had been an inmate a few years previous to my leaving my native land (England,) to come to America; the contents of which I may say, have been to me as a watch-word through life. If you should consider it worthy of publication, it is at your disposal.

Respectfully, &c., J. D.

5th mo. 16th, 1859.

Gateback, 6th mo. 12th, 1818.

My dear Friend,—As we are soon to part, in all probability to meet no more, I believe I shall not feel easy without endeavoring to express the earnest solicitude I feel, not only for thy present, but eternal welfare, and that whether prosperity or adversity may be thy future portion, thou mayest steadily and invariably pursue that path which will lead to happiness and peace.

Trials and difficulties of various kinds thou mayest have to encounter, but in every conflict may strength be afforded to look to that Power

who can comfort and support the mind under the most distressing circumstances. Thou hast, my dear friend, in some degree experienced the uncertainty and disappointment that often attend the most flattering prospects here, but I have no words that can convey an idea of the desire I feel, that it may be the means of weaning thy mind from things of a perishing nature, and staining this world with all its deceitful, alluring pleasures, in thy view. Many are those for whom I feel most anxiously concerned, that their conduct through life may be such as to insure to them peace here, and happiness hereafter. From some of these I am afraid I shall have to experience much disappointment, but from thee I do hope better things. Be on thy guard, I most earnestly entreat thee; thou art now, as it were, beginning life again, every thing may depend on the choice thou art now to make; nothing less than an humble dependance on thy Heavenly Father can preserve out of the snares and temptations that will in all probability surround thee; do not give way in little things; be firm; on no occasion, I beg of thee, use any other than the plain language, and in every part of thy demeanor and conduct be consistent with the profession thou art making. Remember, my dear friend, the comfort, the consolation it will be to thy aged and affectionate parent, to know thou art preserved out of the many evils that are in the world, who, if I have any right apprehension, desires for his children a possession in the *Truth*, in preference to all other things. I am well aware I can say nothing on this very important subject, but what thou art already well acquainted with. When I took up my pen it was not to inform, but to remind.

I am very conscious of much weakness, and have great need of the care and caution I have been recommending; but thy future welfare is of such importance, and my whole heart seems so interested in it, that I hope will plead my excuse.

The sympathy and kindness I have often experienced from thee, particularly on the occasion of my dear father's decease, I shall long remember, and when in a distant land, that thou mayest meet with the same affectionate attention in a time of trial, is what I most earnestly crave for thee.

* * * * *

Hoping thou will never experience that sorrow which will always attend a deviation from the path of duty, and humbly and reverently craving for thee the divine blessing, I bid thee most affectionately farewell. A. R.

PASSION.

"Passion, more than anything, deprives us of the use of our judgment; for it raises a dust very hard to see through. I have often thought that a passionate man is like a weak spring, that cannot stand long locked; and it as true that those

things are unfit for use, that cannot bear small knocks, without breaking. He that cannot bear contradiction, may, with all his wit, miss the mark. A man's strength is shown by his *bearing*. He that corrects out of passion, raises revenge sooner than repentance. It is one of the most fatal errors of our lives, when we spoil a good cause by an *ill management*; and it is not impossible that we may mean well in an ill business; but that will not defend it. If we are sure our end is right, we are too apt to gallop over all bounds to compass it; not considering that lawful ends may be very unlawfully attained. There is a troublesome humour, some men have, that if they may not lead, they will not follow. This comes of an over-fulness of ourselves, and shows we are more concerned for *praise*, than the success of what we think a good thing."

For Friends' Intelligencer.

*Statistics of Goose Creek Monthly Meeting,
Loudoun County, Virginia.*

Having had occasion, a short time since, to assist in correcting our record of births and burials, I felt some curiosity to ascertain some further statistics of this meeting, and see whether it was increasing or decreasing in point of numbers. With this view I consulted the minutes of the monthly meeting, to find the number of members who have had certificates from this to other Monthly Meetings, and from other Meetings to this. This examination was not extended further back than 1820, as our record of births and deaths had been imperfectly kept previous to that time.

At present, there are families with one person a member,	22
Heads of families with more than one,	56
Making, of families and parts of families,	78
Number of adult males,	96
do. do. females,	122
do. males under 21 years of age,	65
Females, do. do.	64

Whole numbers of members,	347
Number of births, from 1820 to 1858, inclusive,	269
do. deaths, in same time,	122
do. do. under 21 years of age,	53

Or less than 20 per cent. of the number of births.

Of the deaths,	
There were 30 per cent. died, under 5 years of age.	
do. 36.5 do. do. 10 do. do.	
do. 43 do. do. 21 do. do.	
do. 50 do. do. 30 do. do.	
do. 60 do. do. 40 do. do.	
do. 75 do. do. 60 do. do.	

And 25 per cent. over 60 years.

In this time 177 persons have had certificates from this meeting to other meetings west of the Alleghanies, and 65 persons have had certificates to various other meetings.

145 persons have had certificates to this Meeting from other Monthly Meetings—showing the removal of 97 more persons from here than have been received.

There have been 90 persons received into membership, and 114 persons disowned from the Society. Also 55 marriages have been authorized by the Monthly Meeting; 22 of which were with members from other Monthly Meetings. In the same time there were 20 members applied for certificates, to accomplish their marriages with members of other Monthly Meetings.

From this date we have of received members,	90
Of members removed from other Meetings,	145
Births,	269

Whole number,	504
From the same time, disownments,	114
Deaths,	122
Members had certificates of removal,	242
	478

26

Showing that there are 26 more members now than in 1820 belonging to this Monthly Meeting.

It is proper to remark that 10 of the number mentioned as having been disowned, left us on account of the separation that took place some years ago, and were not disowned for immoral conduct. The number of deaths being less than one-half of the number of births, and 50 per cent. of the deaths being those who had attained the age of 30 years, proves this to be, as it really is, a very healthy region of country.

The first permanent settlements here were made from 1730 to 1745 and the dates of the original patents for land were generally between those years. Friends became early purchasers of lands here, probably some of them from the proprietor, Lord Fairfax, who owned the land under the authority of the British crown. They emigrated principally from Pennsylvania, New Jersey and some from Delaware. The records of Goose Creek Monthly Meeting do not show when Friends' meetings here were first set up, as that was itself established in 1786, being before a branch of Fairfax Monthly Meeting. Fairfax meeting was established previous to 1757; it took its name from the county. In that year the county was divided, and this part was called Loudoun. Two small preparative Meetings, formerly existed in this county, one of them belonging to the Monthly Meeting of Fairfax, and the other to Goose Creek, but they were laid down some years ago. Friends here formerly belonged to Philadelphia Yearly Meeting, as they had generally emigrated from within its limits, and the Meetings were established under its authority.

Friends of this place at one time were associated with Friends in Maryland in a Quarterly Meeting capacity, under the title of Warrington and Fairfax Quarterly Meeting, and, if I am not mistaken, Fairfax Monthly Meeting itself was associated with Friends at Monocacy, in Maryland, as a Monthly Meeting. The records of

those meetings might show when some meetings here were established, but the records of Quarterly Meetings still further in Pennsylvania will probably have to be consulted to ascertain when the first Meetings on this side of the Potomac were set up.

In some of the counties of Virginia, many Meetings have been laid down, and others much lessened, while Goose Creek has maintained its own in numbers, being probably as large now as it ever was. Friends here have kept themselves quite compact as a body, and generally been willing to give more for land lying near meeting, than farther off; and the high price of land near meeting has prevented others from purchasing to much extent. The healthiness of the country has enabled the Meeting to keep up its numbers, notwithstanding the heavy drain by emigration to the West. Many Meetings there have had large additions from this county.

YARDLEY TAYLOR.

For Friends' Intelligencer.

ON THE USE OF SLAVE PRODUCE.

As the enslaving a man embraces a far greater amount of injustice and wrong than highway robbery, and the legalizing it has no tendency to diminish its injustice; and as all honest men are conscientiously opposed to the purchase of stolen goods, under such circumstances upon what principle can we purchase the products of slave labor? This is a simple, plain question, intimately connected with morality and christianity; and yet many appear disinclined to answer it, even to themselves. Now what is the ground of this disinclination? Is it because it is not perceived that the purchase of such products is aiding and patronizing the system of slavery? Or is it because the refusal to participate would conflict with general custom, interest or convenience?

Now if we can clearly see that custom and aggressive laws do not impair the slave's right to liberty, and to a compensation for his labor, any more than if he were deprived of it, contrary to law and custom, how is it, that we can shield ourselves in the purchase of slave-labor products, by the force of law and custom, without a practical denial of the principle by which we pronounce the slave system criminally unjust and cruel?

"If ye love them which love you, what reward have ye? do not the publicans the same?" If ye float on with the tide of law and custom, "what reward have ye?" do not even the slaveholders "the same?"

That morality and christianity, which rises no higher than tyrannical laws and customs, must be greatly below that taught by the blessed Jesus, in his memorable sermon on the mount, when he took occasion to say, "except your righteousness shall exceed the righteousness of

the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Is it possible that the enslavement of our fellow men, with all its attendant evils, is supported and continued in accordance with morality and christianity? and if not, it is high time the matter should be looked into, as a subject of deep interest and solicitude, even to those who may deem themselves unconnected with the slave system.

DAVID IRISH.

Duchess Co., N. Y. 5th mo. 1859.

CHARLES LAMB.

(Continued from page 203.)

Men and the things made with hands were, indeed, the chief early objects of Lamb's veneration. He had no passion for nature, save human nature, no veneration for scenic beauty beyond the walls of a city. He left to the poets and tourists all interest in the wild, scowling mountain, the black, yawning cavern, the moaning forest, and the green, sunny plains. The pensive old Samuel Salt, the stately Coventry, thin Two-penny, and meagre Wharry, had more charms for him, in the peculiarities of the physique, than giant Helvelyn and all its kindred mountains. He often wrote to his poet friends upon this subject of the city and rural life, and the following is the determined Cockney's deliberate averments to Wordsworth: "I have passed all my days in London, until I have formed as many and intense local attachments as any of you mountaineers can have done with dead nature. The lighted shops of the Strand and Fleet Street; the innumerable trades, tradesmen and customers; coaches, wagons, playhouses; all the bustle and wickedness round about Covent Garden; the watchmen, drunken scenes, rattles,—life awake, if you awake, at all hours of the night; the impossibility of being dull in Fleet Street; the crowds, the very dirt and mud, the sun shining upon houses and pavements, the printshops, the old bookstalls, parsons cheapening books, coffee-houses, steams of soups from kitchens, the pantomimes—London itself, a pantomime and masquerade—all these things work themselves into my mind, and feed me without a power of stinting me. The wonder of these sights impels me into night-walks about her crowded streets, and I often shed tears in the motley Strand from fullness of joy at so much life." Such were Lamb's emotions, and they were the true emotions of his nature. A city is insufficient to satisfy the cravings of the whole man, it is true; teeming as it is with all the varied excellencies of art, it is yet destitute of those God-created aspects of the beautiful from which the artist derives his aspirations, and art its form. The whole man cannot know development, if he only feels the warmth of a brick-shaded sun, and beholds the glories of a smoke-obscured moon and stars.

Flower-potted rose-trees and boxes full of mignonne cannot compensate for the old primeval forests and the broad, flower-gemmed prairies; but still, the amount of man's nature, which urbane associations develop, is as much human nature as that which is nursed in woods and wilds and solitary places; and therefore Lamb's love of the Strand and the Temple seems to us to be as amiable and delectable, though less grand and poetical, than Wordsworth's love of the lakes. Lamb's character was eminently social, and if he made a visit to the country, it was not so much to gaze upon green fields as upon the face of a friend.

The most sublime view of Lamb's character, however, and indeed it is the highest of the morally sublime, is obtained by penetrating into his domestic sanctuary, and lifting up the veil from the deepest fountain of his heart affections. In the biographies hitherto published of him, there is a solemn and impenetrable silence maintained regarding the causes of Lamb's celibacy and his devoted attachment to his sister. That attachment and devotion were mutual, it is true: but in the ordinary circumstances of life, it was not necessary that a youth should suddenly forego all the hopes and endearments of wedded love, in order to devote himself to a maiden sister, who was ten years older than himself. The world knew that Lamb loved, and although he often alluded to his early attachment as a fitting passion, those who knew him best were aware that from no light and transient feeling could spring the warmest expressions of his muse. The grave has at last closed over Charles Lamb, and that dear sister Mary, for whose sake he willingly sacrificed the dearest and strongest affections of the human heart. All the hearts that would have trembled at the terrible revelation are now cold, and all the cheeks that would have become bloodless at the recital, are now veiled by the green turf; and the world at last knows the fulness of that self-sacrifice, and the grandeur of that moral heroism which constituted the life of the gentle Elia.

In a letter to Southey, recommending one of his early broken-down friends to the consideration of the author of "Madoc," Lamb makes the following allusions to that awful domestic calamity to which we have alluded, the murder of his mother, in a fit of insanity, by his sister Mary—that Mary who was the only sensible woman whom Hazlitt ever met—that Mary whose soul was as gentle and genial as that of childhood—that Mary whom he bore about with him in all his visitings, and who constituted a part of himself in all his friendships—that Mary whom he never went abroad with for twenty years, without a strait waistcoat in his pocket; the sister whom he fondly loved and tremblingly watched until his death, lest her terrible malady might again break down the barriers of her reason.

"Poor ——!" he says, in his own charitable way to Southey, "I am afraid the world, and the camp, and the university, have spoilt him among them. 'Tis certain he had at one time a strong capacity of turning out better. I knew him, and that not long since, when he had a most warm heart. I am ashamed of the indifference I have sometimes felt towards him. I think the devil is in one's heart. I am under obligations to that man for the warmest friendship and heartiest sympathy, even for an agony of sympathy, expressed both by word, and deed, and tears for me, when I was in my greatest distress. But I have forgot that, as, I fear, he has nigh forgotten the awful scenes which were before his eyes, when he became a comforter to me." The intimate friends of Lamb alone knew the meaning of this heartrending reference; the secret of the fatal catastrophe had been carefully retained by all cognizant of the fact, and even the notice in the coroner's record had been guarded from publication. It was this tragic occurrence which determined Charles to break asunder all tenderer ties, and religiously devote himself to the care of his sister. What a melancholy interest does this fact give to the following beautiful phantasmagoria from the essays of Elia: "Then I told how for seven long years, in hope sometimes, sometimes in despair, yet persisting ever, I courted the fair Alice W—n; and as much as children could understand, I explained to them what coyness, and difficulty, and denial meant in maidens, when, suddenly turning to Alice, the soul of the first Alice looked out at her eyes with such a reality of representation, that I became in doubt which of them stood there before me, or whose that bright hair was; and while I stood gazing, both the children gradually grew fainter to my view, receding and still receding till nothing at last but two mournful features were seen in the uttermost distance, which, without speech, strangely impressed upon me the effects of speech: 'We are not of Alice, nor of thee, nor are we children at all. The children of Alice call Bartram father. We are nothing, less than nothing, and dreams. We are only what might have been, and must wait upon the tedious shores of Lethe millions of ages before we have existence and a name.'"

If the uncommon sacrifices which Lamb made for his sister's sake were worthy of admiration, the spirit in which he made them is much more so. The first little copy of his verses, which he published in conjunction with Coleridge and Lloyd, was dedicated to her; and all the tender endearments which he lavished upon her, seemed rather to flow from the depths of filial gratitude than fraternal sacrifice.

Of the dedication of his poems to his sister Mary, he says to Coleridge, in 1796, "This is the pomp and paraphernalia of parting," in allusion to his love, "with which I take my leave

of a passion which has reigned so royally (so long) within me. I fling it off, pleased and satisfied with myself that the weakness troubles me no longer. I am wedded, Coleridge, to the fortunes of my sister and my poor old father. O my friend, I think sometimes could I recall the days that are past, which among them should I choose? Not those merrier days, not the pleasant days of hope, not those wanderings with a fair-haired maid, which I have so often and so feelingly regretted, but the days, Coleridge, of a mother's fondness for her schoolboy. What would I give to call her back to earth for one day, on my knees to ask her pardon for all those little asperities of temper which from time to time have given her gentle spirit pain; and the day, I trust, will come. There will be 'time enough' for kind offices of love, if heaven's eternal year be ours. Hereafter her meek spirit shall not reproach me."

In a subsequent letter, he alludes more particularly to Mary. "My sister has recovered from her illness. May that merciful God make tender my heart, and make me as thankful, as in my distress I was earnest in my prayers. Congratulate me on an ever-present and never-alienable friend like her." The force of these tender reflections, and the intensity of that concealed grief, become terribly affecting and sorrow-inspiring when the veil of obscurity is raised from the cause of their enunciation. The life of him, who seemed to exist that he might fuse men into love, and reconcile them to the cares of this world, by sharing their burdens of sorrow in the lightness of his own, was, in truth, a long and ever-acting tragedy, and it was upon the agony of his heart that its loves and joys were nursed. How mysterious and incomprehensible is the deep unknown! how feeble is the partition between the beauties and horrors of human passion! May heaven have requited the self-sacrificing love, and soul-ennobling heroism of Elia.

The only portrait worthy of recognition that was ever taken of Lamb was executed by Hazlitt in 1804, and was amongst the last works of that beautiful painter, before he laid down the pencil for a gray goose-quill. The following verbal limning is from the pen of Sergeant Talfourd: "Methinks I see him before me now as he appeared at our first meeting, and as he continued, with scarcely any perceptible alteration to me, during the twenty years of intimacy that followed and were closed by his death. A light frame, so fragile that it seemed as if a breath would overthrow it, clad in clerk-like black, was surmounted by a head of form and expression the most noble and sweet. His black hair curled crisply about an expanded forehead; his eyes, softly brown, twinkled with varying expression, though the prevailing feeling was sad; and the nose slightly carved, and delicately curved at the

nostril, with the lower outline of the face regularly oval, completed a head which was finely placed on the shoulders, and gave importance and even dignity to a diminutive and shadowy stem. Who shall describe his countenance, catch its quivering sweetness, and fix it forever in words? There are none, alas, to answer the vain desire of friendship. Deep thought striving with humor, the lines of suffering wreathed into cordial mirth, and a smile of painful sweetness, present an image to the mind it can as little describe as lose."

In 1825, Lamb retired from the India House. He had long wished for his superannuation; but when it came, the charm of liberty had vanished with the idea of his drudgery. Age was beginning to lay its whitening hand upon his brow, and death to subtract from the number of his early friends, and even London was now becoming less necessary to his existence. He removed to Colebrook Cottage, Islington, where he maintained himself in rural state until his sister's health constrained him to remove to loggings in Enfield, and finally to Edmonton. Cheered by the society of the orphan Miss Isola, whom they had adopted and reared as a daughter, Charles Lamb and his sister still maintained the earnest affection of their childhood, while the young maiden made up to Elia for the loss of the companionship in his rambles of his now feeble sister. But love, the bond of their little household's union, divided the triplex knot at last, which it had so auspiciously tied. Miss Isola was married, and now Lamb was left to walk abroad alone. In taking his daily morning walk on the London Road, as far as the "Bell at Edmonton," he stumbled against a stone, fell, and slightly injured his face. The trivial wounds seemed healing, when erysipelas attacked his head, and he died, placidly murmuring the names of Maxon and Proctor and others of his friends.

He died in his sixtieth year, in 1835, and was buried in Edmonton churchyard, where now slumbers the ashes, of this most amiable and remarkable man. The world deplored his loss; for the world's best hearts had lost one of their best friends.—*Littell's Living Age.*

Learn to pursue a virtue from the man that is blind, who never makes a step without first examining the ground with his staff.

The surest way to purchase happiness, must be to let as little of our time as possible slip away unobserved and unimproved.

The heart is the fountain, and our words are the streams; and if the fountain be muddy, the streams proceeding from it cannot be clear.

We often overlook the blessings which are in our possession, to hunt after those which are out of our reach.

A wise man will desire no more than what he may get justly, use soberly, distribute cheerfully and leave contentedly.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SIXTH MONTH 18, 1859.

We would call attention to the advertisement for a teacher in Darby Monthly Meeting School, a situation which may serve as a stepping stone to a still more lucrative and desirable position.

AN INDIAN'S SPEECH.

In answer to a Sermon preached by a Swedish Missionary at Cannestoga, A. D. 1710.

In or about the year of our Lord 1710, a Swedish missionary preached a sermon at an Indian treaty held at Cannestoga, in which sermon he set forth original sin, the necessity of a mediator, and endeavored, by certain arguments, to induce the Indians to embrace the Christian religion. After he had ended his discourse, one of the Indian Chiefs made a speech in reply to the sermon; the discourse on both sides, was made known by interpreters. The missionary, upon his return to Sweden, published his sermon and the Indian's answer; having written them in Latin, he dedicated them to the University of Upsal, and desired them to furnish him with arguments to confute such strong reasonings of the Indian. The Indian's speech, translated from the Latin, is as follows:—

“Since the subject of his errand is to persuade us to embrace a new doctrine, perhaps it may not be amiss, before we offer him the reasons why we cannot comply with his request, to acquaint him with the grounds and principles of that religion he would have us to abandon. Our forefathers were under a strong persuasion, (as we are,) that those who act well in this life will be rewarded in the next, according to the degree of their virtues. And, on the other hand, those who behave wickedly here, will undergo such punishments hereafter as were proportionate to the crimes they were guilty of. This has been constantly and invariably received and acknowledged for a truth through every successive generation of our ancestors; it could not then have taken its rise from fable, for human fiction, however artfully planned and plausibly contrived, can never gain credit long amongst people where free inquiry is allowed, which never was denied by our ancestors, who on the contrary, thought it the sacred, inviolable, natural right of every man to examine and judge for himself.

Therefore, we think it evident that our notions of future rewards and punishments were either

revealed from heaven immediately to some of our forefathers, and from them descended to us, or that it was implanted in each of us at our creation by the Creator of all things. Whatever the method might have been, whereby God has been pleased to make known to us his will, and give us a knowledge of our duty, it is in our sense a divine revelation. Now we desire to propose to him some questions. Does he believe that our forefathers, men eminent for their piety, constant and warm in their pursuit of virtue, hoping thereby to merit eternal happiness, were all damned? Does he think that we, who are zealous imitators in good works, and influenced by the same motives as they were, earnestly endeavoring, with the greatest circumspection, to tread the paths of integrity, are in a state of damnation? If that be his sentiment, it is surely as impious as it is bold and daring. In the next place, we beg that he would explain himself more particularly concerning the revelation, if he admits of no other than what is contained in his written book? The contrary is evident from what has been shown before. But if he says: God has revealed himself to us, but not sufficiently for our salvation, then we ask, to what purpose should he have revealed himself to us in any wise? It is clear, that a revelation, insufficient to save, cannot put us in a better condition than we are without revelation at all. We cannot conceive that God should point out to us the end that we ought to arrive at without offering to us the way to arrive at that end. But supposing our understanding be so far illuminated as to know it to be our duty to please God, who yet has left us under an incapacity of doing it, will this missionary therefore conclude that we shall be eternally damned? Will he take upon him to pronounce damnation against us for not doing those things which he himself acknowledged were impossible by us to be done? It is our opinion, that every man is possessed with sufficient knowledge for his own salvation. The Almighty, for any thing we know, may have communicated himself to different races of people in a different manner; some say they have the will of God in writing; be it so; their revelation has no advantage over ours, since both must be equally sufficient to save, or the end of the revelation would be frustrated. Besides, if they be both true, they must be the same in substance, and the difference can only lay in the modes of communication. He tells us there are many precepts in this written revelation that we are entirely ignorant of; but those written commands could only be assigned for those who have the writings; they cannot possibly regard us. Had the Almighty thought so much knowledge necessary for our salvation, his goodness would not so long defer the communication of it to us. And to say in a matter so necessary he could not at one and the same time reveal himself to man-

kind, is nothing else than an absolute denial of his omnipotence.

Without doubt he can make his will manifest without the help of any book or the assistance of any bookish man whatever. We shall in the next place consider the arguments which arise from the consideration of Providence.

If we be the work of God, (which we presume will not be denied,) it follows from thence that we are under the care and protection of God, for it cannot be supposed that the Deity should abandon his own creatures, and be utterly regardless of their welfare. Then to say that the Almighty has permitted us to remain in a fatal error, through so many ages, is to represent him as a tyrant. How is it consistent with his justice to force life upon a race of mortals without their consent, and then to damn them eternally without ever opening to them the door to salvation? Our conceptions of the gracious God are much more noble, and we think that those who teach otherwise do little less than blaspheme. Again, it is through the care and goodness of the Almighty, that, from the beginning of time, throughout many generations to this day, our name has been preserved unblotted out by our enemies and unreduced to nothing. By the same care we now enjoy our lives, and are furnished with the necessary means of preserving these lives. But all these things compared, without salvation, are trifling. Therefore, since God has been so careful of us in matters of little consequence, it would be absurd to affirm that he has neglected us in cases of the greatest importance; admit he has forsaken us, yet it could not be without a just cause.

Let us suppose that some heinous crimes were committed by some of our ancestors, like to that we are told of another race of people; in such a case God would certainly punish the criminal, but would never involve us that are innocent in the guilt; those who think otherwise, must make the Almighty a whimsical, evil-natured being.

Once more, are the Christians more virtuous? or rather, are they not more vicious than we are? If so, how came it to pass that they are the objects of God's beneficence, while we are neglected? Does he daily confer his favors without reason and with so much partiality?

In a word, we find the Christians much more depraved in their morals than we are, and we judge from their doctrine by the badness of their lives.

Impressum Parthenopoli! per Molineum Aggrippain. Anno MDCCLXXXI.

Beware of the beginnings of bad habits; the worst habits are acquired, not at once, but by degrees.

The culture of the social feelings, under the dew and sunshine of religion, is a duty as well as a pleasure.

NATURAL HISTORY OF BIRDS.

BY YARDLEY TAYLOR.

(Continued from page 207.)

Several varieties of the swallow are met with here. They are characterized by very long and strong wings for the size of the bird. They take their prey altogether on the wing and are true fly-catchers.

One of these, the chimney swallow, is never seen to alight any where but in the chimney. That would seem to be an unfavorable resting-place, but they are so constituted as to prefer it before any other. They have short legs, but very strong and sharp claws, and as they must necessarily alight on the sides of the chimney, the feathers of their tail are rather short, with stiff stems, sharply pointed at the end; these enable the bird to prop itself up by the tail feathers, and thus ease the strain that would otherwise be upon their legs. Their nests are attached to the insides of the chimney, and are made of small twigs of trees, about an inch in length, glued together by some adhesive substance, and fastened to the wall of the chimney by the same material. They use no lining whatever. The nest is semicircular in shape, and seldom more than three inches across, and a little concave on the upper side. In this rough nest, they lay about four whitish eggs, and the young cling to it with great pertinacity. When nearly grown, they may be heard exercising their wings while clinging to their nest, as they must be fully able to fly before they can ascend out of the chimney. They seem to prefer chimneys whose fire places are not much used, and they congregate sometimes in such places in great numbers. I have often watched them in the evening, sailing by hundreds round and round the top of a chimney, previous to entering it to roost; when between sun-down and dark they would begin to descend into the chimney, and in a few minutes all would go down, sometimes in such numbers as to fill up the flue entirely, and attached to each other like a swarm of bees. Many years ago I was at a friend's house where, having company, the family had built a fire in a room that had not been used for some time, in the chimney of which the swallows had been in the habit of roosting in large numbers. That evening the smoke from the fire disconcerted them, and they kept up a great chattering. At one time several of them went down, but the smoke soon drove them out again. They, however, continued their motion until near dusk, when they all at once descended into the chimney so rapidly, that they filled up the flue entirely, and caused the smoke to come out into the room. The family, not wishing to be outdone, had some shavings brought to make a large blaze, thinking that would certainly drive them out, but as there was no draft up the chimney, the blaze came out into the room and was near setting the mantle on fire, so that they

had to call for water to put the fire out: thus the birds obtained the mastery,

I have known instances where the swallows have descended so rapidly into a chimney where there was fire, as to create a strong downward current of air, which drove the soot and ashes over the hearth and floor of the room. These occasional inconveniences and the litter they make in fire places, is all that can be said against them; but as their entire food is insects, they are certainly beneficial. The whole tribe have short bills and wide mouths, well calculated to take insects while on the wing. Their motions have been considered indicative of the weather; thus, when they fly high, fair weather is predicted, and, when low, rain is expected. The theory of this appears to be that, when the air is dry, as it always is in fair weather, insects fly high, and the birds do so to obtain their food; but when the air is loaded with moisture, as is usual before rain, insects always fly low, and the birds follow them.

Another variety of swallow is the barn swallow, so named from its habit of building in barns and other out-buildings. Their nests are made of clay, or mud, mixed with fine roots, or grass, mostly attached to the rafters of the roof near the top, and are nicely lined with feathers. They keep much on the wing, but are frequently seen perched on the fence or some other place. Their color is dark above and light underneath, and the tail is forked, from the side feathers being much the longest.

We have here, of late years, another variety of swallow, very similar to the barn swallow, but of lighter color on the back, and the tail not forked. Their habits are much the same, but they build a most curious nest. They select a place generally on the side of a large barn, just below the roof or other projection, where a small offset is found, on which they begin to build. They make their nest of soft clay, or mud, and build it up to the overhead projection, and then turn it so that the entrance is pointing downwards. In entering the nest they fly directly up into it, without alighting outside, and immediately turn round with their head at the entrance, and thus can keep intruders at bay. They are very social, as two pairs will often build their nests side by side, and joined together all the way up, but having no communication between them. In building, they act with much judgment; they begin early in the morning and work assiduously till about 9 o'clock, when they all stop, and not an individual is to be seen violating this rule. In the afternoon they work again for a few hours, when all stop together. This gives time for the material to dry and become firm, otherwise it might give way, if too much soft material was added before it became sufficiently solid to bear its own weight. From the fact of their building on large and high barns, as it is

on such that suitable places are usually met with, they have been nick-named the rich man's swallow.

The martens are classed with the swallows and have much the same habits, except that they only build among us in boxes, or houses, prepared for them. They, too, are sociable, and many pairs will build in one house with only partitions between them. They are larger than the swallow, and of nearly a black color on the back, with lighter color underneath; they have more musical notes and are quite noisy around their homes.

We have a very handsome small yellow bird here that is considered, and not without reason, a mischievous little fellow. It feeds in their season on the seeds of the thistle, and other downy-seeded plants, that are readily blown about with the wind.

In the garden the seeds of the lettuce and salisfy, or oyster plant, are his especial favorites. He attacks the seed heads of the latter just before they open, and makes sad havoc with the seed, making it difficult to save any unless the plants are watched. His motions on the wing are singular; by a rapid motion of his wings he rises considerably, and then closing them he descends about as far, when he again ascends by a similar effort, to be followed by a descent as before. This kind of motion in flying is common to the woodpecker family of birds, but none rise and fall as far as this bird. He has the credit of feeding on the aphides that infest the cabbage tribe of plants while going to seed, and thus far is quite a benefactor.

The lark is a bird about as large as our partridge, and does not appear to be as much a bird of passage as some others, being often seen here in winter; they frequent meadows and low grassy grounds, building in tufts of grass, and making their nest of dry grass, cover it over with only an entrance in one side. They lay five or six white eggs, speckled with brown. They are considered a very innocent bird, doing little injury to the farming interest. They mostly roost in meadows in the grass, and may sometimes be seen, when they come over the desired place, to drop down nearly perpendicularly, and almost as rapidly as a falling stone. The English lark is somewhat different from our bird, and is more musical, ours having but few notes. The foreign variety has been sometimes brought to this country, as an addition to our singing birds. They are represented as rising rapidly in their flight early in the morning, singing, at the time, with strong emphasis, and are much admired for their melody. One variety frequents the barn yards of the farmers in winter, in search of grain amongst the straw, and are then considered excellent food, about equal to the partridge.

The partridge is a well known bird, common to nearly every part of our country; they are

heavier in proportion to their size than most other birds, and use their legs more freely, yet they fly with great rapidity, striking quickly with their wings; they are much sought after by epicures and sportsmen. They build their nests, like the lark, in bunches of grass, with an entrance on one side, and lay from fifteen to twenty eggs at a time, thus increasing faster than any other bird of equal size. Their eggs are white and more conical than any other egg I know of. This bird feeds on seeds more than most other birds, and generally on the seeds of weeds; hence they are beneficial to farmers. They are not musical, yet their well known cry of "Bob White," is interesting to every lover of nature. The male bird will mount a fence, a shock of grain, or some such moderate elevation, and pronounce those notes with a loud voice. It often happens that other birds within hearing will answer these notes, each bird repeating them after a few minutes' interval. The young birds are able to run as soon as hatched; indeed, it is said they have been seen to do so with part of the egg-shell sticking to their backs. The parent birds are very assiduous in the care of their young, leading them about like the domestic fowl, and sheltering them under their wings in the same manner; and they are soon able to fly short distances. When danger threatens them, the parent bird gives the alarm, when the young soon scatter and creep under any covering they can find, and being so near the color of the ground, it is difficult to see them, except when in motion. On these occasions, one of the old birds will flutter about with plaintive cries, as if wounded, when the novice, supposing it can be caught, eagerly pursues it; but the bird always escapes him, keeping a little in advance; by this means, enticing him away from its brood. After leading him clear off, the bird will rise and fly away, and, after a time, return to the brood, making a peculiar call, which the young understand, inviting their return, as the danger is over. This peculiarity is shared with many other birds, but the partridge, which takes to its feet soon after hatching, and is constantly on the ground, is more exposed to danger than other birds. They have many enemies among the birds of prey and small animals that feed upon flesh. The black snake will take them whenever he has a chance. Many years ago, as I was passing along a path leading through a field of tall oats, just before they were ripe, my attention was drawn to a motion in the oats a little distance off, that appeared as if a bird was fluttering on the ground; at the same time a plaintive cry was heard as of a bird in distress. As the motion was approaching towards me, I stood still, awaiting the result. In a short time a large black snake was seen gliding through the oats with a young partridge in its mouth. As soon as the snake reached the path, it stopped for a moment and looked at me,

and then resumed its course towards a stone fence not far off. Before it had entirely cleared the path, I stepped forward and caught the reptile firmly by the tail, and drawing it quickly upward above my head and down again, rapidly, for a few times, in a manner similar to a wagoner when he cracks his whip, I succeeded in jerking the reptile's head off. What became of the young bird I never knew, but as it had, probably, been just caught and perhaps not hurt, it may have escaped when I caught the snake. The old bird was following the snake at the distance of 15 or 20 feet, but flew away the moment it saw me. In the winter, these birds frequent the barn yards, wheat stacks, or similar places where grain is to be met with. At such times, the younger members of the family often set traps for them, baited with grain, and frequently catch them for the table. They are excellent eating, particularly for invalids; the flesh is whiter than that of some other birds, nearly resembling that of the young domestic fowl. The young always keep in flocks until the next spring, when pairing time commences. When they chance to become separated, as is sometimes the case when alarmed, they may be heard, after the alarm is over, making a peculiarly plaintive cry, which is answered by the parent, and, in this way, they can find each other again. When pursued by a hawk, or otherwise greatly alarmed, they make a loud scream of distress, and often plunge headlong into the nearest thicket or brush pile for safety, and as they fly very rapidly, they have been known to kill themselves by striking a tree in their flight. Their manner of going to roost is peculiar. The whole flock collect in a suitable place on the ground, where they can fly up readily, and then turning their tails all inward, they can take the wing without interrupting each other.

(To be continued.)

For Friends' Intelligencer.

Review of the Weather, &c., for FIFTH Month.

	1858.	1859.
Rain, during some portion of the		
24 hours,	19 days.	11 days
Rain, all or nearly all day,	5 "	1 "
Cloudy without storms,	4 "	6 "
Ordinary clear,	3 "	13 "
	31	31

TEMPERATURES, &C.

Mean temperature of the month per Pennsylvania Hospital,	59.13 deg.	63.75 deg
Highest do. during month do.	78. "	86. "
Lowest do. do. do. do.	47. "	45. "
Rain during the month,	5:01 in.	2.25 in.

Deaths during the month, counting five current weeks for 1858, and four for 1859, 955 705
 The average of the mean temperatures of this month for the past seventy years has been 62.61 deg., while the highest during that period occurred in 1802, 1826, 71 deg.; and the lowest in 1848, 51.75 deg.

SPRING TEMPERATURES.

Mean temperature of the three Spring months of 1859,	54.26 deg.
Mean temperature of last year, (1858.)	50.27 "
Average of the means of ditto during the past seventy years,	50.73 "
Highest during that entire period, 1826, 55	"
Lowest do. do. 1794—1843, 46	"

From the foregoing it will be seen that the mean temperature of the month under review has exceeded the corresponding one of last year about four and one-half degrees, and the average for the past seventy years more than a degree. The entire spring temperature this year has also been very high, equalling within three-quarters of a degree the very highest mean of the past seventy years.

The aggregate amount of rain that has fallen, up to the close of Fifth month, inclusive, during the years specified below, has been:

1857.	1858.	1859.
18.47 inches,	15.61 inches.	25.17 inches.
Philada., Sixth month, 1859. J. M. E.		

THE ANGELS IN THE HOUSE.

Three pairs of dimpled arms, as white as snow,
Held me in soft embrace ;
Three little cheeks, like velvet peaches soft,
Were placed against my face.

Three tiny pairs of eyes, so clear, so deep,
Looked up in mine this even,
Three pairs of lips kissed me a sweet "good night,"
Three little forms from heaven.

Ab, it is well that "little ones" should love us ;
It lights our faith when dim,
To know that once our blessed Saviour bade them,
Bring "little ones" to him !

And said He not, "Of such is heaven," and blessed them,
And held them to his breast !
Is it not sweet to know that when they leave us,
"Tis there they go to rest ?

And yet, ye tiny angels of my house,
Three hearts encased in mine !
How 'twould be shattered, if the Lord should say,
"Those angels are not thine !"

"A LITTLE WHILE."

JOHN xvi. 18.

O! for the peace that floweth as a river,
Making life's desert-places bloom and smile ;
O for the faith to grasp heaven's bright forever
Amid the shadows of earth's little while."

"A little while" for patient vigil-keeping,
To face the storm, and wrestle with the strong ;
"A little while" to sow the seed with weeping ;
Then, bind the sheaves, and sing the harvest song.

"A little while" to wear the robe of sadness,
To toil, with weary step, through miry ways,
Then, to pour forth the fragrant oil of gladness,
And clasp the girdle round the robe of praise.

"A little while" midst shadow and illusion,
To strive by faith, love's mysteries to spell,
Then, read each dark enigma's bright solution,
Then hail sight's verdict, "He doth all things well."

And He who is himself the gift and giver,
The future glory and the present smile,
With the bright promise of the glad "forever"—
Will light the shadows of this "little while."

Those who recognise the true dignity of labor will be glad to see the subject ably treated in a pamphlet from which we make large extracts for our columns. It is entitled "Women and Work." It is written by an English woman, who evidently feels the importance of the views she advances. All her suggestions may not be adapted to the wants of this country, but the arguments in favor of every woman's receiving an education to fit her for work of some kind, are calculated to carry conviction with them, and to lead to a serious consideration of their justice and truth.—EDS.

WOMEN AND WORK

BY BARBARA LEIGH SMITH BODICHON.

Women want Professions.

Cries are heard on every hand that women are conspiring, that women are discontented, that women are idle, that women are overworked, and that women are out of their sphere. God only knows what is the sphere of any human being.

Again, we hear cries that the world is going wrong for want of women, that moral progress cannot be made without their help; that Science wants their delicate perceptions; that Moral Philosophy wants the light of their peculiar point of view; Political Economy their directness of judgment and sympathy with the commonalty; Government the help of their power of organizing; and Philanthropy, their delicate tact. Hospitals must have them, asserts one; watches must be made by them, cries another; Workhouses, Prisons, Schools, Reformatories, Penitentiaries, Sanitoriums, are going to rack and ruin for want of them; Medicine needs them; the Church calls for them, the Arts and Manufactures invite them.

One great corresponding cry rises from a suffering multitude of women, saying, "We want work."

Women are God's children equally with men. In America and Great Britain this is admitted; because these are Christian countries. In Mahomedan countries this is denied. We admit it as a principle, but we do not admit all that can be deduced from it; in practice we deny what we affirm in theory. If we are God's children, we owe certain duties to him. The life of most women is a practical denial of such duties.

God sent all human beings into the world for the purpose of forwarding, to the utmost of their power, the progress of the world. We must each leave the world a little better than we found it. Consider all the evils in the world; you will see they are such as God has given us power to cure. We could not prevent good if we set about it, but evil we can hinder; it has in it the seeds of death, while all good influences are protected by God.

We are God's tools, by which he will make the world what he intends it to become.

No human being has a right to be idle, no human being must use the earth as a stable, and "eat off his own head." Whatever comes under our hands should be bettered by the touch of our fingers. The land we own we should drain and make more fertile for ever. The children who are in our power should be educated. If a sickness falls upon our town, we must try to stop its progress, and to alleviate the sufferings it occasions. If an old roof lets in the rain, we must new-slate it. If an old pot comes to us to mend, we must mend it as best we can. And we must train ourselves to do our work well. It is a good thing to ask ourselves daily the question, "Have I eaten my head off to-day?" Women must, as children of God, be trained to do some work in the world. Women may not take a man as a god: they must not hold their first duty to be towards any human being.

For our part, when we think of the lives of most women, how they are centered and bound in human affection, living no life but that of love, we cannot wonder that reason goes when love is lost. "Oh! that I had now what you men call the consolations of philosophy," said a woman whose heart was sorely tried. The consolations of philosophy which men have, are indeed great when philosophy means the knowledge of God's works, but not enough unless some branch of the philosophy involves work. The man who works to discover the habits of an insect, or the woman who watches the growth and means of nourishment of a polype—whoever works is consoled. I have a great respect for the young lady, who, being desperately in love, and having to give up her lover, went through the first four books of Euclid that she might not think of him. But I think it must have been heavy work, and that if she had been studying to be an architect, her purpose would have been better answered. It is surprising to see girls study so much as they do, considering how constantly the idea is put before them that they must give it up some day.

We were talking with Dr. Emily Blackwell a little while before she left England to join her sister, Dr. Elizabeth, in New York, as to the possibility of married women continuing in the exercise of professions if they had many children. She said: Granting women want to be doctors, and that medical science has need of women, woman must and will enter the profession. I think it most probable that women will modify the practice of medicine; they will, probably, practise in groups taking different branches; but we can hardly tell what effect the introduction of women may have upon the medical profession. We shall see in time; depend upon it, it will be good.

Queen Victoria fulfils the very arduous duties of her calling, and manages also to be the active

mother of many children. Each woman must so arrange her own life as best to fulfil all her duties. Women can be trusted to do the best for their young children; maternal love is too strong ever to be weakened by any love of a science, art, or profession. As the human being is larger, and nobler, so will the natural affections be larger and nobler too. Let women take their places as citizens in the Commonwealth, and we shall find they will fulfil all their home duties the better.

There are now many trades open to women with good training in bookkeeping, and knowledge of some especial branch of business, not difficult to acquire, if fathers would help their daughters, as they help their sons. Two or three young women together might enter upon most shop-keeping businesses. But very few young women know enough arithmetic to keep accounts correctly.

It is unjust to say sneeringly, "If women want to work, why don't they?" It is not an easy thing for a boy brought up to manhood to expect large fortune, to gain his livelihood if he be suddenly deprived of every farthing he possesses; and much is the pity lavished upon him. Probably friends lend him some hundreds of pounds for him to live upon, while he prepares for some profession. The case of most women who are left destitute is much harder, and there are fewer paths open to them, and these are choke full. We are sick at heart at the cries that have been raised about distressed needle-women, and decayed gentlewomen, and broken-down governesses. Much sympathy has been felt, but little solid thought given to the subject.

There is no way of aiding governesses or needle-women but by opening more ways of gaining livelihoods for women. It is the most efficacious way of preventing prostitution. "At present the language practically held by modern society to destitute women may be resolved into Marry—Stitch—Die—or do worse."

Apprentice 10,000 to watchmakers; train 10,000 for teachers for the young; make 10,000 good accountants; put 10,000 more to be nurses under deaconesses trained by Florence Nightingale; put some thousands in the electric telegraph offices over all the country; educate 1,000 lecturers for mechanics' institutions; 1,000 readers to read the best books to the working people; train up 10,000 to manage washing-machines, sewing-machines, &c. Then the distressed needle-woman would vanish; the decayed gentlewomen and broken-down governesses would not longer exist.

In the United States the want of a professional training for women is almost as much felt as in England. The greater ease in gaining a livelihood prevents the same amount of absolute suffering which we see among women in the old country.

Teachers receive much better pay, and many ladies I have met in America have told me they have been able to save enough in a few years to live upon for the rest of their lives. * *

But all these teachers do not teach well, or teach because it is the profession they like best; they are teachers because, in America as in England, teaching is almost the only means of gaining bread, open to women. In the mint in Philadelphia, I saw 20 or 30 young ladies who received half, sometimes less than half, the wages given to men for the same work. They were working ten hours a day for a dollar (4s. English). This proportion shows the lamentable amount of competition among women, even in the United States, for any work which is open to them.

In no country have I been so much struck by the utter idleness of the lady class, except, perhaps, in the East, among the Turks and Moors. There is in America, a large class of ladies who do absolutely nothing. In every large town in the United States, there are five or six (in some places 20 or more) large hotels or boarding houses containing several hundred inhabitants each. This hotel population mainly consists of families who live altogether in hotels, and the ladies having no housekeeping whatever to do, have few of the usual duties of women in Europe, and are more thoroughly given up to idleness and vanity than any other women I believe, in the world. These "ladies" have not the cultivation which glosses over the lives of so many women in Europe, and does give them some solid value in society as upholders of the arts and literature, but are generally very ignorant and full of the strangest affectations and pretensions. * *

At this present time, I believe there is in America as strong a public opinion against women working for a livelihood as in England. No father in a "respectable class" thinks of giving his daughter a professional education. If he can live in some "style," he counts on his daughters marrying, and if he cannot, he probably sends them to some relative in a city, who receives them for a long visit, with the hope of "getting them off." Many thousands of young girls come to the cities to stay with brothers, uncles, or friends for this purpose. A worse preparation for any serious life cannot be conceived. Years of idleness are often passed in this way, years spent in nothing but dressing and dissipation—and what does it lead to? Marriage probably: but what sort of marriage can be formed by young girls looking at the world from such a false position? With such a beginning to life it is almost impossible the girl can ever become a noble human being, a good and wise woman. When she ceases to be a young girl, she will be an "old girl," and never a woman. The great privilege which every human being ought to have of perfect freedom of choice,

is rendered impossible, and a happy marriage can be but a rare accident.

Unless a woman can earn her own livelihood, or has a certain income, she has little chance of forming an equal union.

In America—in that noble, free, new country, it is grievous to see the old, false, snobbish ideas of "respectability" eating at the heart of society, making generations of women idle and corrupt, and retarding the onward progress of the great Republic.

Men of position and reliable sources of information have assured me that when in any State in America a majority of women shall claim the suffrage, it will be granted them. There are other signs which we have not space to allude to here. The importance of giving women a means of livelihood, independent of marriage, is discussed by the press. And the necessity of greater activity among women is urged vehemently by the newspapers, who believe the health of the mothers of men, and ergo, of men, is deteriorating in America in consequence of the extreme idleness and luxury in which the ladies live.

A great proportion of American women live indoors and do nothing; the others, again, live indoors and do too much. There are many thousands who have to do household work, bear, and nurse children, cook and wash, and live continually indoors, often in badly built, undrained, unhealthy wooden houses, and suffer terribly. The beginning of civilization falls hard on American women. As a pendant to this, side by side, may be seen a sister, living in the midst of luxuries, which many an English lady of rank would refuse as superfluous.

There is always hope of change in America: evils do not go on for ever dragging their slow length as in England. A crying evil exists and is a scandal to the world, when suddenly the young giant rouses up and with a mighty heave shakes it off. The ideas of human liberty and justice are too widely spread in America for any state of things in direct opposition to these principles, to endure for ever. We believe Europe will never move forward on this question until America goes ahead and clears the way.

It is only fathers and mothers who have the power to effect this change. Remember the next generation is ours to form and model as we will. If all fathers and mothers were faithfully to discharge their duties to their daughters, the next generation would see women healthier, happier, and more beautiful than women have ever yet been.

Work—not drudgery, but work—is the great beautifier. Activity of brain, heart, and limb, gives health and beauty, and makes women fit to be the mothers of children. A listless, idle, empty-brained, empty-hearted, woman, has no right to bear children.

To think a woman is more feminine because she is frivolous, ignorant, weak, and sickly, is ab-

surd; the larger-natured a woman is, the more decidedly feminine she will be; the stronger she is, the more strongly feminine. You do not call a lioness unfeminine, though she is different in size and strength from the domestic cat, or mouse.

If men think they shall lose anything charming by not having ignorant, dependent women about them, they are quite wrong. The vivacity of women will not be injured by their serious work. None play so heartily as those who work heartily. The playfulness of women which makes them so sympathetic to children, is deep in their natures; and greater development of their whole natures will only increase this and all their natural gifts.

It is often said, it is wrong of daughters to leave their parents in order to follow this or that pursuit. Mothers and fathers say nothing, if their daughters leave them to be married. It is much more important to the welfare of the girl's soul that she be trained to work, than that she marry. It is very hard for children to battle against this feeling in mothers and fathers, even when they feel it most unreasonable. Generally, daughters have neither the courage to choose work, nor the resignation to submit with cheerfulness to be children all their days. Oh, girls, who are now suffering in this battle, remember your sufferings when you have children, and do unto them as you would you had been done unto!

Far be it from us to say that children do not owe deeds of reverence and duty to their parents—they do, most certainly. All that ennobles women will make them discharge these more faithfully. But for two or three daughters to remain at home idle, with the pretence of attending on a father or mother, who is not even always old, infirm, or ill, is absurd. The pretence breaks down as soon as a "good match" offers. There are, moreover, many professions, such as medicine, many branches of decorative art, wood-cutting, engraving, watchmaking, &c., &c., which, after some time of apprenticeship, can be carried on at home. The alteration of the laws concerning married women's property will make a great difference in the public feeling as regards women working after marriage. The 60,000 women who have signed petitions for the alteration of the law, and which alteration will give them a right to their own earnings after marriage, have quite settled the question as to whether women want to earn money or not. Women *do* want work, and girls must be trained for professions.

(To be continued.)

A good conscience and a contented mind will make a man happy in all conditions.

True religion will show its influence in every part of our conduct; it is like the sap of a living tree, which penetrates to the most distant boughs.

FOREIGN POST-OFFICES AND OUR OWN.

Our Post-Office Department does not pay its own expenses, in spite of all the pains taken to make it do so. In this respect it resembles those of continental Europe, but falls short of the English system. Below we give the population, postal revenue and expenses, and number of letters mailed in the countries which have the most postal business:

	Population.	Postal revenue.	Postal expenses.
Switzerland,	2,292,748	\$447,752	\$340,028
Holland,	3,056,591	288,162	156,785
Belgium,	4,426,202	355,648	327,128
Spain,	13,296,218	1,281,761	1,095,398
France,	35,783,170	9,321,900	6,023,915
United States,	23,191,876	5,940,724	7,982,757
Great Britain,	27,833,501	12,872,039	7,003,399

	No. of letters.	Letters per 1000 persons.
Switzerland,	19,773,671	8,299
Holland,	13,349,553	4,387
Belgium,	11,521,955	2,603
Spain,	30,775,686	2,202
France,	150,000,000	4,194
United States,	102,139,148	4,409
Great Britain,	410,817,489	14,760

We are so apt to pride ourselves on the diffusion of popular education in America, and to contrast our own intelligence with "millions unable to read or write" in Europe, that it will surprise many to find that a far less number of letters are written in the United States than in Great Britain, and only about as many, in proportion to the number of inhabitants, as are written in slow, phlegmatic Holland, and in closely-watched, despotic France. Spain and Belgium we beat, of course, for popular education is neglected in them; but free and busy Switzerland beats us out of sight in the matter of correspondence.

One great reason for the discrepancy existing between our Post Office and that of Great Britain, is the superior management of the latter in respect to delivery of letters. The Post Office there, like the Express Company here, does not consider its task accomplished until it has placed the package entrusted to it in the hands of the person to whom it is directed. A letter does not lie in the office waiting to be called for, but is carried directly to the man's office or lodgings and given to him. One thing gained by this is certainty. It greatly stimulates correspondence to know that a letter will infallibly reach its destination. Another thing is rapidity, which stimulates it still more. A couple of business men living in the same city, or in neighboring cities, in England, will exchange half a dozen letters while a couple of men here are sending and receiving an answer to one.—*Albany Journal*.

We need not travel, seeking ways to bliss,
 He that desires contentment cannot miss;
 No garden-walls this precious flower embrace,
 It common grows in every desert place.

ITEMS OF NEWS.

The first battle has been fought between the allied armies and the Austrians, in which the latter have been defeated. The battle was fought on the 21st ult. at Montebello, between 15,000 Austrians, under Gen. Stadion, on the one side, and 6,000 or 7,000 French and a regiment of Sardinian cavalry, under Gen. Forey, on the other. The battle continued during four hours, when the Austrians retreated behind the Po, leaving, it is reported, 1,500 or 2,000 dead upon the field. The French loss is said to be between 600 and 700, including many officers. A number of Austrians were taken prisoners, and had been forwarded to Marseilles. The King of Naples is dead, and his successor, Francis 2d, occupies the throne. There are reports of differences between Lord Palmerston and Lord John Russell, and the defeat of the Derby ministry at an early day is predicted. A later steamer brings the intelligence that the Austrians were retreating before General Garibaldi, who had advanced from Varese to Como.

THE LOCUSTS.—H. D. Whitcomb, Chief Engineer of the Central Railroad, informs us that the western slope of the Blue Ridge is now covered with millions of locusts. They appeared first near the top of the mountain, about two weeks ago, and seem to be moving in a westerly direction. It will be recollected that Dr. Smith of Baltimore predicted the appearance of these insects in the valley during this month. None have yet been seen in the vicinity of Staunton.—*Staunton (Va.) Spectator.*

THE SMYRNA TIMES SAYS:—"It is now apparent, as the season advances, that the peach crop has not been injured as much as was at first anticipated. In some localities the crop has been benefited rather than injured by the frosts, for if all the fruit had remained on the trees and come to perfection, it must have been inferior, if, indeed, the trees could have sustained the great weight. This has been the case in Cecil County, Maryland, particularly, and, in fact, on the most of the entire of the Eastern Shore. We are inclined to think that the orchards bordering on the Delaware river and bay have sustained the greatest injuries. In this section the early varieties were severely hurt, in some orchards nearly all destroyed: but there will be a fair yield of the other varieties, which will no doubt handsomely remunerate the growers."

DISASTROUS FLOOD IN THE UPPER MISSISSIPPI.—The St. Paul papers of 4th and 5th inst. say that city and other towns above and below have suffered seriously from a flood in the Upper Mississippi. Much damage had been done to property in the warehouses.

The levee at St. Paul, and Brooklyn, opposite St. Paul, was entirely submerged, and the inhabitants were compelled to abandon their dwellings on account of their general inundation.

At St. Anthony the damage to property was immense. Several hundred thousand feet of logs belonging to the saw mills along the river had been swept away. The mills were greatly damaged. The upper bridge, which cost \$20,000, was swept away, and the lower bridge, built at an expense of \$60,000, was very much damaged.

Reports from various quarters along the Upper Mississippi state that nearly all the bridges across the stream have gone.

The river is higher than it has been for a number of years.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—Flour is firm. Receipts of Flour continue light, and holders are generally firm. At Pittsburg, prices are relatively higher than here, and 1000 bbls. extra were taken for shipment there. Sales of good superfine are reported at 7 25, common extra

at \$7 00, and good Western extra at \$7 50. The sales to the home trade are limited between \$7 00 and \$8 50 for fancy lots. Nothing doing in Rye Flour or Corn Meal. The former is held at \$4 50, and the latter at \$4 per barrel.

GRAIN.—Wheat is in demand and improving. Sales of Pennsylvania and Western red at \$1 65 a 1 70, and white at \$1 80 a 1 85. Rye is selling at 90 c. Corn is firm, but comes in slowly. Sales of yellow at 90 cts., afloat. Oats are in fair demand. Sales of prime Pennsylvania at 50 cents. A sale of 2500 bushels of Buckwheat at \$1 50.

COVERSEED comes forward slowly, and prime lots are in demand at \$5 50 a 5 75 per 64 lbs. No change in Timothy or Flaxseed. The former is worth \$1 87½ a \$2, and the latter \$1 70 a 1 72 per bushel.

A well qualified teacher is wanted to take charge of Darby Monthly Meeting School. Application can be made for further information to

RACHEL T. JACKSON or
M. FISHER LONGSTRETH

6th mo. 1st, 1859.

Darby P. O. Penn.

BUCKS COUNTY MALE AND FEMALE ACADEMY.—Boarders taken by the year at reduced rates. Autumn Quarter of 12 weeks, commences on the 8th of 8th mo. Winter Term of 18 weeks, on the 7th of 11th mo. Charges for board and English branches, Autumn Quarter, \$36. Winter Term, \$66. 75 cents deducted per week, for such as are absent from sixth day to second day, without washing. Bills payable, one-half in advance, and no deduction for lost time, less than a week at one time. Day scholars, English branches, from 50 cents to 70 cents per week.

Extra charges for each twelve weeks. Latin, Greek, French, Pencilling, &c. Pells work, each \$2.00; Water Colors, Monochromatic, Colored Crayons, Oriental, and Grecian Painting, each \$2.50; Reading Books only, furnished free of charge. Other books furnished if desired, and charged for, according to the care taken of them. SAMUEL BATCHELDER, A. M.

Principal.

Atleboro', Bucks Co., 5th mo., 28, 1859.

6m.

SUMMER BOARDING in a healthy location, among mountain scenery, can be obtained in Unionville, Centre Co., Pa. Objections on account of the distance and attendant expense in travel will be obviated by a reduction in usual rates of board. For particulars address

WM. HICKLEN,

Fleming P. O., Centre Co., Pa.

HENRY LONGSTRETH respectfully informs his friends that he has removed to 1336 Chestnut st., opposite the Mint, where he proposes to keep always on hand a large collection of Friends' Books, together with School and Miscellaneous Books.

He is prepared to furnish Libraries with whatever books may be wanted at very low prices.

HENRY LONGSTRETH,

Cheap School Book Depository, 1336 Chestnut st.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The summer session of this Institution will commence on the 16th of 5th month, 1859, and continue twenty weeks.

Terms, \$70 per session, one half payable in advance, the other in the middle of the session. No extra charges.

For further particulars, address

HENRY W. RIDGWAY,

Crosswicks P. O., Burlington Co., N. J.

4th mo. 9—3m.

Merrilow & Thompson, Prs. Lodge street, north side Penna. Bank

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, SIXTH MONTH 25, 1859.

No. 15.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 324 South Fifth Street,
PHILADELPHIA.

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

CONVERSATIONS ON RELIGIOUS SUBJECTS, BETWEEN A FATHER AND HIS TWO SONS.

BY SAMUEL M. JANNEY.

On the Divine Being.

James. Since our last interview, brother John and I have been conversing on the attributes of the Divine Being, and his manifestations to the children of men in different ages of the world. He appears to think there is something so mysterious in the subject, that we ought to believe without understanding it; but I am opposed to every thing like implicit belief: and as different doctrines are taught among men, I cannot believe any of them, until the subject shall become clear to my own understanding.

John. Here is the difference between brother James and myself: he is determined to measure every thing by his own finite understanding, even the three-fold existence of the infinite God; but I do not feel at liberty to doubt any thing that appears to be clearly recorded in the holy scriptures, although it may be beyond my limited comprehension: for I find, that even in the works of creation, there are many things that I do not understand, yet it is impossible to doubt them. For instance, I know there is an intimate connexion between the soul and body, and yet I cannot understand how they are united, nor how a material body can be acted on by an immaterial soul. We cannot understand *how* the simplest operations in nature take place. For example, the growth of grass is a fact that we all acknowledge, but we do not understand how it takes place. I therefore conclude, that it would be a piece of great folly in me to attempt to understand the mystery of three persons in the Godhead; for if the scriptures assures us of the act, I ask no further evidence.

Father. I am willing to explain to you my views upon the subject, and I wish you to state all the objections that may occur to you; for it is my desire that we may all be seekers of truth, and not the champions of a party. Before I proceed to state my views upon the main question, I must make a few remarks upon the subject of belief.

It appears to me, that belief does not depend entirely upon our own will; for we often hear things asserted, that we could not believe if we were to try. If a man who was really very sick, was told by his physician that he was not sick, and that he might get up and walk, it is very certain that the sick man would not believe him, although he might wish it were in his power to believe.

Belief depends upon the weight of evidence presented before the mind, and upon our having a *clear perception* of that evidence. If the mind be clouded by the prejudices of education, or biassed by interest, it will not always *perceive* the evidence *on both sides*, that may be presented to it; which is a fact that may be illustrated by our outward vision: for when a great number of objects are presented before us at the same time, the eye will naturally rest upon those objects which are *most agreeable to us*, and will sometimes overlook other objects, so as not to perceive them at all. We therefore make up our opinions according to the evidence that we *perceive*; and if we perceive only a part of the evidence, we may be *irresistibly* led to form an erroneous opinion. But if, at any time afterwards, we come to *perceive* the *remaining* evidence, we shall then be obliged to change this opinion. Therefore, I do not condemn any man for entertaining opinions different from my own; for I conclude that one or the other of us has not seen the subject in all its bearings; and I feel assured, that if we are both faithful to *put in practice* all that we do *know to be good*, the Divine Being will not leave us without sufficient light to guide our steps in the way that leads to eternal peace.

There are many facts which we cannot explain, and yet we are obliged to believe them, because the evidence of their existence is so plain as to leave no room for doubt. In this case, it is the *fact* that is the object of our belief, and not the *manner* or *process* by which the fact has been produced; for if this *process* be hidden from us,

it cannot be an object of belief. For instance, in the cases mentioned by John; the union of the soul and body, and the action of the soul upon the body, are facts which I cannot doubt; but the manner in which they are united, and the principle by which the soul acts upon the body, are hidden from me, and consequently this manner and this principle are not the objects of my belief. That the grass grows is a fact for which I have the evidence of my senses; but so far as I cannot perceive the process by which it grows, this process is not an object of my belief. The human mind is so constituted that we cannot believe without sufficient evidence; nor can we believe any proposition that contains in itself a contradiction or an absurdity: for no evidence can prove a thing that contradicts itself. For instances, if a person were to say that a part of any given thing is as large as the whole of it: here is a contradiction that no authority whatever could make me believe. Compulsion may make hypocrites, but it never can make believers. It is related of Socrates, that when he was asked his opinion of some writings that were very obscure, he replied that he approved of those parts which he understood, and he therefore concluded that the parts which he did not understand were equally good. This is the conclusion I have formed with regard to the scriptures; and therefore I am far from rejecting any passage which I do not understand; for I apprehend there may be truths contained in such passages, which, in a more advanced stage of experience, will become clear to my mind.

James. This explanation is satisfactory to me; but I believe it is very common for men to withdraw their attention from that kind of evidence which does not accord with their prejudices and passions; and this is a species of wilful neglect, for which we shall certainly be held accountable. The term mystery, which is so often used by religious teachers in order to extricate themselves from the absurdities of their own doctrines, has been perverted from its original meaning. A mystery among the ancients, was not a doctrine supposed to be incomprehensible in itself; but it was something that was hidden, or withheld from the public, and only revealed to a favored few; and therefore, when it was revealed to any one, it was no longer a mystery to him.

Father. There are two kinds of mysteries mentioned in the scriptures. The first is that kind to which Christ alludes, when he says to his disciples, "It is given to you to know the mysteries of the kingdom of heaven, but to them it is not given." Mat. xiii. 11. These mysteries are not revealed through the wisdom or learning of man; for he says, "I thank thee, O Father Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so Father, for so it seemed good in thy sight." Luke x. 21. "Even

the mystery," says the apostle, "which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the gentiles; which is, Christ in you, the hope of glory." Col. i. 26, 27.

From these passages it appears, that the mysteries of the kingdom of God are only revealed to the children of the kingdom, who are the meek, the humbled, the teachable, as babes; and they are hidden from the wise and prudent of this world; that is, from those who attempt to understand them by the wisdom and learning of man, without coming to the experimental knowledge of the truth. There is, however, another kind of mystery, called the "mystery of iniquity," which the apostle Paul said had begun to work, even in his day, and should be more fully revealed in "the man of sin and son of perdition," who "opposes and exalts himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thes. ii. 3-7. This is the same kind of mystery which the apostle John alludes to in the Revelations; for he describes the apostate church as "a woman sitting upon a scarlet colored beast, full of names of blasphemy; and upon her forehead was a name written *Mystery, Babylon the great.*" It appears that the apostle Paul forewarned the church of Colosse against the particular snare that would cause its "falling away;" for he says, "As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ; for in him dwelleth all the fulness of the Godhead bodily." Col. ii. 6-9.

(To be continued.)

A Memorial of Shappauga Monthly Meeting, concerning our beloved friend, JACOB L. MOTT, deceased.

Feeling deeply sensible of the great loss we have sustained in the removal, by death, of this our beloved friend, and believing the remembrance of those who have been examples of faithfulness to manifested duty, has a tendency to strengthen and encourage others to "walk by the same rule and mind the same thing," we feel it right to prepare a memorial concerning him, fully believing he has received an entrance into that heavenly kingdom which is the reward of the righteous.

He was born in the city of New York, on the 13th of 9th month, 1784. His parents were Jacob and Deborah La Mott, the latter a worthy member of our Society, who was much concerned for her children, and it is believed her example

and care had a good effect upon our deceased friend.

Although not addicted to gross evils, he was prone to levity and mirth; and his testimony is remembered, that when returning home from such pastimes, the convictions of truth on his mind were so strong, that tears of contrition have fallen from his eyes, as he passed through the streets of the city, when little was to be heard but the watchman at his post. Early in life submitting to these visitations of his Heavenly Father's love, he was drawn to attend the meetings of Friends; and he writes of himself, as a brand plucked from the burning, and a monument of the mercy of God.

He was married the 6th of 8th month, 1806, to Hanah Riker, with whom he lived in great harmony and mutual affection for fifty years. It may be truly said of him, he was an affectionate husband, a tender parent, and a kind neighbor, being cheerful in his deportment, and upright in his dealings among men; he was much beloved by those who knew him.

He was received a member of New York Monthly Meeting, at his own request, in the 4th month, 1807, being in the 23d year of his age.

It appears to have been his practice to commit to writing some of the exercises of his mind, on various subjects, and we believe nothing can describe him more pertinently than some extracts from them.

After taking the responsibilities of a family, and entering into business, he says: "I had many close trials, besetments, and temptations, in which my religious faith was closely tried. I now see very clearly that many, or at least some of the difficulties and troubles that I have experienced might have been avoided, had I always attended to the revelations of the spirit in my younger years; they were brought about by my unfaithfulness; I wandered from my inward Guide, and was almost forgetful of the day of my espousal. But blessed be Israel's God; thanksgiving and praise be ascribed unto him, although I wandered from the fold and went into the wilderness, he followed me, and kept close to me, and, giving me strength to resist temptation, preserved me from falling into the hands of the enemy, and thus renewed my faith, enabling me to bear up the testimonies of our Society. Although a part of the time I resided out of the city, I seldom missed attending a meeting, notwithstanding I had to row a boat ten miles to get there, and sometimes returned the same day."

In the summer of 1814 he settled within the compass of this Monthly Meeting, and became a member of it, by certificate, and when health permitted, was diligent in attending meeting, although living nearly ten miles from it. In recording the faithfulness and perseverance of our dear friend in this particular, we desire not to eulogize him, but to stimulate others to press

through difficulties in the performance of this reasonable duty.

Having experienced the benefit resulting from an early dedication to the service of his Divine Master, he was often deeply concerned for the welfare of others, and sometimes in meetings it seemed right for him to express it; but feeling that the call and qualification for the solemn work of the ministry are of God, he put it off from time to time, until about the thirty-first year of his age, when, in a public meeting at Shappaqua, he appeared in supplication for the preservation of himself and the assembly, under the weight of which he was deeply humbled, keeping in view the testimony of our Holy Pattern, "my doctrine is not mine, but his that sent me." His communications were sound and edifying. He experienced the sustaining hand of Almighty Goodness to be as a wall of defence around about him, preserving him in the faith, for which he was concerned earnestly to contend. His ministry was acknowledged, and he was recommended as a member of the Meeting of ministers and elders in 1830." "This," he says, "again increased my responsibility, as now I was at liberty, if I felt a concern to visit Friends of other meetings, to open it to the Monthly Meeting." Feeling himself a monument of mercy, raised up in order to proclaim the goodness and mercy of God, he endeavored to stir up the pure mind in others, by testifying of his grace, the word nigh in the heart, and in the mouth. He was frequently concerned to visit meetings, in our own and neighboring Yearly Meetings, we believe to the satisfaction of his friends, and it is evident he realized the truth of his own language, "that the Good Master never sends his servants out in their own strength, but amply supplies wisdom out of his inexhaustible treasury."

He was zealous for the maintenance of good order and the right administration of our discipline, being deeply concerned for the prosperity of our Society.

Earnest and affectionate were his appeals to the rising generation, to come forward in faithfulness to the requisitions of their Heavenly Father.

"On you," he writes, "must depend the future prosperity and character of our Society. If you are faithful, some of you, ere long, will be called to fill prominent stations in the militant church. It is therefore peculiarly necessary that you should be established in the great principles of the Christian religion, in which is involved your own welfare, and that of your fellow men, who at times may be adopting the language 'who shall show us any good?' If you examine history, you will find in all ages it has been those who have been faithful to the light of Christ within, that have been made instruments in the hand of God, in gathering to the church. Be faithful in the little, and you shall be made ru-

lers over more, and, under the guidance of the good and Heavenly Pilot, you will be enabled to avoid those rocks, quicksands, and shoals upon which many have been shipwrecked."

He was concerned that the young should be convinced that there was no gloom in religion. "I would hold it up," he says, "as that which is so lovely in itself as to make it attractive and inviting, as something which will enable us to overcome every besetting sin, and elevate our condition step by step in the scale of improvement, until we become united with the inhabitants of that city which needs not the light of the sun nor of the moon to shine in it, 'for the glory of God doth enlighten it, and the Lamb is the light thereof.'"

He was exercised in regard to a disposition in some to pervert the scriptures of truth, and concerned that a right estimate should be set upon them. His testimony left in writing is, "As we attend to the same principle which inspired holy men of old, who wrote them, our understanding will be opened, and we shall see a beauty and excellency in them which we cannot find by perverting them; we shall not be undervaluing nor overrating them; we shall consider them as testimonies corroborative of those spiritual truths which are sealed on our minds by the impress of the Divine Spirit."

He was frequently invited to attend funerals of those not in membership with us, and being concerned to improve every right opening, and to fulfil what he believed to be his mission to his fellow men, he frequently found it his duty to go, often travelling many miles to accomplish it. Although he often felt the weakness and infirmities of the flesh to be many, and the conflicts of the spirit to be great, yet, at times, he could feelingly rejoice that an interest was mercifully granted through Him "who giveth the victory over all, and that the Lamb Immaculate is still redeeming out of every nation, tongue, and people," and adding to his Church Triumphant those whose names shall be recorded in the book of life, because they submitted to His government.

Some time previous to his last illness he wrote as follows: "There are many sudden removals, and I am often unwell; if I should be suddenly taken away, I have wished that my family might know the comfortable feelings my mind partakes of. Oh! how I am filled with the goodness of God to overflowing, so as to raise the sensation of Holy! Holy! Holy! Hallelujah to Israel's Shepherd! Oh! glorious state! Oh! blessed abode! When, oh! when shall I be there?—These feelings bring with them a complete surrender of all selfishness. All centres in the Divine Will. Whatever the attachment to the world, however strong the family ties, the love of the Heavenly Father absorbs them all. His will is bowed to in humble submission of soul, and the

acknowledgement is, Thou knowest best what to bestow or what to withhold. Thy will be done."

The tender, affectionate solicitude he felt for his children is made manifest by the following, which was written in the 60th year of his age:

"It is the desire of your father that you attend to the impressions of the Spirit of God, made upon your minds from time to time. Be assured as you attend to these impressions you will become more and more acquainted with the teachings of the grace of God, that brings salvation from sin, and the desilements of the human heart. I most tenderly solicit you, as a dear father, to yield to its teachings. Be not ashamed to acknowledge yourselves under its government, although it will lead you out of the world's customs, because it stands in opposition to the spirit of the world—it is to prepare the immortal soul to dwell in the courts of heaven, through an endless eternity; and not only to prepare for enjoyment beyond the grave, but to qualify you to live as you ought, while here on earth. It will enable you to love one another, to do good to all men, to be kind to all placed under your care, and increase your desire for the relief of the oppressed. It will increase your love for religious meetings; you will not be ashamed to wear a plain dress; you will be willing to follow the example of the Son of God.

"If you reject the religion which God reveals in the heart, by the teachings of His Spirit, you never can obtain any but that which is the work of the systems of men. These can rise no higher than their fountain, but the teachings of the grace of God will lead to God. Attend to it, and it will lead you from many sorrows. Be not deceived. Happiness does not consist in the abundance of the possessions of the things of this world. Therefore, be more concerned to live a life of dedication to your Divine Master, than to get riches. Oh! attend strictly to the injunction, 'Seek first the kingdom of God and his righteousness, and all these things shall be added unto you.' Confiding in this promise, and putting your trust in the Lord, blessings will descend upon your labors. He who blessed Jacob and Joseph, will most assuredly bless you."

His last illness was lingering, but he manifested much patience and resignation throughout, being clothed with love and good will to all.

Under date 4th month 27th, 1856, he addressed his family in writing, as follows:

"When I was first taken sick, I thought it might be my last sickness. I have given the subject a very careful investigation, and believe an entrance will be mercifully granted me, into that City described as 'having walls of salvation, and whose gates are praise.' I discover nothing in my way. He who is all wisdom, is also all power. If He has a work for me to perform, He will raise me up for the performance of it, for He knows I am ready and willing. I discover nothing

worth living for, but to glorify His blessed name. If I am taken away suddenly, do not harbor the idea that it was in an unexpected moment, for I have been, and am watching the time as if it were at hand. You have manifested the greatest kindness towards me; you have done all in your power to make me comfortable; for which I trust you will be rewarded. When the time of separation comes, resign me cheerfully, submit to the dispensation as ordered of God, who does all things in his inscrutable wisdom for good." He requested that the testimony to plainness and simplicity should be carried out in his person, even to the grave; that his coffin should be the natural color of the wood, and not varnished, and that no stone or monument should be placed at his grave.

In a letter to a friend, dated 5th month 7th, 1856, he says, "If any Friends ask concerning me, inform them I hold the truth as professed by Friends as dear as ever; that my desires and prayers ascend for its increase, that it may grow bright through us, as a professing people, and it will shine more and more as we mind the light."

On one of his friends taking leave of him, he said, "Be faithful to the requirings of thy Heavenly Father, for at such a time as this it will afford more peace than all else beside." Being visited by his numerous friends, he continued to bear similar testimonies, while able to write or converse, giving evidence to the last that Divine Goodness was his support.

The last three weeks of his life he was nearly deprived of speech by paralysis, yet his last words were, "peace, peace, sweet peace, ready, waiting," evincing the truth of the declaration, "Blessed is that servant whom, when his Lord cometh, is found ready and waiting."

He died the 28th of 8th month, 1856, in the 72nd year of his age, and we feel an assurance that his immortal spirit is centered in that glorified state, of which he had a foretaste, when he could ascribe hallelujah to Israel's God.

His remains were taken to the Meeting House at Shappaqua, and interred, after a large and solemn meeting, in which several testimonies were borne to his circumspect life, and dedication to his Master's cause; and the feeling that we had lost a beloved friend and father in the church, seemed to pervade every mind.

Signed by direction of Shappaqua Monthly Meeting, held in New Castle, 8th of 1st month, 1857.

JOB R. CARPENTER, } Clerks.
RACHEL M. PIERCE, }

As every degree of hatred, envy or contempt, entertained in the mind, must unavoidably cut off its communication with Divine good; surely no one in *that* state can be the instrument or channel of conveying it to another.

The Epistle from the Yearly Meeting, held in London, by Adjournments, from the 11th of the Sixth Month, 1753, to the 16th of the same, inclusive.

To the Quarterly and Monthly Meetings of Friends and Brethren, in Great Britain, Ireland, and elsewhere.

Dear beloved Friends and Brethren:— Under a renewed sense and comfortable experience of the gracious and refreshing influences of that divine and heavenly principle of light and life, wherein the members of the true Church or body of Christ, however dispersed here on earth, stand joined and cemented in the unity of the Spirit, through faith and obedience unto Him their holy Head, guide and leader into all Truth, we most tenderly and affectionately salute you.

It behoveth us, in the depth of humility and reverence, to consider and remind one another of the merciful dealings of the Lord our God, who, in the aboundings of his grace, hath called us out of this present evil world, to bear among the children of men a public profession of our faith in, and subjection to, the light and Spirit of His Son, our Saviour, inwardly revealed: an holy and honorable calling! Let us, we beseech you, brethren, walk worthy of the vocation wherewith we are called: as obedient children, not fashioning ourselves according to the former lusts in our ignorance, but as He that hath called us is holy, so let us be holy in all manner of conversation.

The various affairs and concerns of the churches, which have been laid before this our assembly, have been considered, and concluded in a spirit of brotherly love and Christian condescension, in the exercise whereof, through the prevailing power and efficacy of pure love, every thing centers in an agreeable calmness and serenity.

By accounts brought from the several Quarterly Meetings in England, and by Epistles from Wales, North Britain, Ireland, Holland, Rhode Island for New England, Pennsylvania and New Jersey, New York, Virginia, Maryland, North Carolina, and Tortola, we understand that there is in many places an openness to hear the testimony of Truth, and that many are convinced of our principles, so as to join with us in the public profession of the same. Our earnest desire and necessary caution is, that we may conduct ourselves with the utmost care and circumspection, that no offence or occasion of stumbling be given to sensible enquirers, but that our light may so shine before men, that they may see our good works, and glorify our Father which is in Heaven.

The amount of Friends' sufferings brought in this year from England and Wales, being principally for tithes and those called church-rates, is three thousand and thirty pounds and

upwards, and of those from Ireland, one thousand five hundred and ninety one pounds and upwards. The two Friends formerly mentioned, who have been long imprisoned on excommunications, still remain sufferers under the oppression of the Ecclesiastical Courts; from the unnecessary severity of which, many faithful subjects of this Protestant Government continue to hope for deliverance. There are also two other Friends in prison, where they have been near four years, by Exchequer process for tithes; against which Antichristian yoke of bondage, we earnestly advise you to stand fast in that liberty wherewith Christ hath made you free, and to maintain your testimony in this respect with that fortitude and meekness, which ever accompany and support faithful and conscientious sufferers, in such a righteous and Christian cause.

Dear Friends, it is a matter of exceeding grief and concern to many of the faithful among us, to observe, how far that exemplary plainness of habit, speech, and deportment, which distinguished our fore-fathers, and for which they patiently underwent the reproach and contradiction of sinners, are now departed from by too many under our name, and who frequent our religious assemblies. A declension from the simplicity of Truth herein hath been, and we fear is, attended with pernicious consequences, in opening the way of some, the more easily and unobserved to attend the places of public resort for the exercise of sports, plays, and other hurtful and destructive diversions of the age, from which Truth taught our faithful Elders, and still teaches us, wholly to refrain; and indeed the Christian gravity of their lives and actions always carried with it a severe reproof and manifest opposition to the wantonness and levity of such dangerous and sinful pastimes. Wherefore we beseech you, be not deceived, nor led aside by false notions of imaginary pleasures, to partake with the unfruitful works of darkness, but watch and be sober; and, as becometh children of the light and of the day, abstain from all appearance of evil.

It is with a degree of comfort and satisfaction that we observe in divers places a commendable zeal and fervency in some, to cleanse the Church from pollutions, to restore the discipline thereof where decayed or disused, to assist and bring back the scattered and dispersed of the flock, and to recover those who have gone astray and declined from the testimony of Truth, and footsteps of the faithful; of which declension too many instances appear among us: we cannot but earnestly desire, that the truly concerned in a work of so great importance may meet with a reception answerable to the charity of their endeavors therein. Wherefore, we entreat Friends in their several and respective Monthly Meetings, to assist and encourage such of their members as they apprehend to be rightly concerned in,

and gifted and qualified for, so useful and eminent a service.

And, dear Friends, although the labors of such as are called forth by the Spirit of Christ, and instructed thereby rightly to divide the word of Truth, are highly serviceable in the Church, and the feet of those who publish the glad tidings of salvation exceeding beautiful; yet the aim and design of every true gospel minister is, to direct the minds of all to the divine teachings of the Holy Spirit, and to wait upon, and have their whole trust and expectation upon the Lord alone. And as the religious strength and communion of both preachers and hearers consisteth in their united dependence on the power and spirit of Christ, their guide and leader; so where any part of that dependence is broken off from him, the Holy Head, and placed on any instrument or member of the body, it hath been sometimes experienced to become a weight or burden on such instrument, and a real impediment to its present service. Wherefore, brethren, we beseech you, that in all your assemblies for the worship of God, your eye be single unto Him, your expectation fixed on him alone, and your faith standing in His power and spirit, that you may grow and be established therein and may be made one another's strength in the Lord.

We also esteem it our duty to remind Friends every where, that they be careful and exact in performing their contracts, words and promises; that so the reputation and credit of our Society, which our worthy elders obtained amongst men, by their great care and circumspection in those respects, may be continued. To which end we advise you, as we have often done, to avoid an inordinate pursuit after riches, and not to launch into trade or business above your abilities, so as to subject the honor of your religious profession to the uncertainty of worldly contingencies. But be ye frugal and industrious, ever mindful of the observation of the apostle, that godliness with contentment is great gain, and having food and raiment let us be therewith content, strictly regarding the advice of the beloved disciple, "Love not the world, neither the things that are in the world;" which he inforces by this remark, "If any man love the world, the love of the Father is not in him."

And as it becometh us, as obedient subjects, religiously to observe the close connexion of those excellent precepts, "Fear God; honor the King;" so let us be mindful not to defraud the King of any of his customs, duties, or excise, nor to deal in goods suspected to be run; nor in any wise to be concerned for private gain in any manner of trade prohibited by law.

And let us in an especial manner beware, lest any of us, under the present blessings of outward ease and liberty in religion, be found using that liberty for a cloak of licentiousness, and instead of serving God, serve ourselves and our own

vicious inclinations. It were certainly a most lamentable abuse of the goodness of God thus to pervert His mercies to the corruption of our manners: let us therefore earnestly watch and pray that we may be always preserved from such ingratitude.

And, dear brethren, as many of you as are parents of children, and have experienced the work of Truth in yourselves, cannot but have strong and ardent desires for the welfare of your offspring, not only that they may inherit your temporal estates and outward enjoyments, but above all that they may come, with you, to be made partakers of the word of life, and the glorious hope of a blessed immortality. In order whereunto our advice is, that you be careful to bring them up, in the practice of a diligent and constant attendance of religious meetings, instructing them to wait upon God when there, for the guidance and influence of his holy Spirit, the only unerring teacher and leader into all Truth. We also recommend unto you the practice of retiring to wait upon the Lord in and with your own families; wherein, as your minds are rightly exercised, you may find yourselves qualified to administer such advice and counsel to them, as may conduce to the building up and establishing them in the most holy faith, which, working by love, purifieth the heart, and cleanseth from all unrighteousness. We also tenderly advise you to bring up your children and families in the frequent reading of the holy Scriptures; and to use your utmost endeavors to prevent their having and reading such books as tend to profaneness and irreligion, and alienate their minds from the love of God, and obedience to His requiremings.

Finally, brethren, farewell. "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." Dwell in love, and the God of love and peace shall be with you. To whom, for the multitude of His mercies vouchsafed to His church and people through Jesus Christ our Lord, be all glory, honor, praise and thanksgiving rendered and ascribed now, henceforth, and for ever. Amen.

Signed in and on behalf of the Yearly Meeting, by
WILIAM DILLWORTH,
Clerk to the Meeting this year.

That which constitutes guilt and incurs condemnation, is a man's persisting in *known* error, in contradiction to the degree of truth, of which he is clearly convinced; this troubles his spirit, darkens his understanding, and at last may totally incapacitate him for a right perception of those things which belong to his peace.

If every man's internal care
Were written on his brow,
How many would our pity share
Who move our envy now!

For Friends' Intelligencer.

HUMILITY.

Of all the virtues that adorn character, and ennoble life, none deserve a *higher* place than humility. Its beauty is only equalled by its usefulness; and to possess it should be the constant study, as it is the undoubted duty of man.

It is an observation that has no claim to novelty, that religion is the child of meekness. That it is as true as it is trite, would be as needless for us to formerly demonstrate, as it is impossible for any one to successfully controvert.

The realization of the incomparable power and majesty of the great Creator, necessarily awakens the created to a full sense of his littleness and frailty. And to do that which should be our greatest pleasure, as it is our highest privilege,—to pay God the devotion due him, great lowliness of mind and submissiveness of spirit, are indispensable. We must prostrate ourselves to the very earth, before we can know of that sublime faith which is alone able to exalt us to heaven.

But it is not in relation to things spiritual, but to matters secular, that we mainly desire to treat our subject. The influence of the quality we are discussing, upon man's temporal interest and happiness, if not so apparent, is scarcely less great than on his eternal welfare.

Pride breeds folly and prevents the dispersion of the clouds of ignorance. It inflates the mind with self-conceit, instead of expanding it with useful information. It blunts its perceptions and enfeebles its energies by disuse that self-sufficiency gives rise to, in place of allowing its powers to be quickened and strengthened by vigorous and wholesome employment.

Moreover, it causes the attention to be directed astray from matters of primary importance, or real value, to those of secondary interest, or of an impracticable nature.

Elevated in his own estimation, the proud man refuses to look down from his imaginary height, and despises all that he will not see. Overestimating his powers, he underrates his necessities, and fancies that he is able to do more than his fellow men, without having to acquire the experience and perform the labor that they find necessary. Hence he disregards common means and instrumentalities in his undertakings, and relies upon those that are not reliable, save so far as they depend upon things that he effects to contempt.

Humility, on the other hand, is the best guide that the mind can have. It exposes its weaknesses, makes known its true powers, points out its dangers, and leads to its securities. It guards it alike from the sin of arrogance, and the folly of self-contempt. In short, it is the source of wisdom, and the avenue to all useful knowledge. This is perceivable in every department of labor, and every relation of life that we may contemplate.

The nature of theoretic inquiry, is such as to peculiarly suggest reasons for humbleness in conducting it. When pursued independently of practical application, it, to some extent, involves conjectures and principles not conclusively demonstrated, and there is therefore great danger that the student will wander from legitimate topics, to subjects that mock the strained efforts of human thought. And even when it is followed with reference to results undoubtedly useful, man's labors are but standing mementoes of his ignorance; he is feebly searching for the secrets of that order and harmony which he knows to exist, though he knows not what it is.

Hence it is, that they who have made valuable discoveries, or accomplished important results in the world of speculation, have been mostly distinguished for a spirit of modest self-estimation. They pursued truth as childhood pursues its studies—with docility and submissiveness; and they were only wise teachers and great leaders, as they were attentive pupils and obedient disciples. The greatest of philosophers—Socrates and Bacon—were scarcely more remarkable for penetration, power and sagacity of mind, than for freedom from vanity, moderateness of ambition, and distrustfulness of their own powers. The former, notwithstanding his vast stores of wisdom, was so impressed with the meagerness of what he had attained, compared with the immensity of what lay unacquired before him, as to frequently profess, “that he knew nothing except this, that he did know nothing.” The latter has recorded his opinion, “that if a man begin with certainties, he shall end in doubts; but if he will be content to begin in doubts, he shall end in certainties.”

Indeed, nearly all the delusions that mark the history of philosophic investigation, are readily traceable to a too exalted idea of, and an overweening confidence in the power of the human mind.

This it was that induced Achilles to exclaim, that laws were not made for him, and caused most of the other learned men of the heathen world to fancy that they could explore the mysteries and unfold the secrets of the spiritual universe, thus disposing them to “rush in where angelic steps would fear to tread.”

In modern times a host of errors have sprung from this source. Habitual and deeply-seated skepticism, an excessive and ruinous activity of the intellect, without any definite purposes in view, a disposition to embrace all the novel doctrines and strange conceits that the thoughts or fancies of men may devise, and a wild thirst for reform, which can be satisfied only by overriding the natural law, making evil inseparable from the condition of man, and establishing the chimera of a perfect human system; these comprise a few of them.

In the arts and sciences, there is likewise a great and palpable necessity for unaffected hu-

mility. The natural curiosity that mostly leads men to study them, is soon lost in wonder that the immensity of the spectacle presented to view excites; and the mind is far more awed by the consciousness of what it is unable to grasp, than it is excited by the conviction of what it is capable of possessing.

Besides, the manner in which they are developed, is such as to discourage presumption and self-conceit. The student finds that, however peculiar his character may be, he is obliged to tread a path that is common to all; and that if nature is liberal in her gifts, she is also exacting in her requirements.

He must always submit to the discipline and drudgery of menial labors, before he can know of the successes that crown great endeavors.

Genius no more renders such submission unnecessary, than does mediocrity render it unavailing.

“The ministers and interpreters of nature” did not shun the most lowly paths, nor neglect the most insignificant opportunities. They were mindful of things known to hewers of wood and drawers of water, as well as attentive to matters that require the penetration of powerful and practical intellects. And this was not the result of accident, but a necessity of the case. Had Galileo deemed it derogatory to his dignity, and unworthy of his talents, to patiently experiment on seeming trifles, he would probably have died unconscious of the true relation existing between the earth and the solar system, and the civilized world would not have cause to regard him as a great sage and a brave martyr.

Or had Newton been regardless of such common phenomena as the falling of apples from trees in which they were suspended, he would not have been led to discover important natural laws, the harmony and beauty of which are calculated to inspire the Christian with renewed faith, and to furnish the man of science with additional incentives to laborious investigation.

Nor can the ennobling pursuits of literature be successfully followed, save as the mind is somewhat distrustful of its own powers and open to receive impressions from outside sources.

Not to insist upon the topic that we are tracing paths in which some master spirits have already far outstripped our slow attempts, it is sufficient to remember that but a little of the knowledge necessary to accomplish any valuable literary enterprise, can be justly claimed by any man as his own, much the most of it being derived from the teachings either of other men or of things. And that *title* is not self-existent, but is acquired by the employment of the simple agents of labor, patience and care, which are under the control of all.

Moreover, in the whole intercourse of society, the value of the quality is generally recognized, instinctively at least, if not consciously.

If a man is self-satisfied and exalted in his own estimation, he renders himself liable to severe criticism and general censure.

If he becomes so from the possession of wealth, he is justly accused of contractedness of mind, or if it is owing to dignity of place or power of station, men naturally doubt his capacity to rightly estimate weighty responsibilities, or his desire to conscientiously discharge important trusts. As a happy English writer has observed, "The moment anybody is satisfied with himself, everybody else is dissatisfied with him; whenever a person thinks much of himself, all other people give over thinking about him."

J. E. NEWFORT.

March, 1859.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SIXTH MONTH 25, 1859.

MARRIED, On the 13th inst., at the residence of Henry Griffin, with the approbation of Amawalk Monthly Meeting, JESSE H. son of Daniel H. Griffin, to ELIZA H. daughter of Joseph Miller, all of Yorktown Westchester, Co. New York.

DIED, 6th mo. 5th, 1859, after a protracted illness of six months, at the residence of her brother JEHU BROWN, near Zanesfield, Logan Co., Ohio, in the 71st year of her age, EDA BROWN, daughter of Francis and Mary Dause, formerly members of Baltimore Monthly Meeting, Maryland.

For Friends' Intelligencer.

HISTORICAL SKETCHES AND REFLECTIONS.

By S. M. JANNEY.

No. 7.

Through the guidance of divine Providence, Abraham was brought into contact with three of the most civilized nations of antiquity; the Assyrians, Phœnicians and Egyptians. In every country where he sojourned, idolatry prevailed. In Egypt and Canaan the minds of the people were darkened by the grossest superstition. There can be no doubt that the enlightened patriarch bore testimony against the prevailing idolatry; teaching the simple and sublime doctrine of one eternal and omnipresent Being, the Creator and upholder of the universe. His various migrations may have been ordered by Infinite Wisdom, to convey to sincere and seeking minds, in all those countries, the knowledge that had been revealed to him; and to teach them how they might find access to the only Fountain of light and life.

Abraham was the head or chief of a nomadic tribe, composed of herdmen and shepherds, many of whom were born in his encampment. It has been maintained by some modern writers, that the three hundred and eighteen servants "born in his own house" were slaves; but there

is no reason to suppose that chattel slavery, as known in this country, was ever practised by the Hebrew patriarchs. It appears that while Abraham was childless, one of his servants, Eleazer of Damascus, was regarded as his presumptive heir, which does not accord with the usages of modern slavery; and moreover, it would have been impossible for a nomadic chieftain to retain his servants in bondage, unless they were bound to him by the ties of interest and affection. It is probable that in the times of the patriarchs many of those called servants had been redeemed from captivity among heathen nations, and after being instructed in the true faith, they remained from choice, sharing the privileges and protection of the tribe.

The birth of Isaac, the heir of the promises, was to his parents the crowning joy of their lives; and when we consider how long the promise had been deferred, and how amiable was the character of this beloved son, we may safely infer that they would be strongly tempted to place their affections upon him with an absorbing interest, calculated to withdraw their thoughts from their Creator and Benefactor. Abraham, being made sensible of this, conceived himself called upon to give up the child of his old age, to offer him as a sacrifice to God, from whom he received him.

As under the law, subsequently given to the Hebrews, there was annually one offering, the subject of which was not slain,—the oblation of the scape goat,—so in the offering of Isaac there was no command given to slay him; and when the patriarch in the integrity of his heart put forth his hand to take the life of his son, the angel of the Lord called unto him, saying, "Lay not thy hand upon the lad, neither do thou anything to him, for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. And Abraham lifted up his eyes and looked, and behold! behind him a ram caught in a thicket by his horns; and Abraham went and took the ram and offered him up in the stead of his son."

This remarkable transaction is twice mentioned in the New Testament, and was undoubtedly regarded by the apostles as an historical fact. In the epistle to the Hebrews it is said: "By faith Abraham, when he was *tried*, offered up Isaac; and he that had received the promises offered up his only begotten son." * * * *

"Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." This passage throws some light upon the expression in Genesis, that "God did tempt Abraham."

The meaning undoubtedly is that he was *tried*, for says the Apostle, "the trying of your faith worketh patience." Moses in relating this transaction has, in some of his expressions, adapted himself to the ideas of the age in which he lived; but I suppose that few persons in this age will

object to the observation of Cruden, in relation to the text above quoted: He says, "God does not tempt or try men in order to know their tempers and dispositions; as if he were ignorant of them; but to exercise their graces, to prove their faith, love and obedience; to confirm and strengthen them by such trials, and to give succeeding ages patterns of obedience, to show them his satisfaction with such as obey, and his displeasure at such as do not."

Abraham was only a sojourner in Palestine; he had no landed possession there, and when his wife Sarah died in a good old age, he stood up before the sons of Heth, saying "I am a stranger and a sojourner with you; give me a possession of a burying place with you, that I may bury my dead out of my sight." They answered him courteously, saying "Hear us my lord; thou art a mighty prince among us; in the choice of our sepulchres bury thy dead." But the patriarch declined their offer with equal courtesy; expressing his desire to purchase for its worth in silver, the cave of Machpelah in the end of a field belonging to Ephron the Hittite.

Ephron, in the audience of the children of Heth, offered to give him the field and the cave therein, but the generous offer was declined. It was finally agreed that Abraham should purchase the field for four hundred shekels of silver, being equal in weight to nearly two hundred dollars of our money.

The narrative of the transaction in the book of Genesis, affords a striking picture of oriental manners, described with graphic power and beautiful simplicity.

The same may be said of the chapter which immediately succeeds it, relating to the instructions of Abraham to his eldest servant, respecting the choice of a wife for Isaac, and the journey of the servant to the city of Nahor, in Mesopotamia.

The aged patriarch was not willing that his son and heir should take a wife from among the idolatrous people of Canaan, seeing that on this connection depended the religious welfare of his posterity, and perhaps the preservation of the true faith among mankind. He therefore directed that from his own native country and from among his kindred, a wife for his son should be chosen, and he expressed his confidence that the Lord whom he served would send his angel before them.

Isaac was then forty years old, and the fact that he did not go himself on so important a mission, shows how widely different were the manners and customs of the East at that day, from those which now prevail among Europeans and their descendants. The readiness of Rebecca to go with the stranger who sought her as a wife for his master, is another remarkable feature of the transaction; but even in modern times matrimonial engagements are contracted in Asia on prin-

ciples not far removed from those which prevailed in the days of the patriarchs.

At eventide, when Isaac went out to meditate in the field, he lifted up his eyes, and beheld the camels were coming. The fair Rebecca, being informed by the servant that his master was approaching, alighted and covered her face with a veil. "Isaac brought her unto the tent that had been his mother's, and he took Rebecca to be his wife, and he loved her."

After the death of Abraham there was again a famine in the land, and Isaac, having removed towards the Mediterranean coast, pitched his tents at Gerar, in the country of the Philistines. Here he was favored with a revelation from the Lord, confirming to him the promise made to Abraham, saying, "I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries, and in thy seed shall all the nations of the earth be blessed."

While sojourning at Gerar, Isaac gave way to the same weakness as his father did in Egypt, and adopted the same culpable policy, calling his wife his sister in order to save himself from apprehended danger. Abimelech, the king of the Philistines, reproved him for the unworthy artifice, and said to his own people, "He that toucheth this man or his wife shall surely be put to death." This, however, is the only blemish recorded in the conduct of Isaac, who appears to have lived in peace with his neighbors and in favor with God.

Like his father, he led a pastoral life, depending for subsistence chiefly on his flocks and herds; but not entirely neglecting the pursuit of agriculture. While dwelling at Gerar, he sowed, and received in the same year a return of a hundred fold.

Although the lives of the patriarchs were not immaculate, they were remarkable examples of steadfast faith in God, and fidelity to his commands.

Their simple lives, hospitable manners, and strict integrity, give them an interest in our affections, while their noble testimony to the unity and spirituality of the Supreme Being claims our admiration. In after times, their example was often cited by the Hebrew prophets.

Isaiah thus calls upon the Israelites to place their trust in God:

"Hearken to me ye that follow after righteousness,
Ye that continue faithful to Jehovah,
Look unto the rock whence ye are hewn,
Look to the pit whence ye are digged,
Look unto Abraham, your father,
And unto Sarah that bare you,
For I called him, the one alone,
And blessed him and increased him,
So now will Jehovah comfort Zion,
Will comfort all her waste places,
Will make her wilderness like Eden,
Her desert like the garden of Jehovah,
Joy and gladness shall dwell in them,
Thanksgiving and the voice of melody."

For Friends' Intelligencer.

NATURAL HISTORY OF BIRDS.

BY YARDLEY TAYLOR.

(Continued from page 219.)

The red-headed woodpecker is quite common with us, though, perhaps, not so numerous as they have been. They make their nests by pecking holes in dead trees, and as these are fewer than formerly, these birds have fewer places to build in. When they find a suitable place, they labor at it very industriously, and, from its situation, it is secure from plunderers. They lay five or six eggs. The head of the young bird is not red until it is about a year old. Its red head, with the upper part of the body black, and a broad white stripe across the wings and back, gives this bird quite a conspicuous appearance. By a rapid motion of the wings, and their alternately closing them, it rises and falls in its flight, pursuing a wavy line. It alights oftener on the side of an upright tree than on a level branch, and then supports itself by bracing the strong feathers of its short tail against the tree, similar to the chimney swallow.

They are great lovers of ripe cherries, and get their full share of that fruit, carrying it off to feed their young. In the absence of fruit, they feed on insects and beetles, often taking them on the wing; they sometimes carry the latter to a fence stake, or other place, where, putting it in a crevice, they pick it to pieces. They sometimes attack the points of the young ears of corn when it is in milk and injure them, but the account current of benefit and injury done, if correctly stated, would be in their favor. They peck holes in trees to procure the worms that infest timber, and it is said they never do this unless a worm be there. Some years ago a disease destroyed many of the pine trees of Carolina, and as the decayed wood was in a favorable situation for the increase of the variety of insects that breed in such places, the woodpeckers resorted there in large numbers to feed upon them. The ignorance of the inhabitants induced them to suppose this bird was an injury to their timber, when, in fact, the insect was the real enemy, and they were living upon them. This shows the value of a knowledge of natural history, so far, at least, as to make ourselves acquainted with the habits of birds and insects.

Our woodpecker is not a musical bird, though they have a loud note of call to each other, and they seem to be fond of rapping very quickly with their bills on a shingle, or board of a building, or a dry sonorous branch of a tree, thus making quite a loud noise. They do this, and then appear to listen, as if wishing to hear a like report from another bird, and, after a few minutes, repeat it again. Some writers appear to consider this bird as leading a laborious life, from its habit of pecking holes in trees to make its nest in, which necessarily requires considerable

labor; but such an idea implies that the writers are not aware of the fact, that labor itself is a source of real pleasure, and that the performance of our duty, even when it involves much bodily exertion, is attended with a satisfaction and a pleasure that the unemployed can never realize.

We have another large variety of woodpecker commonly called woodcock. Its head is red, with a rather long neck, and a top-knot on the back of its head, making it quite a showy bird. Its habits are very similar to the other. They all have very strong bills, suitable for the life they lead.

Another bird, of a size between the two last, is here quite common. They are usually called high-holder. Their motions in flight, and other habits, place them in the woodpecker class; their plumage, however, is less gaudy, being brown above, with a darker spot on the breast, and, in flying, they show a good deal of white above the tail and between the wings.

The crow is a large black bird with not a very creditable character; he is charged with rapacity, and there is too much truth in the charge. He will destroy the eggs of other birds, and even the young, when he can get them; he eats insects, fruits, grain, and flesh; even carrion does not go amiss with him, and he is said to be very fond of fish. In Virginia, we are not much annoyed with them. The large flocks of them that are seen in some sections of our country, do not come here until winter, and then if our farmers have not their corn crops gathered, they will get their share, but seldom pull up our planted corn in the spring. They do more good, no doubt, than mischief, by living a good deal on insects. They are noisy birds, but have no music, their cry is only a loud haw. If one is crippled, or in danger, and makes a note of distress, its comrades will come from a considerable distance and join their cries for its assistance. They will fly after and chase larger birds, such as hawks, owls, and eagles, and have been known to be caught by the latter, while on the wing. They build in high bushy trees, and make their nests entirely of small sticks, with very little hollow in the top; they lay four or five blue eggs.

Another large bird, near the size of the crow, but different in form, is occasionally found here. It is called the bittern, and is of the heron family. Its legs and neck are long, suitable for wading and fishing in shallow waters. It is nearly the color of the crow, and builds its nest very similarly, but does not use so much material, and builds on lower trees and in orchards. It feeds on small fish and tadpoles, and may often be seen wading in the water after its prey.

The cardinal grosbeak is a beautiful red bird, of handsome form, rather less in size than the robin. The male, only, is of that color, the female being rather smaller and of a much more subdued and plain color. They are rather scarce,

and have no practices that we have reason to find fault with.

The wren is a small, but very interesting little bird. He is very sociable, and likes to build in or near a dwelling, wherever he can find a cavity or hole suitable to his wishes. We put up earthenware houses for them, and they seem well pleased with such fixtures. They build with small sticks and line with softer material. They lay often 6 or 8 eggs, and the young leave the nest soon after being able to fly a short distance. They are industrious little creatures, and may be seen, when building their nests, tugging at a stick; when it is too long to get it into the hole crosswise, they will put one end in first and thus succeed. When their young are hatched, they may be seen busily at work, bringing food for their large family.

The wren destroys vast quantities of small worms for food, and may be seen hopping from branch to branch, among the leaves of trees and bushes, searching for them; then for a little recreation, he will mount a pailing, or other small elevation, and with his head up and tail down, will twitter away with his sprightly song for some time.

But the most beautiful and smallest of the feathered race with us, is the humming bird. The glassy smoothness of the feathers on the neck and breast, when seen in certain shades of light, reflect changeable hues as completely as the finest silk, or the hues of the rainbow. The rapid motion of their wings produce a humming sound, whence their name, and they can suspend themselves before a flower with their bodies still and their wings in motion. They are generally supposed to live on the honey of flowers, but some naturalists assert that the small insects often found near the nectaries of flowers, is their food. They are among the last birds that arrive in the spring, not coming until flowers make their appearance in considerable numbers. Their nests are quite a curiosity, and are rarely seen. They are made of small bits of moss taken from the bark of trees, cemented together and lined with the finest down. They are found on the top of a horizontal branch of about an inch in diameter, sometimes where a small limb comes out at right angles; and, being of the color of the bark, are hard to find. It is rather larger than the largest sized thimble, and of about the same height. At the decline of flowers, they leave us for a milder climate.

The bob-o-link is a very pretty bird that passes here in the spring, and breeds further north; we do not see them in the summer. In the south, they are called the rice bird, from the habit of feeding on that grain; and in the north, the reed-bird, from the habit of frequenting marshes covered with reeds. The name of bob-o link is taken from the resemblance of a part of its song to the sound of those syllables. In the fall of the year they get very fat, and in their passage

south, they are much sought after by sportsmen, being considered a delicious morsel for epicures.

The killdeer is rather an odd looking bird, with larger legs than land birds generally have. When standing, the body of the bird is more nearly in a horizontal line, than that of most birds; the tail and wings are moderately long and slender, and with its long legs and light body, give it quite a slender appearance. It uses its legs briskly, and can run quite fast on the ground, and from some of its notes its name has been taken. This bird lays two eggs on the ground, without any further preparation of a nest, than merely gathering a few small stones or gravel around, as if to keep the eggs from rolling away, and often not even that much. They leave us in the winter.

The snipe is rather a rare bird with us; it is larger than the partridge and of much the same color, but of different habits. It has a slender bill, two or three inches long. They frequent wet and marshy grounds, and with their long bills probe the soil after the worms and insects that frequent such places. They are considered good eating.

There are several varieties of birds occasionally seen here, for which we have no particular names. One of them is a bird rather less in size than the dove, lighter in color and of handsome form. It usually frequents shady woods, and has a note somewhat resembling the cooing of the dove, which weather-wise prognosticators say is more frequently heard before a rain than during dry weather. Hence they call it rain crow. A small bird is occasionally seen, about the size of the sparrow, with the feathers on the upper part of its body of a bluish-green color. But little is known of its habits; probably they are similar to that of the sparrow. Another small bird, in shape like the killdeer, but smaller, is often seen in our small shallow streams and along sandy places near them, and appears to be somewhat an aquatic bird, though not in the habit of swimming.

PILGRIM'S WAY SONG.

BY H. F. GOULD.

I'm bound to the house of my Father;
 Oh, draw not my feet from the way,
 Nor stop me these wild flowers to gather;
 They droop at my touch, and decay!
 I think of the flowers that are blooming
 In beauty unfading above,
 The wings of kind angels perfuming,
 Who fly down on errands of love.

Of earth's shallow waters the drinking
 Is powerless my thirst to allay;
 Their taste is of tears, while we're sinking
 Beside them where quicksands betray.
 I long from the fount ever-living
 That flows by my Father's own door,
 With waters so sweet and life-giving,
 To drink and to thirst never more.

The gold of this bright happy dwelling
 Makes all lower gold to look dim ;
 Its treasures all treasures excelling,
 Shine forth and allure me to Him.
 The gems of this world I am treading
 In dust, where as pebbles they lie ;
 To win the rich pearl that is shedding
 Its lustre so pure from on high.

For pains a torn spirit is feeling,
 No balsam from earth it receives,
 I go to the tree that is healing,
 To drop in my wounds from its leaves.
 A child that is weary with roaming,
 Returning in gladness to see
 Its home and its parent, I'm coming,—
 My Father, I hasten, to thee !

THE CROOKED FOOTPATH.

Ah, here it is! the sliding rail
 That marks the old remembered spot,—
 That gap that struck our schoolboy trail,—
 The crooked path across the lot.

It left the road by school and church,
 A pencilled shadow, nothing more,
 That parted from the silver birch
 And ended at the farmhouse door.

No line or compass traced its plan ;
 With frequent bends to left or right,
 In aimless, wayward curves it ran,
 But always kept the door in sight.

The gabled porch, with woodbine green,—
 The broken millstone at the sill,—
 Though many a rood might stretch between,
 The truant child could see them still.

No rocks across the pathway lie,—
 No fallen trunk is o'er it thrown,—
 And yet it winds, we know not why,
 And turns as if for tree or stone.

Perhaps some lover trod the way
 With shaking knees and leaping heart,—
 And so it often runs astray
 With sinuous sweep or sudden start.

Or one, perchance, with clouded brain
 From some unholy banquet reeled,—
 And since, our devious steps maintain
 His track across the trodden field.

Nay, deem not thus,—no earth-born will
 Could ever trace a faultless line ;
 Our truest steps are human still,—
 To walk unswerving were divine !

Truants from love, we dream of wrath ;—
 Oh, rather let us trust the more !
 Through all the wanderings of the path,
 We still can see our Father's door !

Correspondence of the Evening Post.

THE CASE OF MANUEL MASON.

Washington, May 24, 1859.

I have alluded once or twice to the hard case of Manuel Mason, a colored man, in Washington. The case has just been opened afresh to me by responsible parties, and I have gathered the following facts, which are so startling that I venture to send them to you at the risk of tiring your readers with the case. Let me premise by

saying that the facts can be *proven* in any decent court.

Said Manuel Mason and his wife were slaves of a white woman, living a few miles out of the city. A few years ago Manuel was taken sick with inflammatory rheumatism, and was given up by the doctors as incurable. Under these circumstances his mistress offered to sell him for \$300. Nobody would touch him at the price. Finally she offered to give the cripple his freedom for \$300, he to pay her in instalments. He accepted the offer, and paid off the entire sum in due course of time. He partially recovered his health, and *hired the time of his wife* for so much a year, that she might keep house for him in Washington. They raised a large number of children *at their own expense*, but invariably at about the age of ten years the mistress took away each child and sold it off or appropriated it to her own use.

At last *only one* child was left—"little Ben." He was, like all youngest children, a favorite—the baby—the comfort of the old man and woman.

In September last, one of our new police approached the small dwelling of Manuel Mason, in search of "little Ben," for the last child must be taken to minister to the voracious appetite of the monster, slavery. Benjamin was missing, however. The father never had him in his power or possession for one moment, yet he was suddenly arrested for "harboring a slave." The law dates 1707, under which he was taken, and the literal penalty is "one hundred pounds of tobacco per hour" for each hour of harboring a slave. You will perceive that the father was simply guilty of not finding his runaway boy. The officer told Mason to hunt up his boy, and upon his neglecting to do this, he was thrown into jail. Although no evidence was offered against him, yet the Justice would not let Mason out on any less bail than \$1500, which was furnished by a kind-hearted citizen of the district. A jury very quickly brought in a verdict of guilty, though with no more evidence of guilt than is to be found in this letter. Mason was remanded to jail, where for days he lay without a bed, and all the time with scant clothing. He lay in jail forty-nine days before Judge Crawford would deign to sentence him. The sentence was to pay a fine of \$166 66; being \$1 66 "for every hour the slave was harbored—one-half of said amount to go to the use of the owner of the slave, and the other half to the United States." I quote from the Judge's sentence as reported in the National Intelligencer. Mason was also sentenced to pay all costs, and to remain in jail till the entire sum was paid! The District Attorney was at last prevailed upon to consent, upon ample security that the money will be paid at the end of three months, to let the poor negro go, and he is at liberty once more.

WOMEN AND WORK.

BY BARBARA LEIGH SMITH BODICHON.

(Continued from page 222.)

Professions want Women.

Ask the thousands of soldiers who passed under the consoling hands of Florence Nightingale and her noble band, what profession wants women? The profession of nursing wants women, and will have them. I think those same soldiers, if they could vote, would elect women to fill the whole commissariat department.

Ask the emigrants who went out to Australia year after year under the careful and wise system of Caroline Chisholm's colonization, how women can organize and what professions they should fill? I think they would answer, "As organizers of colonization, emigration, secretaries to colonies," &c., &c.

Ask those interested in the reform of juvenile criminals. They will say, "Mary Carpenter is appointed by nature to be establisher and inspector of such schools. Women are wanted in the vast vocation of reformation."

Miss Dix is another appointment by Divine command. She has established lunatic asylums in every part of the Union, and caused between thirty and forty Acts to be passed by Legislatures for the better care of the insane, writing the clauses herself, never trusting a word to clerks and officials.

She has visited asylums in every country in Europe, except Spain and Portugal, and has been also in the East, *always alone*, studying prisons and charitable institutions, and never met with any difficulties any brave woman might not conquer.

Miss Dix believes educated women would be of the greatest use in the care of the insane. She herself has remarkable power, and has frequently calmed raving madmen whom no one else dared approach.

There is a lunatic asylum at Ghent, in Belgium, containing 269 patients, entirely under the care of the Sisters of Charity. Rarely is restraint, or even seclusion, employed, and although 201 of the patients are considered incurable, the Sisters are perfectly competent to their task.

The heroic conduct of Mrs. Patton proves that a woman can learn to take observations, and to keep the reckoning of a ship to some purpose; the story of her noble courage is fresh in the minds of all.

We might give many more instances.

The work which women do for the press is considerable. It is difficult to know how much. I know of six journals edited by women in America; two-thirds of the writers in *Chambers' Edinburgh Journal* are women; Mrs. Johnson, of Edinburgh, was for years the real editor of the

Inverness Courier, the principal paper in the North of Scotland.

Perhaps there is no profession which so calls for woman as that of medicine. In New York there are three very eminent female physicians, and a hospital established through the exertions of Dr. Elizabeth Blackwell, into which women are received as students.

In Boston, Dr. Harriet K. Hunt has practised for twenty years. In Philadelphia, Dr. Ann Preston is professor of physiology to the Female Medical College. But in England, Jessie Meriton White attempted in vain to obtain a medical education. She applied to fourteen London hospitals, and was refused by all. The London University, the most liberal community in England, refused to admit her as a candidate to the matriculation examination. In fact there is no way of obtaining a diploma in England.

In prisons and workhouses women are much needed. An earnest quiet woman in such places has more power than a strong man. The prisoner, the ruffian, the lunatic, feel, what Shakespeare has said—"Your gentleness shall force sooner than your force move me to gentleness."

Women can be designers for art, manufacture, and, with proper training, show themselves remarkably apt at ornamentation. All that appertains to interior architecture is especially woman's province, though there is no reason at all why a woman should not build a cathedral if she has the instruction and the genius.

There is no reason why women in England and America should not make as good watches as the women of Switzerland. The watch-making men of course, are against it, and persecute all who begin; this is natural, but let some thousands of the 50,000 women of London, who are working for under six pence a day, enter this new profession, and the persecution will cease.

Of the profession of teacher, we can say what Webster said of the law—"There is always room above." For well trained teachers there is a great demand—below them is no room—nothing but starvation.

Of the remarkable woman teachers, Mrs. Luce is an instance. Mrs. Luce, twenty-eight years ago, came to see the necessity of giving some education to the female children of the Moors, Turks, and other Mohammedans of Algeria. The attempt was considered utterly impracticable, as the men of those races keep their women entirely inmured and entirely ignorant, and all their prejudices as husbands and Mohammedans are strongly against even allowing them to leave their houses.

In spite of all difficulties—want of money, want of help, want of government countenance against the furious prejudices of the people themselves, Mrs. Luce succeeded; and I have seen above a hundred Moorish girls, from 4 to 18, assembled together in a beautiful Moorish house,

busy over their slates and books as any little Europeans or Americans. No one who does not know what difficulties Mrs. Luce has had to struggle against, can at all appreciate the magnitude of the work she has accomplished.

Never since the world began have women stood face to face with God. Individual women have done so, but not women in general. They are beginning to do it now; the principle that Jesus Christ laid down is beginning to be admitted. Young women begin to ask at the age of sixteen or seventeen, "What am I created for? Of what use am I to be in the world?" According to the answer is often the destiny of the creature.

Mothers! the responsibility lies with you: what do you say in answer? I fear it is almost always something to this purport: "You must marry some day. Women were made for men. Your use is to bear children; to keep your home comfortable for your husband. In marriage is the only respectable life for woman."

If a girl has a religious or an inquiring mind, she will be much dissatisfied with this answer, and say, "But if no one ask me to marry whom can I love? or suppose I do not want to marry? Suppose my husband dies? or, what am I to do all the years I have to wait for a husband? Is there nothing I can do for anybody?"

The newness of the world and the vigor of young life will prevent some years from being absolutely miserable. Among the rich, music, languages, drawing—"accomplishments," in fact, fill up much of life, and stop the questionings and discontent of heart. In so far as they do this they are pernicious. In so far as they are amusements only, they are killing to the soul. It is better far to hear the voice of the hungry soul loud and crying. It is better to have the bare fact of idleness than to be busy always doing nothing. Accomplishments which are amusements only, do more harm than good. Do not misunderstand: all "accomplishments" may be works, serious studies; and may, by helping others to bear life better, and giving pleasure to those who have none, be made worthy work for woman; but for this end they must be studied faithfully and with self-devotion.

Women in modern life, even in the humblest, are no longer spinsters. Their spinning is all done by the steam engine; their sewing will be soon all done by that same mighty worker. The work of our ancestresses is taken away from us; we must find fresh work. Idleness, or worse than idleness, is the state of tens of thousands of young women: in consequence, disease is rife amongst them; that one terrible disease, hysteria, in its multiform aspects, incapacitates thousands.

There is nothing in the world so sad, so pitiful to see, as a young woman, who has been handsome, full of youthful joy, animal spirits

and good nature, fading at thirty or thirty-five. Becoming old too soon, getting meagre, dried up, sallow, peevish, the one possible chance of life getting very uncertain, and the mind so continually fixed on that one hope that it becomes gradually a monomania.

It is difficult for fathers and mothers when they look at their daughters, young, charming, full of cheerfulness and life, to think that they can change; but, alas! probably they will in ten years change sadly. No cheerfulness that does not spring from duty and work can be lasting.

I believe more than one half the women who go into the Catholic Church join her because she gives work to her children. Happier far is a Sister of Charity or Mercy than a young lady at home without a work or a lover. We do not mean to say work will take the place of love in life; that is impossible; does it with men? But we ardently desire that woman should not make *love their profession*.

Love is not the end of life. It is nothing to be sought for; it should come. If we work, love may meet us in life; if not, we have something still, beyond all price.

To many of you the question comes direct, whether you will accept a dependent, ornamental and useless position, or an independent and hard working one. Never hesitate for one moment; grasp the hand that points to work and freedom. Shake the hand with thanks of refusal, which offers you a home and "all the advantages of city society until you are married." Say that you prefer to pay your own way in the world, that you love an honorable independence better than to live on charity, though gilded with all the graces of hospitality and affection. Plan for yourselves a life of active single blessedness and usefulness. Be sure this is nobler and happier than many married lives, and not a hell at all, as some tell you; and is the way, too, to secure a happy marriage, if that is your destiny.

Wise young men, exposed to all the uncertainties of fortune in this age of excessive hazard and frequent revulsion, ought to be very cautious about assuming the support of a human being unaccustomed to be anybody's helpmeet.

If women were in active life, mixing much with men, the common attraction of sex merely would not be so much felt, but rather the attraction of natures especially adapted to each other.

— "Whoever says
To a loyal woman, 'Love and work with me,'
Will get fair answer, if the work and love,
Being good themselves, are good for her, the best
She was born for. Women of a softer mood,
Surprised by men when scarce awake to life,
Will sometimes only hear the first word, Love,
And catch up with it any kind of work,
Indifferent, so that dear Love go with it.
I do not blame such women, though for love
They pick much oakum."

(To be continued.)

It would be some check to self-confidence, if every one who differs in opinion with another, would *calmly* consider, that as two contraries cannot be true, *possibly* he may be wrong and his opponent right.

The following remedy for a burn or scald has been sent us by a subscriber, who attests its efficacy after an experience of 30 years.

Burgundy Pitch 1 oz. ; Bees wax $\frac{1}{2}$ oz. ; a tea-cupful of lard ; simmer these together, and strain from the dregs into earthen or glass jars to prevent rust. The first dressing not to be removed until the third day ; after this, change the dressing every day.

ITEMS OF NEWS.

PRESENT OF AN IMMENSE METEORIC BODY IN OSWEGO COUNTY.—On Wednesday morning, the inhabitants of the towns of Boyleston and Redfield, in this county, were startled by the occurrence of a most remarkable phenomenon—the descent from the heavens of an immense meteoric mass. The body struck the earth between the hours of three and four o'clock, P. M., with a crash that was truly terrific, and the shock was sensibly felt and people aroused from their sleep at a distance of five miles from the scene. The body fell upon the farm of Horace Sanger, situated on the line of Boyleston and Redfield, striking in a meadow and partially on the highway. It is estimated by our informant to cover about half an acre of land. The earth was torn up in a terrible manner, and large fragments were thrown a distance of two thirds of a mile. The mass is very irregular in shape, and rises at some points to sixty and eighty feet in height, and is supposed to be imbedded in the earth as many feet. The surface has generally the appearance of iron ore. The excitement occasioned by the event among the inhabitants was intense, and the crash is said to have been terrific beyond description. Many supposed that the final winding up of terrestrial affairs had truly arrived.—*Oswego Palladium.*

If the Lunarians throw such stones as these at their neighbors on this globe, some Yankee will have to invent a crown piece, to prevent skulls from being cracked. A stone which "covers a half acre of land" is a considerable sized pebble, and Barnum should not let so interesting a celestial visitor remain an object for the limited population. It is large enough to satisfy the curiosity of a "metropolis."

PROGRESS OF THE ITALIAN WAR.—GREAT BATTLE BETWEEN THE FRENCH AND AUSTRIANS AT MAGENTA.—The news by the Anglo-Saxon is that a general action had taken place at Magenta, between the Austrians and the French, and that the Austrians have been defeated, with a loss of 25,000 in killed, wounded and prisoners, 7,000 of the latter falling into the French hands. The French loss is variously given at from 3,000 to 12,000. The latter number is probably more near the truth, as the battle evidently was a hotly contested affair.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—Market quiet. Receipts of Flour continue light, but prices are barely supported. There is no inquiry for export or speculation. Sales of good superfine are reported at \$7 25, common extra at \$7 00, and good Western extra at \$7 50. The sales

to the home trade are limited between \$7 00 and \$8 50 for fancy lots. Nothing doing in Rye Flour or Corn Meal. The former is held at \$4 50, and the latter at \$4 per barrel.

GRAIN.—Wheat is dull and without demand. Sales of Pennsylvania and Western red at \$1 70 a 1 75, and and white at \$1 80 a 1 85. Rye is selling at 95 c. Corn is dull, and prices drooping. Sales of yellow at 85 cts., afloat. Oats are dull and lower. Sales of prime Delaware at 47 cents, and Pennsylvania at 50 cents. Sales of Buckwheat at \$1 75 and \$1 80, which is a still further advance.

CLOVERSEED comes forward slowly, and prime lots are in demand at \$5 50 per 64 lbs. Timothy is more abundant and prices drooping.

A well qualified teacher is wanted to take charge of Darby Monthly Meeting School. Application can be made for further information to

RACHEL T. JACKSON or
M. FISHER LONGSTRETH

6th mo. 1st, 1859. Darby P. O. Penn.

BUCKS COUNTY MALE AND FEMALE ACADEMY.—Boarders taken by the year at reduced rates. Autumn Quarter of 12 weeks, commences on the 8th of 8th mo. Winter Term of 18 weeks, on the 7th of 11th mo. Charges for board and English branches, Autumn Quarter, \$36. Winter Term, \$66. 75 cents deducted per week, for such as are absent from sixth day to second day, without washing. Bills payable, one-half in advance, and no deduction for lost time, less than a week at one time. Day scholars, English branches, from 50 cents to 70 cents per week.

Extra charges for each twelve weeks. Latin, Greek, French, Pencilling, and Pellis work, each \$2.00 ; Water Colors, Monochromatic, Colored Crayons, Oriental, and Grecian Painting, each \$2.50 ; Reading Books only, furnished free of charge. Other books furnished if desired, and charged for, according to the care taken of them. SAMUEL BATCHELDER, A. M. Principal.

Attleboro', Bucks Co., 5th mo., 28, 1859. 6m.

SUMMER BOARDING in a healthy location, among mountain scenery, can be obtained in Unionville, Centre Co., Pa. Objections on account of the distance and attendant expense in travel will be obviated by a reduction in usual rates of board. For particulars address

WM. HICKLEN,
Fleming P. O., Centre Co., Pa.

HENRY LONGSTRETH respectfully informs his friends that he has removed to 1336 Chestnut st., opposite the Mint, where he proposes to keep always on hand a large collection of Friends' Books, together with School and Miscellaneous Books.

He is prepared to furnish libraries with whatever books may be wanted at very low prices.

HENRY LONGSTRETH,
Cheap School Book Depository, 1336 Chestnut st.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The summer session of this Institution will commence on the 16th of 5th month, 1859, and continue twenty weeks.

Terms, \$70 per session, one half payable in advance, the other in the middle of the session. No extra charges.

For further particulars, address
HENRY W. RIDGWAY,
Crosswicks P. O., Burlington Co., N. J.
4th mo. 9—3m.

Merrihew & Thompson, Frs. Lodge street, north side Penna. Bank

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, SEVENTH MONTH 2, 1859.

No. 16.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 324 South Fifth Street,
PHILADELPHIA.

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

CONVERSATIONS ON RELIGIOUS SUBJECTS, BETWEEN A FATHER AND HIS TWO SONS.

BY SAMUEL M. JANNEY.
On the Divine Being.

(Continued from page 226.)

Let us now turn our attention to the history of the Christian church, and trace the progress of this "mystery of iniquity," until it became inscribed on the very front of her doctrines. In order to show this, I will quote a few sentences from Mosheim's Ecclesiastical History, which is generally esteemed the best. In his account of the *first century*, he says:—"The method of teaching the sacred doctrines of religion, was at this time most simple, far removed from all the subtle rules of philosophy, and all the precepts of human art. This appears abundantly, not only in the writings of the apostles, but also in all those of the second century which have survived the ruins of time. Neither did the apostles, or their disciples, ever think of collecting into a regular system the principal doctrines of the Christian religion, or of demonstrating them in a scientific and geometrical order. The beautiful and candid simplicity of those early ages, rendered such philosophical niceties unnecessary; and the great study of those who embraced the gospel, was, rather to express its divine influence in their *dispositions* and *actions* than to examine its doctrines with an excessive curiosity, or to explain them by the rules of human wisdom. There is indeed extant a brief summary of the principle doctrines of Christianity in that form which bears the name of the apostles' creed, and which, from the *fourth century* downwards, was almost generally considered a production of the apostles. All, however, who have the least knowledge of antiquity, look upon this *opinion as entirely false*, and

destitute of all foundation."* In treating of the second century, he says, "This venerable simplicity was not indeed of a long duration; its beauty was gradually effaced by the laborious efforts of human learning, and the dark subtleties of imaginary science. Acute researches were employed upon several religious subjects, concerning which ingenious decisions were pronounced; and, what was worst of all, several tenets of a chimerical philosophy were imprudently incorporated into the Christian system." †

In reviewing the doctrines of the third century, he says: "But the *Christian doctors* who had applied themselves to the *study of letters and philosophy*, soon abandoned the frequented paths and struck out into the devious wilds of fancy. The Egyptians distinguished themselves in this new method of explaining the truth." ‡ But when he comes to the fourth century, he says, "The fundamental principles of the Christian doctrine were preserved *hitherto* uncorrupted and entire in most churches, though it must be confessed that they were often explained and defended in a manner that discovered the greatest ignorance and utter confusion of ideas. The disputes carried on in the Council of Nice concerning the *three persons in the Godhead*, afford a remarkable example of this, particularly in the language and explanations of those *who approved of the decisions of that council*. So little light, precision, and order, reigned in their discourses, that they appear to substitute three Gods instead of one." § Again he says: "The faction of the Donatists was not the only one that troubled the church during *this century*. *Soon after its commencement*, even in the year 317, a new contention arose in *Egypt*, upon a subject of much higher importance, and with consequences of a yet more pernicious nature. The subject of this fatal controversy, which kindled such deplorable divisions throughout the Christian world, was the doctrine of *three persons in the Godhead*; a doctrine which, in the *three preceding centuries*, had happily escaped the *vain curiosity of human researches*, and been left undefined and undetermined by any particular set of ideas." § The emperor Constantine assembled, in the year 325, the famous council at Nice, in Bythinia, wherein the deputies of the church universal were sum-

*Ecc. His. London ed. 1826, p. 84. † p. 135. ‡ p. 200.

§ Ecc. His. Lon. ed. 1826, p. 269.

§ Ecc. His. Lon. ed. 1826, p. 302.

moned to put an end to this controversy. In this council, "after many keen debates and violent efforts of the two parties, the doctrine of Arius was condemned; Christ declared consubstantial, or of the same essence with the Father; the vanquished presbyter *banished among the Illyrians*, and his followers *compelled to give their assent to the creed* or confession of faith which was composed by this council."*

This was established by law, for the first time, the doctrine of the trinity; which, it does not appear, was ever heard of till nearly 300 years after the promulgation of Christianity. This doctrine seems to have originated in the speculations of visionary philosophers,—it was established by a council^o of contentious bishops,—and enforced by the sword of a Roman emperor. Previous to this time, different opinions had been entertained on this subject, "without giving the least offence;"† but now "the woman" was seated on the beast of temporal power; the name of "*mystery*" was written on her forehead; and she went on *from this period*, multiplying her absurd doctrines and ridiculous ceremonies, and persecuting all who would not conform to them; until at length she became "drunken with the blood of the saints, and with the blood of the martyrs of Jesus."

James. This piece of history is very instructive; it shows us how very dangerous it is to give up our own understandings, and to receive without examination whatever doctrines may be taught by the ministers of religion. Every *practical Christian* who reads his Bible and examines the book of his own experience, is just as capable of judging for himself as the most learned priest or professor of theology. It appears that the scholastic divines of the fourth century not only forced a creed upon the people, but many of the bishops had the address to obtain large revenues‡ for teaching these mysteries, which they did not themselves understand. If people can only be persuaded to shut their eyes, they may be led any where; for then they can no longer distinguish between darkness and light.

John. It appears to me, that the doctrine of the trinity is taught in the Scriptures, although the *name* is not found there. I cannot see how any person who believes in the divinity of Christ can doubt this doctrine; for if we believe that the Father, Son, and Holy Ghost, are each of them Divine, it appears to me that the doctrine is established,—unless we say that these are only three different names for one and the same Being.

Father. I believe in the divinity of Christ, but I cannot receive the doctrine of three persons in one God. The views of William Penn on this subject are so consistent with my own, and so well expressed, that I will quote them to you.

* Mosheim, p. 305. † p. 303. ‡ p. 195.

He says, "I sincerely own, and unfeignedly believe in ONE, holy, just, merciful, almighty, and eternal God, who is the father of all things; that appeared to the holy patriarchs and prophets of old, at sundry times and in divers manners; and in one Lord Jesus Christ, the everlasting wisdom, divine power, true light, only Saviour and preserver of all, *the same ONE, holy, just, merciful, almighty and eternal God*, who in the fulness of time took and was manifested in the flesh; at which time he preached (and his disciples after him) the everlasting gospel of repentance, and promise of remission of sins and eternal life to all that heard and obeyed; who said, He that is with you, (in the flesh,) shall be in you, (by the spirit,) and though he left them, (as to the flesh,) yet not comfortless, for he would come to them again, (in the spirit;) for a little time they should not see him, (as to the flesh,) again a little while and they should see him (in the spirit); for the Lord (Jesus Christ) is that Spirit, a manifestation whereof is given to every man to profit withal. In which Holy Spirit I believe as the *same almighty and eternal God*; who, as in those times he ended all shadows, and became the infallible guide to them that walked therein, by which they were adopted heirs and co-heirs of glory; so am I a living witness that the same holy, just, merciful, almighty, and eternal God, is now, as then, (after this tedious night of idolatry, superstition, and human inventions, that hath overspread the world,) gloriously manifested, to save from all iniquity, and to conduct unto the holy land of pure and endless peace, in a word, to tabernacle in men."*—[See Penn's Innocency with her open face.]

(To be continued.)

ROOM FOR GOD IN THE HEART.

It may be that the hearts of God's people are so filled with His earthly blessings that there is not room enough left in them for himself.—The giver surely should ever have a prominent place among his gifts; and if the proprietor does not make this provision, He, the giver, often vacates a place in the heart, in order to have a "spare room" for Himself; and when he comes for this purpose, marvel not if he takes the best room of the apartments, that is the one occupied by the nearest friend, since he knows that this place is none too good for him. When such vacancies are made it is not wise to fill up the unoccupied place with the world's trumpery, as too many do. The door leading to that apartment should be kept locked against all such intrusion, and sacredly reserved till the Master comes and knocks at it for entrance. Then if we cordially open the door and bid him a welcome in, this

*See 1 Cor. viii. 5, 6; Heb. i. 1; 1 Cor. viii. 6; John i. 14; 1 Tim. iii. 16; Mat. iv. 17; Luke xxiv. 47; John xiv. 17, 18, xvi. 16; 2 Cor. iii. 17; 1 Cor. i. 7; Rom. viii. 14, 17; Rev. xxi. 3; Prov. xxviii. 13.

heavenly guest will spread his own feast for the soul's entertainment. The room will be fragrant with his presence—redolent of his blessings.—Then shall we not have occasion to speak of that apartment as forsaken and desolate, for it will be more richly occupied than ever before.

We ought to balance the good with the bad, and also the length of time a man has lived, to form a true estimate of his character. Polybius, the Greek historian, has an observation to the same effect. "There is no reason," says he, "why we should not sometimes blame and sometimes commend the same person; for as none is always right, neither is it probable that he should be always wrong."

EXTRACTS FROM "MIDDLE LIFE."

It is perhaps not without some shade of sadness that one comes to rank himself in middle life. Slowly it dawns upon him, reluctantly he admits it. It is no sense of growing old that teaches him, no flagging of the powers of the spirits, not even the taunt of that opprobrious epithet now-a-days flippantly flung at middle life—for the *fogy* is not the old, but the middle-aged man—but one finds that, with the fuller flesh and firmer muscle, and stronger tread and truer poise of his faculties—while yet his sympathies are all young and fresh, while yet he waits to follow where the older and the wiser lead—the world about him waits and looks at him, pushes him forward where he hesitates, until he discovers that, no longer looked upon as young, he must take his place in the toiling and exposed van, and hew the way in which other steps shall tread.

The character of middle life is the character of the man. It is that by which he is known, that by which he makes his mark, that by which he does his good or evil; it is the character that he carries with him into age and into the presence of his Maker. The bright visions of youth are past. Sorrows, disappointments, griefs, have overtaken us, and we are made to see how solemn and how real a thing it is to live—how vain and weak and ignorant is the unsupported soul of man. Amid trials and toils, the attendant witnesses of a Father's discipline and oversight, amid defeats which each day testify to our insufficient principle, our advancing years lead us. Shall all this pass us as the summer breeze passes the wheat field, leaving it standing and smiling as before? Shall we not have gained some steadiness, some stateliness of character, some other reverence than for ourselves? Shall the old frivolity still cleave to us, the garb of childhood on the frame of man, the old love and pursuit of pleasure, the old, often vanquished, self-confidence? Shall we be growing into years with all the frippery of childhood lingering about

our hearts, our manners, our hopes, our attainments? Not so. Middle life is for higher things; for the casting off of the childish and unworthy, and the putting on of the whole man—even of the man after Christ. Saddest of all sad sights is it to see the probations of a human soul wearing towards its noon, while no deepening tinge to character proclaims the ripening within, while all things say how closely and wilfully still it clings to its grosser and meaner delights. Old age is not of necessity beautiful. All do not know the secret of the art of growing old gracefully. It is an art which middle life works at and perfects. The secret lies back there. Serene and waiting and beloved age is the result of honorable and virtuous middle life; and age, querulous, exacting, burdensome to itself and others, is the product of selfish, frivolous middle life.

The influence of middle life grows directly from its character. It cannot be otherwise than that. Occupying the fore-front in the struggle, it must be that many eyes are turned toward it, and many actions determined by it. The young say a great deal against the middle-aged, and set themselves many ways in opposition; but after all they are guided, influenced, by middle life more than they know, in some things more than is for their good. I believe there are few so potent influences as that of a well-ordered, chastened, religious middle life, in which the virtues are trained to know their place and duty. There are influences that seem to have a mightier sweep and sway, as the wrath and havoc of the tempest seem more mighty than the steady fervor of the noon. But the meridian sun restores, by its silent, unintermitted presence, what the other disturbed; and the genial and ripened graces of middle life, perpetually present and perpetually acting, sink into the deep places of men's thought and love, and reproduce themselves. Think of the lovely characters you have known adorning middle life; recall the blessing they have often been to the parched thirst of your own soul. Think of those who have gone from us in the full power of their influence, leaving such legacies to the heart and to the world that they seem to have lived out a good old age,—perpetually surprising us as we remember that they had not lived long, but well. They had learned the true art of life, to crowd its narrow span

"With wise designs and virtuous deeds";

and so, though little time was theirs, they had made it yield what length of years alone never does. Is not middle life an influence, and, nobly trained in us, may it not be as one of the great means by which God will bring in his rule among men?

I doubt if those of middle life think seriously enough of this influence, especially of that which is exerted inevitably and unconsciously. I do not believe in doing anything for the sake of

example, nor would I give any quarter to that indolent self-indulgence which seeks to palliate and excuse its errors by pointing to the like in another. Still, each man ought to have some thought as to the character of the influence he exerts, and regulate his conduct and his speech with a wise caution that no just censure may lie against him for contaminating the inexperience of youth.

You may call the occupants of the middle ground of life care-worn and faded and uninteresting, and you may lavish on youthful loveliness and enthusiasm all your admiration; but better, braver, more to be admired, is the spirit of middle life that unselfishly accepts its duty amid the dust and toil, that goes serenely forward, buoyed by no ignorant enthusiasm, but with a sober sense of difficulty and of trial, leaning not upon itself, but trusting well in God. It may not fill your eye with any exquisite exterior,—it may not thrill your heart with any great or sudden doing, but the angels, who look deeper, may see under all the outward array of privation, opposition, pain, a beauty growing fit for transplanting into heavenly gardens. Plain and dull and hard and matter-of-fact may be the doing of middle life, but it is the best doing for the individual and the race, from which none should shrink, which none but the unwise could ridicule or condemn.

Friends of the middle life! It is ours to take and hold the field for God. Graciously he gives to us the name and the privilege and the post of laborers. The stern task of life is upon us, better than the dream of youth or the repose of age. Our sun nears or has passed its meridian. It is the summer season of toil. The young are to be guided, moulded by our character and influence, and in our homes and by our guardian care it is to be that the old shall repose in peace and hope. Let us feel the honor, and accept the duty, and do it all, without haste and without rest, and God guide us and preserve us!

J. F. W. W.

EXTRACTS FROM THE MINUTES OF PHILADELPHIA YEARLY MEETING OF WOMEN FRIENDS.

At a Yearly Meeting of Women Friends, held in Philadelphia, by adjournments, from the ninth of Fifth month, to the thirteenth of the same, (inclusive) 1859.

Reports were received from all our constituent Quarterly Meetings, also, from Fishing Creek Half Year's Meeting. The representatives, being called, were present, except five; for the absence of two, sufficient reasons were assigned.

Epistles from our sisters, at their Yearly Meetings of Ohio, Indiana, and New York, were read to our edification and encouragement.

The representatives were desired to confer together, in order to be prepared to propose to the

afternoon sitting the names of friends suitable to serve this meeting as Clerk and Assistant Clerk the present year.

Afternoon.—Lucretia Mott, on behalf of the representatives, reported that they were united in proposing for the consideration of the meeting the name of Mary S. Lippincott for Clerk, and Mary S. Michener for Assistant Clerk.

The meeting also uniting, they were appointed to the service the present year.

Epistles from our sisters, at their Yearly Meetings of Genesee and Baltimore, were read to our comfort and refreshment.

An affectionate Epistle, addressed to this Yearly Meeting, from our beloved aged friend, Samuel Comfort, was read at this time, and was as "life answering to life."

To essay replies, as way opens, to the epistles from the several Yearly Meetings with which we correspond, and produce to a future sitting, a committee was appointed.

To examine the Treasurer's account and report, a committee was appointed.

Tenth of the month, and third of the week.—The state of Society was entered upon by the reading and answering of the first and second queries.

During the consideration of them, a living exercise prevailed, and we were solemnly exhorted to remember, among all our testimonies, the deeply important one of silent worship, which it is believed at the present time is especially incumbent upon us faithfully to maintain. Among all the varied forms which men are now using, in the worship of Him who ruleth and seeth on High, we are called upon simply to wait, in silent prostration of soul, for a qualification to prepare that kind of offering which will be acceptable to Him, and if we are concerned thus in humility and introversion of spirit, to meet together, we will know the Master to be in our midst, "by the breaking of bread," even if there be but the two or three, and no vocal ministration may be heard.

We had an acceptable visit at this time from our beloved friend, Nicholas Brown.

The third and fourth queries and answers were read and considered. Much concern was expressed, that all classes amongst us may be stimulated to greater faithfulness to fulfil every duty required at their hands.

Earnest appeals were made to the daughters, never to allow themselves to consider labor of any description degrading, but be willing to engage in whatever avocation would secure an honorable support; by thus doing they will not only increase their own dignity, but strengthen their mental and physical power. If the daughters of the household were willing faithfully to perform the duties therein, much embarrassment and anxiety might be prevented.

A committee was appointed to assist the clerk

in collecting the various exercises of this Yearly Meeting, to be embodied in our extracts.

The 5th query and answers were read, and we were encouraged to remember those who require aid, and endeavor to assist them in business, and educate their children to prepare them for usefulness in life.

The sixth query and answers were read and deliberated upon, introducing us into a deep concern on account of our short-comings.

The condition of the enslaved people of color brough a deep exercise over the meeting, and a living concern prevailed that we enter into an individual examination how far we are upholding this system of oppression by using the products of their unrequited labor, and we have been encouraged to suffer no selfish indulgences to dim our spiritual vision, but as much as possible endeavor "to do unto others as we would they should do unto us." Then, whatever arises in the life, let us be willing in simplicity to do, leaving the result in His hands who alone can give the increase. A lively sympathy was also expressed for the injured Indian, who has been driven further and further till scarcely a spot remains on his native soil on which (to use his own expression) he can "spread his blanket."

We were exhorted to use moderation, not only in preparing for the burial of our deceased friends, but on all other occasions mentioned in the query.

Afternoon.—The remaining queries and their answers were read and considered, and summaries prepared.

Encouragement was given to overseers and committees, who visit offenders, that they may seek a qualification, to go in the spirit of kindness and restoring love.

The second annual query and answers were read.

The minute of last year on the subject of education was read. Also the following report from the committee on education and libraries.

Report of the Yearly Meeting's Committee on Education and Libraries.

Cash on hand 5th month, 1858, as per last report,	\$287 45
Cash received during past year—	
From Philadelphia Quarterly Meeting,	39 75
“ Upper Springfield Preparative Meeting,	1 25
“ Individual Subscriptions,	9 88
“ Byberry Monthly Meeting,	5 00
Expended during the past year.	49 94
Balance on hand,	293 39

From the *small* number of applicants the past year, we are fearful that the discouragements thrown upon the subject at our last meeting has deterred some of our young friends from availing themselves of the *opportunity of improvement* intended for them by the creation of this

fund, and which the committee have ever held themselves in readiness to furnish.

A few books are on hand for distribution. The committee will be in attendance in the entry of the Central Building at the close of the meeting on Fifth day afternoon.

On behalf of the committee,

ANN A. TOWNSEND,
JANE JOHNSON.

Philadelphia, 5th mo. 11, 1859.

The subject of the guarded education of our children is one of deep interest, and we have been encouraged to continue our efforts in aid of those who desire to qualify themselves for teachers. The committee is continued to give such attention to the subject as may be called for.

A concern was expressed that care should be observed in selecting suitable books to be used in our schools.

It was believed that a Boarding School under the care of an Association of Friends for the education of our children was greatly needed, and the subject was left under our consideration.

A desire was also expressed, that we maintain all of our neighborhood schools in accordance with the requisition of our discipline.

Twelfth of the month, fifth-day, afternoon.—Answer to the epistles from Genesee and Ohio were produced by a committee appointed at a former sitting.

The interesting subject of a religiously guarded education has again claimed our solid deliberation. Mothers were encouraged to dwell under the concern, and endeavor, more faithfully, not only to fulfil their duties at home, but place their children at schools where they may not be exposed to influences calculated to lead them from an adherence to plainness of speech and manners. A caution has been extended to our young women on account of the great extravagance manifested at social entertainments, and they have been counselled to retrench these expenses. For such indulgence is inconsistent with our profession, and often a means of involving parents in distress and difficulty.

Our testimony against the use of spirituous liquors was also revived, and mothers as well as daughters were advised to be faithful in discouraging their use at all social entertainments.

Intellectual and social enjoyments may be fully realized without extravagant entertainments, which are not only inconsistent with our Christian profession, but often wearisome; and the means thus spared may be much better applied in aiding the destitute and afflicted.

Thirteenth of the month, and sixth of the week.—Essays of epistles to Indiana, New York and Baltimore were read, and with the two yesterday, were directed to be signed by the Clerk and forwarded.

A memorial from Horsham Monthly and Abington Quarterly Meeting on behalf of our be-

loved friend, Isaac Parry, deceased, was read at this time, setting forth the life and example of a practical Christian from youth to old age.

Our annual gathering has been large, and we have been favored to transact the business which has come before us, in harmony and condescension.

A remarkable solemnity prevailed, and the solid deportment of the dear youth has been strengthening and encouraging. With grateful hearts, and desires for our mutual preservation, we conclude to meet again at the usual time next year, if consistent with the Divine Will.

Extracted from the minutes.

MARY S. LIPPINCOTT, *Clerk.*

GENESEE YEARLY MEETING.

The meeting convened on 2d day the 13th of 6th month, 1859. The representatives being called were all present except two.

Minutes for Friends in attendance from other yearly meetings were then read as follows: For Restore S. and Rhoda O. Lamb, minister from Mount Holly monthly meeting, New Jersey; Richard Cromwell, a minister from New York monthly meeting; Aaron C. Macy, a minister from Hudson monthly meeting; Daniel Comly, minister from Horsham monthly meeting, Bucks County, Pennsylvania; Jesse Roberts, an Elder and companion for Daniel Comly, from the same meeting; Elizabeth Leedom, a minister from New York monthly meeting; Sarah E. Hagan, a member from Chappaqua monthly meeting.

Epistles from the five Yearly Meetings of Friends were then read, which were interesting testimonies, containing much salutary council, and tending to brighten the chain of fraternal interest and regard, and unite us more fully in the one great cause. A committee was appointed to draft essays of replies to these salutations of brotherly love. In the report from Scipio Quarter an alteration in the Discipline was proposed, so as to release from membership those who remove to distant places from amongst Friends, and remain in such situations for one year. On which a committee was appointed, to report to a future sitting.

A memorial for Daniel Quimby, given forth from Rochester monthly meeting, approved by Farmington Quarterly Meeting and endorsed by the Representative committee, was read, and after some discussion thereon was referred back to the Meeting for Sufferings for further consideration. The representatives were desired to remain at the close of the sitting to nominate clerks for the present year.

3d day. The representatives reported they had united in nominating Caleb Carmalt for clerk, and John J. Cornell for assistant clerk, which being united with, the meeting proceeded with the consideration of the state of society as evinced by the answers to the queries.

The admonition was extended to faithfulness in the attendance of our little mid-week meetings, that by individual carefulness in this particular we may obtain the blessing promised to those who forsake not the assembling of themselves together; that as we keep the eye single to this and every other manifested duty, we shall become a people fearing God and working righteousness.

A lively concern prevailed that we endeavor to turn inward, and see whether the swift witness for truth will not condemn us for indulging in tale-bearing and detraction, then shall we be less disposed to notice the failings of others, and either pass them by, or go to our erring friends in a spirit of love.

For the lambs of the fold who have been scattered through the unfaithfulness of parents, a deep exercise was expressed, and they were encouraged to take shelter under the Divine influence, and be engaged to repair the walls that have been broken down in their own hearts. A cheering view was presented in regard to the future mission of our Society. "What people under heaven are blessed with such commandments, such ordinances, such testimonies as are entrusted to our keeping," and if we are concerned to dwell low, in that humble, watchful state in which we can discern the voice of the true Shepherd from the voice of a stranger, and in simplicity follow its teachings, we shall become as a city set on a hill, which cannot be hid, and the nations would be gathered unto us. Meetings for public worship were held in the three meeting houses in this neighborhood on 4th day, and largely attended.

5th day. The committee to whom was referred the proposition from Scipio quarter, relative to releasing from membership those who settle from amongst Friends, reported, that after due consideration, they concluded "it is not expedient to make any change," with which the meeting united. The reading of the minutes of the Meeting for Sufferings informed, that they had appointed a committee of men and women Friends to memorialize the State Legislature on the subject of capital punishment; also that they were not prepared to take any further action on the subject of the memorial for Daniel Quimby. After some discussion, "the meeting, in submission adopted the report." Epistles were produced to the Yearly Meeting, with which we are in correspondence, read and adopted, and directed to be forwarded.

It was then proposed that the Yearly Meeting next year should assemble at Pickering, Canada West, which after some consideration, and being united with by women Friends, was agreed to.

After a time of solemn quiet the meeting concluded.

If Heathens could say, "We are not born for ourselves;" surely Christians should practise it.

—Penn.

JOSEPH STURGE.

Joseph Sturge, a well-known reformer, died at Birmingham on the 14th inst. Joseph Sturge was born Aug. 2, 1793. In 1820 he established the firm of Joseph and Charles Sturge, in Birmingham, which has ever since been recognized as one of the principal corn-dealing houses in the world. His sympathies were constantly with the oppressed and the poor; but he was chiefly distinguished by his great exertions against Slavery, on behalf of peace, in opposition to the corn-laws, in the promotion of the principles of total abstinence, and in the establishment of Reformatory Schools. His first appearance in public life was in the year 1833, from which time until the final abolition of Slavery in the British dominions, he worked with Brougham, Wilberforce, Clarkson and Buxton, helping the cause with his pen, tongue and purse. Dissatisfied with the concession, and doubtful of the act which substituted the apprenticeship system for the importation of absolute slaves, Joseph Sturge, in 1837, made, at his own cost, a journey to the West India Islands, to examine for himself the state of the negro population. He collected a vast body of information, which was laid before the Parliamentary Committee and was mainly instrumental in procuring the act of Parliament by which Slavery in every form was declared to be abolished in the British dominions. Joseph Sturge afterward published a narrative of his voyage, which is still a standard authority on the subject of which it treats. In 1841, he visited the United States to examine American Slavery; and on his return published a book, which is still valuable. When the Provisional Government was established in France in 1848, he visited Paris as the guest of Arago, then Minister of the Colonies, and so forcibly did he plead the cause of the slaves that the Minister successfully exerted his influence to obtain a decree putting an end to the system. Joseph Sturge took a prominent part in every Peace Congress since that at Brussels in 1848, and went on more than one mission of peace. During the war between Denmark and the Duchies in 1848, he went first to the headquarters of the Schleswig-Holsteiners, and then to the capital of Denmark, to endeavor to persuade the belligerents to refer their disputes to arbitration. His visit to Russia in 1854 is fresh in the public mind. In 1856, he went to Paris as one of a deputation commissioned to press on the Peace Congress the importance of recognizing the principal of non-intervention; and in the same year he undertook a journey to Finland, and laboriously investigated the miseries inflicted on the wretched inhabitants of the coast by the war which was then just brought to a close. In politics, Joseph Sturge was an advanced Radical, belonging to the party of which John Bright has become the leader. He ran for Parliament several

times, but was never elected. In religion he was a Friend. The Birmingham journals add that his charity, the perfect simplicity of his character, his high honor, his sterling honesty in every relation of public and private life, and his tolerance of others' opinions, were such that it would be difficult to say whether he was more respected by his opponents or his friends.—*N. Y. Tribune.*

THE CHANNING HOME.

This institution of Boston is not a denominational institution, but will be of interest to your readers, not only because it is a worthy object in itself, but also from the beautiful illustration it affords of the power of faith and zeal in a good cause. This is an institution for "incurables," and was designed and established by the efforts of a humble and devoted woman. Her own modest spirit shrinks from notoriety, and her name is here mentioned in connection with her labors only as a holy incitement to others. Harriet Ryan is the daughter of humble parents, her father being a blaster of rocks. Early in life she heard her mother tell a person who was seeking a nurse, "she could not take care of the sick for pay, but could for the love of God." This made a deep impression on her young and receptive heart. After the death of her father, she and her sister took a humble apartment, and supported themselves by honest industry. Soon Miss Ryan became interested in a poor incurable woman, and took her to their humble room. As this was very inconvenient, upon inquiry it was suggested she might obtain the use of the Berry street Vestry, the chapel connected with the Federal street Church. But where was she to get beds and the furniture for the room. Her occupation was that of a hair-dresser for the ladies of wealth and fashion. This brought her into contact with the first circles of Boston; and while engaged in adorning their heads, she awakened their hearts by her appeals. With unassuming goodness, and a soul lighted up with holy heroism, she soon set other souls on fire. Powerful and influential friends were enlisted in the work, so that, when the Berry street Vestry was sold, it was resolved to hold a fair to raise funds for building a permanent home for the incurables. Ten thousand dollars, clear of the expenses, were raised; and now such is the interest which this devoted and heroic woman has excited that the institution has become a fixed charity. Here we have a beautiful and touching illustration of the power of a sincere and earnest benevolence. Miss Ryan, besides supporting herself, prompted by the love of God, gave the moments she could snatch from daily toil to the care and comfort of the poor and sick. Although a Catholic by conviction, she is above all narrow sectarianism. As an evidence of this, it was only

at her own earnest desire, and in deference to her wishes that the name of the "Channing Home" was given this charitable institution. By her feelings in this she recognized that holy fellowship of noble souls, which is deeper and broader than ecclesiasticalities, and which will doubtless constitute the ground of union in that higher communion of God-like souls in heaven.—*Bost. Cor. London Inquirer.*

When our right or religion is in question, then is the fittest time to assert it.—*Penn.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SEVENTH MONTH 2, 1859.

In our paper last week there appeared an account of the descent of a meteoric body in Oswego Co. N. Y. The friend who furnishes our "Items of News," waited to have the account confirmed before sending it to the printer, but in the mean time it was inserted by mistake.

We learn that several scientific men repaired to the neighbourhood, to investigate the matter, when it was discovered to be what is called a "hoax," somewhat similar to the "moon story" which deceived the public some years ago.

Any one who could take pleasure in thus imposing upon the honest and unsuspecting, should forfeit all claim to respect or confidence.

MARRIED, At Westbury, Long Island, on 5th day, 16th of 6th mo., at the residence of the bride's mother, Elizabeth P. Willets, with the approbation of Westbury monthly meeting, Isaac H. Cocks to Mary T. Willets, daughter of the late William Willets, both of Westbury.

For Friends' Intelligencer.

NATURAL HISTORY OF BIRDS.

BY YARDLEY TAYLOR.

(Continued from page 236.)

The birds of prey, or such as live on flesh, known here, are the hawk, the owl, and the bald eagle. There are several varieties of the hawk family. The broad winged hawk is a large bird, with feathers of a light color; barred across with broad stripes of ashy brown. It may be seen occasionally sailing over our fields in search of birds and small animals. They build in high trees, and make quite a large nest composed mostly of sticks. But a more active bird, and one to be more feared by the poultry raisers, is a smaller hawk with darker plumage, longer tail and more pointed wing. This is a very active bird of prey, and has been seen to catch

a tame pigeon on the wing; they are great enemies of the partridge. Both these are difficult to shoot, from their being watchful and shy of a human being. These birds are killed whenever an opportunity offers, and are dreaded by the occupants of the poultry yard, the parent hen giving her well known note of alarm the instant one of these birds is in sight. They sometimes strike and kill a fowl nearly as large as themselves, larger than they can carry off, and in this case, if unmolested, will feed upon the flesh where caught. If driven off they will watch around, and when the intruder retires, they will return after their prey. These birds are sometimes caught by baiting steel traps with a small bird or mouse, and placing it on the fence or near where they frequent. In striking at the bait they are themselves caught, and in this way their number may be thinned when troublesome. We have here a small hawk called the sparrow hawk, whose general habits are rather beneficial than otherwise. They feed on mice and small birds, and may often be seen near the barn watching for such prey. Near the rivers and large streams the fish-hawk may be seen. It is a powerful bird, with long wings, and may be observed hovering over the water watching for its prey. This practice of hovering is common to all the hawk family. They turn their heads towards the wind, and with a short quick motion of the wings they suspend their bodies quite still in the air, and are thus able to scan the surface below, and if an object of prey is seen, they descend with fearful velocity upon it, and with such force sometimes as to kill it as quickly as if it had been shot. All birds of prey have their upper bill hooked so as to enable them the better to tear flesh to pieces.

The owl is characterized by broad wings, large head and very large prominent eyes. They fly by night and cannot see so well in the day time. The common owl is nearly the color of the large hawk, with dark colored bars on a lighter ground. They frequent dark woods in the day time, and build their nests in high trees, somewhat similar to the hawk. Their eggs are nearly as large as small hens' eggs, but rounder, with faint specks of brown. They feed on rabbits, small animals, birds, and sometimes poultry, and for these latter depredations they are objected to, and means taken to destroy them. The snowy owl is sometimes, though rarely, seen here, being a bird inhabiting more northern regions. As it goes south in winter, it occasionally comes this far. Its color is nearly white, with only some faint shades of a darker hue, to be seen like spots on the feathers. Little is known of its habits here from observation; it is said to be a powerful bird of prey, and its spread of wing, and the size of its talons, give evidence of such a character. A small owl called the barn or screech owl is common here, and may often be heard in the even-

ing making a kind of whining sound, unlike any other bird. Sometimes when they have young that are just beginning to fly, if a person comes near them in the evening, the parent birds fly close around the head of the intruder, making a horrid screeching noise, which, uttered as it is, without any notes, is quite alarming, particularly to persons of weak nerves. This characteristic gives it one of its names. It is called barn owl, from being often seen around barns and other out buildings, watching for mice, on which it feeds. From its habits it is rather beneficial than otherwise, and is seldom molested. The large owl makes a loud, dismal, hooting sound at night.

The bald eagle is occasionally seen here, more often near the margin of our rivers and large streams than elsewhere. It sails and hovers over the fields searching for small animals and birds, and sometimes will attack a young lamb. He is fond of fish, but is himself a poor fisher. This kind of food is more often obtained by robbing the fish hawk, than by his own individual exertions, showing a tyrannical disposition, the opposite of magnanimity. The naturalist Wilson, in his Ornithology, gives a most beautiful and eloquent description of the bald eagle, in his contest with the fish hawk. He represents the eagle as sitting on the top of some old tree near the shore, careless of the movements of the crow and other birds around him; but the moment the hover of the fish hawk is seen, he is all attention. Presently the hawk having descried a fish, descends swift as an arrow, dashing the spray in all directions, and soon is seen rising, struggling with his prey. Now is the time for the eagle; and pitching from his perch, he instantly gives chase. The hawk, if unincumbered, could readily escape, but as it is, the eagle gains upon him, each rising to keep above the other, thus performing some splendid aerial evolutions. The eagle finally comes close, and is about to attack, when the hawk, having no other resource, drops its prey with screams of honest indignation. The moment this is seen, the eagle whirls downward, and strikes the fish before it reaches the water, and bears it away and devours it at its leisure. They sometimes kill the wild duck for prey. They make a pitch at this bird while swimming, which instantly dives out of reach, but has to come to the surface again; when a similar attempt is made with the same result, and in this way the bird becomes fatigued, and is driven into shallow water near the shore, where it is finally struck and killed. The eagle builds a large nest in high trees, and, it is believed, the same pair occupy the same nest for several years in succession. The picture of the eagle has been adopted as the emblem of our country, and from its rapacious habit of living on the labor of other birds, was objected to by some sensitive minds; but taking things as they are now, the desire of

acquisition manifested by our government, and the filibustering disposition manifested by many in high places, it seems to be a most appropriate emblem.

There is a summer bird here called the night hawk, but which does not belong to the hawk family; it is a true fly-catcher, living upon the insects in the air. This bird is about the size of a dove, with much larger wings. Its color is quite dark, mixed with small spots of white, with two larger spots of white on each wing that show conspicuously while flying. It is a shy bird, seldom seen except on the wing, and many times may be seen in considerable numbers in the evening, flying leisurely about, and often making sudden changes in its course, either upward, downward or sideways, as if catching insects on the wing. They have broad mouths, as all fly catchers have. They practise one curious manœuvre that no other birds are known to do. A pair of them may be observed flying about, when one will begin to ascend by using his wings rapidly a short time, then fly leisurely as if resting, then repeat the upward movement again and again, until having gained a height of one or two hundred feet above his comrade, bending his wings into a curve, and turning his head downward, he descends with great velocity without changing the position of his wings, and passes close by his companion, making at the time a loud boing sound, that can be heard a considerable distance; then he describes a curve upward, still with his wings bent, and from the velocity acquired in the descent, rises a considerable height without further effort. This manœuvre is often repeated, but always in company with a bird of the same kind. Whether it is the action of a gallant to show himself off before his lady-love, we must leave; at any rate it would seem about as rational as the manœuvres of some other birds on similar occasions.

Another bird, of similar size and color to the foregoing, is the Whip-poor-will, so called from its habit of repeating those words. Some have supposed them identical, but the best informed consider them distinct. They too, are shy birds, being seldom seen; and living in woods and forests, and laying their eggs on the ground without any preparation of a nest. At night they select a place, and will repeat the sound of whip-poor-will for hours together, at the rate of two or three times a minute. They have been known to come near a house every night at the same place, and continue their song. They are looked upon by some with a feeling of superstition.

The turkey buzzard, is seen here at all seasons, but most numerous in summer. It is a large bird with broad wings, and is rather sluggish. Its head is partly red like the turkey, and covered with scattered hairs instead of feathers. Its bill is strong and hooked like other birds that

feed on flesh. The color a dark brown, nearly black. They are serviceable as scavengers, as they feed upon dead animal matter, and thus remove what would become offensive. Their sense of discerning where dead animals are to be found is truly remarkable, and seems so far beyond any sense of sight or smell that we are acquainted with, that it is difficult to account for the facts that sometimes occur. My father, many years ago, had a horse that died, and the body was taken into the woods, and there opened to discover the cause of death. Within two hours after, a number of buzzards arrived there from all directions; many of them must have come from a distance of miles, as they were seen coming as far as our eyes could discern them, and as they were large and high in the air, they could be seen a long distance. They came in as direct a line towards the carcass as if they had been guided by the mariner's compass, and continued to do so the greater part of the day, until there were probably hundreds of them collected. This could hardly be by eyesight, as the carcass could not be seen far, it being in the woods. And to suppose they were guided by the effluvia from the dead body so soon after death, would argue a sense of smell that we can have but little conception of; and yet this was probably the case. They build their nests on high inaccessible rocky cliffs, where they are secure from intruders. They may be seen at Harper's Ferry, on the Potomac river, a all times during summer.

These birds fly with less apparent effort than any other. They sail with outspread wings, rarely giving them any motion, except when rising, and even then but little. It is difficult to see how they are propelled with so little effort. We know that velocity, once acquired, would enable a bird to sail some distance, more particularly if descending, but the buzzard will sail for hours, scarcely moving its wings and gradually rising at the same time. In some of the Southern States they are protected by law, and not allowed to be killed, and, indeed, in most places they are seldom interfered with, their benefit being acknowledged.

Wild ducks frequent our rivers, and in the spring are sometimes seen in the mill ponds out in the country, but their stay is generally short, as they do not breed there. There are many varieties of them, some of which are extremely beautiful. In our tide-water rivers they are very numerous, breeding in the marshes along the shore. Some of the varieties known seem to be birds of passage, and go north in the spring. The canvass-back duck, so highly prized by the gastronomics, is met with even far within the polar circle, but it is said that it nowhere attains to that peculiar flavor of its flesh, that it does in the waters of the Chesapeake bay and its tributaries. This is said to be owing to a plant peculiar to those waters, on the roots of which this

duck feeds. This plant is a species of wild celery. Many persons make a business of shooting ducks for market, and sending them to the northern cities; and since the introduction of steam ships across the Atlantic, the canvass-back is frequently sent to Europe. The name is derived from the color of the feathers on the back, resembling coarse canvass. There are many other varieties of the wild duck that are good for the table, but none with so high a repute as the canvass-back.

(To be continued.)

HUMBOLDT.

On the 6th of May, in the city of Berlin, Alexander Von Humboldt died, at the age of ninety years.

Few, if any, possessed so varied a range of attainments; no one ever used vast knowledge more nobly than he. The sciences—astronomy, chemistry, geology, mineralogy, natural history, physics, anatomy—were not more familiar to him than politics, law, and belles lettres; in all he was a master. Whether we consider the sum of his additions to the general stock of known facts, or the valuable generalizations and laws which he deduced from the discoveries of others, we shall find it difficult to name any philosopher of the present day who can be compared to him.

He was born at Berlin on September 14, 1769; his father was a soldier of distinction and a man of wealth. Left fatherless at the age of ten, Fredrich Heinrich Alexander—this was his name—was carefully educated by judicious relatives, and spent a creditable career at the universities of Berlin and Gottingen. His taste for scientific pursuits led him to devote especial attention to geology and mineralogy; and, after a couple of years' study at Fribourg, he became, at the age of 23, a director of the works at Baireuth. He had previously travelled extensively through Germany, Holland, and England, and published a small work on the basaltic rocks on the Rhine. His labors at Baireuth increased his love for science: he made himself master of all that was then known of chemistry, galvanism, botany, and geology, and the death of his mother placing him in possession of independent property, he sold his estates, threw up his situation, and determined to devote himself to science.

Having decided to choose a new field for his observations, he was somewhat embarrassed in his selection. War was raging throughout Europe at the time. He proposed to explore scientifically Southern Italy, and actually set out with a friend; but the British cruisers compelled the relinquishment of the enterprise. He planned a tour through North Africa, and got as far as Marseilles; but the war again interfered, and he abandoned the project. He had met at Paris the late M. Bonpland, then appointed naturalist to a scientific expedition to South America; but

the war put a stop to this too. Almost in despair, he and Bonpland resolved to devote themselves to a series of scientific experiments and observations in Spain and left France accordingly. While in Spain the Government of that country became acquainted with Humboldt's extraordinary attainments, and anticipated his fondest hopes by soliciting him to undertake the exploration of Spanish America. It need not be added that the offer was joyfully accepted.

On June 4, 1799, Humboldt sailed from Corunna on his great voyage. Even to give a brief summary of the result of his five years' journeyings would exhaust far more than the space allotted to this sketch. It must suffice to say that, having touched at Teneriffe, and obtained some valuable observations of and from the Peak, the illustrious traveller landed at Cumana, in the middle of July, and devoted eighteen months to a thorough exploration of the wilderness which now constitutes the State of Venezuela, laying down the true course of the Orinoco and other rivers, and collecting the materials for an accurate account of the physical geography of that section of country. From thence he went to Cuba, travelled over the island, and made so thorough an examination of its resources and peculiarities, that his work on Cuba, old as it is, is the most valuable we have. In March, 1801, he left Cuba for the main land, intending to make Panama his starting-point. Accident drove him further south. He made Bogota his point of departure, and from thence, in spite of the rainy season, crossed the Continent to the Pacific, and carefully surveyed Peru, Chili, and the whole Pacific slope of the Andes. It was during this tour that he made his famous ascent of Chimborazo; he attained an elevation of 19,300—over three miles above the level of the sea; and amidst mists and cold so intense that the blood started from his eyes and ears, planted his instruments on a rock which the wind had bared of the eternal snows, and enriched science with an unprecedented series of observations. In Chili he was enabled to study the phenomena of earthquakes, as, in Venezuela, he had studied meteoric showers; his views on these important subjects have never been controverted. After spending twenty-two months in South America, he repaired to Mexico, visited its great volcanoes, laid down the course of several of its rivers and mountain ranges, and obtained a thorough knowledge of the country. From Mexico he sailed by way of Havana, to Philadelphia, and spent a couple of months in this country; from whence, at length, in July, 1804, he sailed for France, with the fruits of five years' indefatigable and intelligent travel—such a store of facts, drawings, and observations as no previous traveller had ever been able to collect.

Some idea of the value of his American harvest may be gathered from the fact that his pub-

lished account of his travels in South America and Mexico comprises seventeen volumes folio, and eleven volumes quarto, and costs \$2000 a copy. It took him twelve years to write.

After the completion of this gigantic labor he travelled through parts of Italy which he had not seen, and spent some time at Rome at the villa of his brother Wilhelm. He was enabled to witness a great eruption of Vesuvius, and obtained some valuable observations. In 1818 he finally took up his residence at Berlin, where he was eagerly welcomed by the King and Court as well as by the savans. The Prussians were so proud of him, and so fearful of losing him—strong inducements were held out to him to settle in France—that he was made a councillor of State, and given to understand that no favor would be too great for him to ask. He had no political ambition, however, and was happy in being able to prosecute his studies.

In 1829 the Emperor of Russia resolved to have a survey made of his Asiatic possessions, and offered Humboldt the direction of the work. The offer was accepted, and in company with two distinguished savans, Humboldt traveled through Siberia and Tartary, spending nine months in collecting ample material for an account of the physical geography of Central Asia. His travels were published by the Russian Government in a magnificent form, and at his suggestion a series of observations were undertaken which have been of great use to science. Nicholas would gladly have retained Humboldt in Russia, but found him inflexibly attached to his native land. On his return home Humboldt found the revolutions of 1830 in progress, and filled his first diplomatic part by going to Paris, on behalf of Prussia, to recognize Louis Philippe. He was much occupied then and for some years afterwards in political concerns. With the King of Prussia he lived on terms of almost brotherly intimacy; and though his political opinions were much too liberal for his sovereign—he was, in fact, a thorough republican—he represented Prussia faithfully and honorably on several momentous occasions. The crisis of 1848 is said to have led to some decided expression of his liberal views, and for a time to have estranged him from his royal friend, but the separation was brief—the King was a very good man at bottom, and meant well—he could not live without Humboldt, who, for his part, was so much engrossed with scientific concerns as to be rarely anxious about politics.

Shortly after his return from Russia he planned his *magnum opus*, which, he intended, should contain the sum of his acquirements, and should demonstrate the harmonies of the universe. To this great work he gave the appropriate title of "Cosmos"—the World. He began it in 1831; but for a long period the work was interrupted, and the first volume did

not appear till many years afterward. The fifth was published shortly before his death. The work is so well known as to need no description here. It is enough to say of it that it contains the sum and reason of the knowledge of the most comprehensive mind of the present age.

The problem he sought to solve—the demonstration of the perfect unity of the divine purpose, and the harmony of all the divine laws—has not been solved, because all science is yet in infancy, and the sum of what we know is small in comparison with that which we have yet to learn. But any one who wants to know how much the human mind grasps, and how far the human eye has groped into the mist of knowledge, will find what he seeks in "Cosmos."

One of the most striking characteristics of Humboldt was the remarkable quickness with which he turned every thing to good account—even accidents and disappointments. Every man was for him a teacher of something; every object a theme for study; every event a new problem solved, to be stored away in the proper shelf in his capacious mind. Tuckerman says of him; "If delayed by the event of war from embarking on his American expedition, he occupied himself in ascertaining the height of the central plains of Castile; when becalmed on soundings, he examined the weeds collected on the lead to gain new light for the theory of the coloring of plants; the haze that for many hours concealed from his sight the Peak of Teneriffe induced ingenious speculations on the effects of atmosphere on vision." Our countrymen, Mr. Squier, who visited him at Berlin, thought, after a few hours in his company, that the rapacious *savant* had pumped him dry about Central America; but he was mistaken, for, before his departure, an urgent note reached him from Humboldt imploring him to say whether the potato disease had ever existed in Nicaragua!

Between Americans and Humboldt there always existed a strong bond of sympathy. His early travels; the respect shown him on his visit to this country; his republican opinions, and his intimacy with some of our greatest men, always led him to feel a strong affection for the United States, and to show to American travellers more attention than to foreigners generally. It is not enough to say that his regard was reciprocated by the American people. No foreigner enjoyed such general veneration in this country as Baron Humboldt. The proposal which was made to leave the Oregon dispute to his arbitration was one of the many evidences of the unexampled esteem in which he was held on this side the water.—*Harper's Weekly*.

A neuter only has room to be a peace maker; for being of neither side, he has the means of meditating a reconciliation of both.—*Penn.*

OUDEN,

An Original Poem furnished by a Friend.

When the hazy midnight vapor,—
Dream-land's weird, mysterious light,—
Floats about my dying taper,
Clouds my brain, and dims my sight;

Gradually—gently, doth volition
From my meditations steal,
And my thoughts, without suspicion,
Make their own creation real.

And my Reason, growing fainter,
Fails its warning word to say,
When the fire-light phantom painter
Pictures round me ghost and fay.

Spirits seem to float in ether,
Forms seraphic fill the air,
Truants from the shores of Lethe
Come my lonely watch to share

Soon my frenzied soul rejoices,—
Half in wonder, half in fear—
At the sound of unreal voices,
Whispering strangely in mine ear.

Soothing words they fondly murmur,
Gently calm my mental strife,
Till my faltering voice grows firmer
And I ask them, *What is Life?*

Then they form in glowing column,
Standing silent, all but three;
These in accents grave and solemn,
One by one do answer me.

Sensual Pleasure's shadowed effluence
First responds in whispers low;
While his passions' cheerless reflux
Ever turns his voice to woe.

"Life is but an empty bubble,
Filled with nothing—bursting—gone;
All this world's a vale of trouble,
Cheered with scarce one sunny lawn.

Live! Live! in the passing moment,
And away with dull old books;
He doth borrowed troubles foment,
Who beyond the present looks."

Then a second spirit brother,
Still of sad and sombre sort,
Yet more hopeful than the other,
Thus succeeds with dark import;

"Life's a rushing, mighty river,
Joyous, melancholy, grave,—
Now the ripples, sun-gemmed, given,—
Now the tempest rides the wave.

Some are whirling in the eddy,
Circling, helpless, down to death;
Some are walking, calm and steady
On the water strong in faith."

Lastly speaks a saintly shadow
Radiant with celestial light;
Gems from golden El Dorado
Shine not purer on the sight.

"Life is *not* a river, flowing;
Life is *not* a bubble, frail;
Never man was blest with knowing
More of Life than creeping snail.

What then though thy feeble vision
May not Being's essence scan;
Enough for thee, is this decision;
Life is what it's made by man;

Rouse thee, then, thou dreaming sleeper !
 Cheer thy heart and nerve thy arm ;
 See ! a harvest waiting reaper,
 See ! a labor to perform.

Dote no more on idle fancies,
 Yielding but a transient sweet ;
 Where the ignis fatuus dances,
 Treacherous fens betray thy feet.

Tread the path that's straight before thee,
 Onward to a constant goal ;
 Guided by a pole-star o'er thee,
 Bright reflected in the soul.

Make of Life a working pleasure,—
 Always earnest,—always bright ;
 In thy hours of pensive leisure
 Find some sanctified delight,

Gentle sadness in th' Eleyson,
 Music where the rain drops fall,
 Grandeur in the broad horizon,
 Love the reigning queen of all ;

Bow thee at her hallowed altar,
 There each morn an offering bring,
 Chant thy vesper from her psalter,
 And in dreams her praises sing.

Rough may be thy path, and lowly,
 And, at times, by sorrow crossed
 But the Life that's pure and holy ;
 Never, never can be lost.

For the wavelets surge not vainly
 On remotest island shore,
 Father Time is tracing plainly,
Man departs forevermore ;
 Yet our mem'ries cherish mainly
 Lowly spirits gone before."

WOMEN AND WORK

BY BARBARA LEIGH SMITH BODICHON.

Professions want Women.

(Concluded from page 239.)

"Certainly it would make unmarried women happier to have professions. But is it not discouraging to give a girl a training for a trade when we know that if she marries she will most surely give it up? She must, you know, if she has children, and nine out of ten women do marry and have children."

Taking your statement as true, which, by-the-by, it is not, (for, of women at the age of twenty and upwards, 43 out of the 100 in England and Wales are unmarried,)* we can answer that it is worth while.

1st, A girl will make a better wife for having had such serious training. 2dly, Your daughter may not marry. It is your duty to provide for that possibility; and she will surely be ill, miserable, or go mad, if she has no occupation. 3dly, It may be years before your daughter finds a husband. It is your duty to give her

worthy work, or allow her to choose it; and certainly she is more likely to be attractive and to get a good husband if she is cheerful and happy in some work, than if she, being miserable and longing for a change, clutches at the first offer made her. 4thly, Suppose the man she may love is poor, by her labor she can help to form their mutual home. Birds, both cock and hen, help one another to build their nest. 5thly, Your daughter may be left to act as both father and mother to children dependent on her for daily bread.

But is it certain that a girl will give up her occupation when married? There are thousands of married women who are in want of a pursuit—a profession. It is a mistake to suppose marriage gives occupation enough to employ all the faculties of all women. To bring a family of 12 children into the world is not in itself a noble vocation, or always a certain benefit to humanity. To be a noble woman is better than being mother to a noble man; and also the best way of accomplishing that great work!

Christ was teaching noble truths in inspired language: a poor Jewish woman standing in the crowd, listening eagerly, and carried away by his divine eloquence, burst out into this exclamation: "Blessed is the womb that bare thee, and the paps which thou hast sucked." I can imagine Christ, as she began to speak, looking hopefully towards her thinking a new worker for the truth had sprung up, and then, as he heard the words, dropping his eyes to the ground disappointed. "But he said, Yea: rather blessed are they that hear the word of God and keep it." The woman's words are pitiful and touching, as they let us into the whole object and destiny of women's lives in the East, and they have been repeated with variations in all countries and all succeeding ages. While Christ's simple straightforward answer, cutting direct at the root of the matter, has been very little marked or understood.

Are there not quite enough women carrying on business, professions, different works after marriage, to prove that it is possible, and much for the benefit of husbands and children? It is absurd to look to remote consequences and possibilities; all we can do is to walk straight on the little bit of way we see clearly with our foggy vision. If it be right for girls to ask for work, give it to them. If your daughter says, "Teach me a trade," you have no right to refuse her. She may have to earn her own living; and hard indeed will be the struggle, if, with no training, no habits of work, she enters into competition with the skilled workers of the world, and those who have habits of hard application. Every human being should work; no one should owe bread to any but his or her parents. A child is dependent on its parents for bread as a child: idiots and imbeciles must be fed all their lives; but rational beings ask nothing from their parents

* And a very large proportion in New England also, probably 30.

save the means of gaining their own livelihood. Fathers have no right to cast the burden of the support of their daughters on other men. It lowers the dignity of women; and tends to prostitution, whether legal or in the streets. As long as fathers regard the sex of a child as a reason why it should not be taught to gain its own bread, so long must women be degraded.

Adult women must not be supported by men if they are to stand as dignified rational beings before God. Esteem and friendship would not give nor accept such a position; and Love is destroyed by it. How fathers, knowing men, can give up their daughters to be placed in such a degrading position, is difficult to understand. Human nature is better than human institutions; and there is, in spite of all the difficulties and dangers, a good deal of happiness in married life. But how much misery that might be prevented! Women must have work if they are to form equal unions. Work will enable women to free themselves from petty characteristics, and therefore ennoble marriage. The happiest married life we can recall ever to have seen is the life of two workers, a man and a woman equal in intellectual gifts and loving hearts; the union between them being founded in their mutual work.

Women who act as house-keepers, nurses, and instructors of their children, often do as much for the support of the household as their husbands; and it is very unfair for men to speak of supporting a wife and children when such is the case. When a woman gives up a profitable employment to be governess to her own family, she earns her right to live. We war against idleness, whether of man or woman, and every one is idle who is not making the best use of those faculties nature has given him.

How often dreary years of waiting for marriage might be saved by the woman doing just so much work as would keep her soul alive and her heart from stagnation, not to say corruption! We know an instance, a type of thousands. B, a young man, was engaged to M; they were both without fortunes. B worked for years to gain enough money to marry upon. M lived as young ladies usually do—doing nothing but reading novels and “practising.” She became nervous, hysterically ill, and at last died of consumption. B, overworked and struck with grief, became mad. I could add a score of such cases. Ask medical men the effects of idleness in women. Look into lunatic asylums, then you will be convinced something must be done for women.

Think of the noble capacities of a human being. Look at your daughters, your sisters, and ask if they are what they might be if their faculties had been drawn forth; if they had liberty to grow, to expand, to become what God means them to be. When you see girls and women dawdling in shops, choosing finery, and talking

scandal, do you not think they might have been better with some serious training?

Do you think women are happy? Look at unmarried women of thirty-five—the prime of life. Do you know one who is healthy and happy? If you do, she is one who has found her work:—“Blessed is he who has found his work; let him ask no other blessedness.” “Oh! If I had anything to do, I could bear this grief,” said a girl whose lover, was just dead. Another, living only in her lover who was a sailor, saw a false statement in a newspaper, that he was drowned—she lost her reason instantly, and never recovered it.

We do not say that if she had been a medical student or a watchmaker, that the grief might not have turned her brain, but most certainly she would have had a stronger and a stouter reason, and some cause to wish to live. It is a noble thing even to make good watches, and worth living for.

Women should teach languages and oratory. Aspasia taught rhetoric to Socrates. The voice of women is more penetrating, distinct, delicate, and correct in delivering sounds than that of men, fitting them to teach both oratory and languages better.

All the work of philanthropy is imperfect unless women co-operate with men.

When we are down in the strong black tide of ignorance and misery in Westminster or St. Giles, we exclaim—

“Oh, that we now had here
But one in ten thousand of those women in England
Who do no work to-day!”

And so in all places might we say, if women were but fitted to the work.

Great is the work to be done in the world, but few are the skilled laborers.

Two Fallacies.

It seems hardly worth while to say that there is a prejudice against women accepting money for their work. But there is one; therefore it is as well to say a few words upon it.

Money is only a convenient representative of desirable things. It would be well if all should part with what they make, or what they do well for money; they will then know that some really want what they produce. What they produce will go to the right people, and they, the producers, will gain a power; for money is a power. Money may be a power to do good. If for your needlework you get money, you know that your work goes to some one who wants it. You are not always sure of that if you give it away; and you gain a power of sending a child to school, of buying a good book to lend to the ignorant, of sending a sick person to a good climate, &c. We may give this power up to another whom we consider can use it better than we, but money is a power which we have not the right lightly to re-

ject. It is a responsibility which we must accept.

Of course, we may give our labor, our work, our money, where we think right; but it is as well to exchange them sometimes for money, to be sure we are as valuable as we think. Some work is beyond all price, and many prices are far beyond the value of the works.

Most of the work of the world must be done for money. It is of the utmost importance to make that work "stuff o' conscience." To make all work done for money honorable, is what we should strive for. To insist on work for love of Christ only, to cry up gratuitous work, is a profound and mischievous mistake. It tends to lessen the dignity of necessary labor; as if work for daily bread could not be for love of Christ too! Well-done work is what we want. All work, whether for love or money, should be well done; this is what we should insist upon.

Another common fallacy:—It is often said that ladies should not take the bread out of the mouths of the poor working-man or woman by selling in their market.

The riches and material well-being of the country consist in the quantity of stuff in the country to eat and to wear, houses to live in, books to read, rational objects of recreation and elevation. Any one who puts more of any of these things into the country, adds to its riches and happiness. The more of these things, the easier is it for all to get. Do not think of money until you see this fact. This is why we bless steam engines; this is why we would bless women. Steam-engines did at first take the bread out of a few mouths, but how many thousands have they fed for one they have starved!

Concluding Remarks.

One of the practical impediments in the way of women working is the inconvenient modern dress, which is only suited to carpeted rooms, where it appears graceful and proper; in the streets it is disreputable, dirty, and inconvenient. As long as women will not get out of their "long clothes," they deserve to be treated as babies. There are signs that the

—"just medium will be found

A little lower than the knee, a little higher than the ground."

The ladies of the English aristocracy, when they lead an active life in the country, do not go about with draggle-tail petticoats, like the working-women in our towns, but in short petticoats, thick-ribbed, brown, blue, or barred stockings, and solid Balmoral boots.

How many girls are prevented from continuing their attendance at school, college, workshop, atelier, by colds caught from going without proper waterproof clothing, and stout shoes or boots!

To sum up. Women want work both for the health of their minds and bodies. They want it

often because they must eat and because they have children and others dependent on them—for all the reasons that men want work. They are placed at a great disadvantage in the market of work because they are not skilled laborers, and are therefore badly paid. They rarely have any training.

All experience proves that the effect of the independence of women upon married life is good.

The time has arrived when women are wanted in the Commonwealth. John Milton said the Commonwealth "ought to be but one huge Christian personage, one mighty growth and stature of an honest man, as big and compact in virtue as in body." Our idea differs from this grand but incomplete conception. We rather think the Commonwealth should be—

"Inclusive of all gifts and faculties

On either sex bestowed, knit up in strengths

Of man and woman both: hers even as his,

And tempered with the finest tenderness

Of love betwixt these two."

Many have sneered and sneer at women entering professions, and talk of the absurdity of their being in the army, mixing in political life, going to sea, or being barristers. It is not very likely many women will enter these professions; women will rather prefer those nobler works which have in them something congenial to their moral natures. Perhaps we may say that women will only enter those professions, which are destined to be perpetual, being consistent with the highest moral development of humanity, which war is not.

The arts, the sciences, commerce, and education of the young in all its branches—these will most strongly attract them.

REPARTEE.

The following anecdote is told of Dr. W. S. White of Lexington, Virginia, and Speaker Orr, at a meeting of these gentlemen at the Warm Springs, Virginia:—"They had been sitting with other company in a public room of the hotel, and after a while the doctor rose and walked across the room with the usual limp in his gait. Orr immediately recognized him, and asked him if he was not the chaplain at the University of Virginia at such a time, naming the year. The doctor replied that he was. "I was there," said Orr, "a student at the University, and I knew you by your limp." "Well," said the Doctor, "it seems my *limping* made a deeper impression on you than my *preaching*." The joke placed Orr in an awkward predicament, and most men would have been unable to extricate themselves; but he replied with ready wit: "Ah, doctor, it is the highest compliment we can pay a minister to say he is known by his *walk*, rather than by his *conversation*!"

ITEMS OF NEWS.

The Boston papers announce the death in that city of John Augustus, a gentleman long and well known in Boston in connection with his benevolent exertions in behalf of poor criminals, the latter years of his life being almost entirely spent in ameliorating their condition by becoming bondsman for their good behavior, and providing means and opportunities that would tend to a reformation. Possessed of a living income from means accumulated in business pursuits, the deceased was in a position to carry out the dictates of a generous heart, and those who know him best give him credit for sincerity of purpose and great usefulness.

DEATH OF A DISTINGUISHED INVENTOR.—Among our recent notices of deaths we find that of Walter Hunt. For more than forty years he has been known as an experimenter in the arts. Whether in mechanical movements, chemistry, electricity, of metallic compositions, he was always at home; and probably in all, he has tried more experiments than any other inventor. He originated the sewing machine, spinning flax by machinery, the first nail machine, the first machine for cutting brads by one operation, placing plugs in leather for soles of boots and shoes, a method of constructing docks by concrete, preparing a paper pulp so as to form boxes by one operation, the vapor baths, printing by rollers instead of balls, and so many other things our space will not admit of details. Walter Hunt, like most inventors, devoted his life to his friends rather than himself; was liberal to a fault, and none knew but to love him; numberless experiments kept him always poor. He lived to the age of 63 years, in full vigor until the last four days of his life.

DOROTHEA DIX is now visiting the prisons of Illinois. She is making a general tour through the South and West.

ICE.—The ice business of Lake Pepin, on the Mississippi, the past Winter, has been one of great importance. Over 6,000 tons were put up at various points on the lake, the value of which will not be less than \$60,000.

TELEGRAPH.—It is stated that the prospectus of a company will soon be issued for laying two telegraph cables from Cornwall, England, to Canada direct, and that the proposed capital of the company was half a million sterling.

GERMANY.—The feeling in some of the States of Germany against the French is so strong that a French manufacture at Hesse Cassel, employing 700 workmen, has been compelled to quit the place on account of the excitement prevailing.

AFRICA.—The English papers announce the arrival home of Capt. Burton, the famous Arabian and African traveler, who has made some wonderful discoveries in the interior of Africa, and who is the only European who ever visited Mecca, the sacred city of the Mohammedans, without disguising his religious faith, and escaped with his life.

DISCOVERY.—A surprising discovery has just been made in Berlin. Dr. Pertz of the Royal Library, has ferreted out the manuscript Journal of two Genoese navigators, Theodosia Doria and Ugolino Vivaldi, who succeeded in sailing round the Cape of Good Hope in 1290—that is 207 years before Vasco de Gama.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—Market is dull. Receipts of Flour continue light, and prices are rather lower. Sales of good superfine are reported at \$6 62 a \$7 00 for common extra. Good Western extra at \$7 25. The sales to the home trade are limited between

\$6 62 and \$8 00 for fancy lots. Nothing doing in Rye Flour or Corn Meal. The former is held at \$4 50 and the latter at \$3 88 per barrel.

GRAIN.—Wheat is dull and without demand. Sales of Pennsylvania and Western red at \$1 60 a 1 69, and white at \$1 70 a 1 75. Rye is selling at 90 c. Corn is dull, and prices drooping. Sales of yellow at 82 cts., afl oat. Oats are dull and plenty. Sales of prime Delaware at 46 cents, and Pennsylvania at 47 cents. In Buckwheat there has been a further decline. The Sales yesterday were at 75 cents.

CLOVERSEED comes forward slowly, and prime lots command \$5 25 per 64 lbs. Timothy has declined to \$2. Flaxseed is scarce.

A well qualified teacher is wanted to take charge of Darby Monthly Meeting School. Application can be made for further information to

RACHEL T. JACKSON OF
M. FISHER LONGSTRETH
Darby P. O. Penn.

6th mo. 1st, 1859.

BUCKS COUNTY MALE AND FEMALE ACADEMY.—Boarders taken by the year at reduced rates. Autumn Quarter of 12 weeks, commences on the 8th of 8th mo. Winter Term of 18 weeks, on the 7th of 11th mo. Charges for board and English branches, Autumn Quarter, \$36. Winter Term, \$66. 75 cents deducted per week, for such as are absent from sixth day to second day, without washing. Bills payable, one-half in advance, and no deduction for lost time, less than a week at one time. Day scholars, English branches, from 50 cents to 70 cents per week.

Extra charges for each twelve weeks. Latin, Greek, French, Pencilling, and Pellis work, each \$2.00; Water Colors, Monochromatic, Colored Crayons, Oriental, and Grecian Painting, each \$2.50; Reading Books only, furnished free of charge. Other books furnished if desired, and charged for, according to the care taken of them. SAMUEL BATCHELDER, A. M.

Principal.

Attleboro', Bucks Co., 5th mo., 28, 1859. 6m.

SUMMER BOARDING in a healthy location, among mountain scenery, can be obtained in Unionville, Centre Co., Pa. Objections on account of the distance and attendant expense in travel will be obviated by a reduction in usual rates of board. For particulars address

WM. HICKLEN,
Fleming P. O., Centre Co., Pa.

HENRY LONGSTRETH respectfully informs his friends that he has removed to 1336 Chestnut st., opposite the Mint, where he proposes to keep always on hand a large collection of Friends' Books, together with School and Miscellaneous Books.

He is prepared to furnish Libraries with whatever books may be wanted at very low prices.

HENRY LONGSTRETH,
Cheap School Book Depository, 1336 Chestnut st.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The summer session of this Institution will commence on the 16th of 5th month, 1859, and continue twenty weeks.

Terms, \$70 per session, one half payable in advance, the other in the middle of the session. No extra charges.

For further particulars, address

HENRY W. RIDGWAY,
Crosswicks P. O., Burlington Co., N. J.

4th mo. 9—3m.

Merrihew & Thompson, Frs. Lodge street, north side Penna. Bank

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, SEVENTH MONTH 9, 1859.

No. 17.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,

No. 324 South Fifth Street,

PHILADELPHIA.

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

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CONVERSATIONS ON RELIGIOUS SUBJECTS, BETWEEN A FATHER AND HIS TWO SONS.

BY SAMUEL M. JANNEY.

On the Divine Being.

(Continued from page 226.)

John. Although I acknowledge that William Penn was a great and good man, I cannot take his expressions as sufficient authority; I look to a higher source, even to the scriptures of truth, for evidence on this important question. Now, the scriptures appear to me to speak of the Deity in a threefold sense:—first, as the Creator and Father of all; secondly, as the Son, who is the mediator between God and man; and thirdly, as the Holy Ghost, who is sent by the Father and the Son, to sanctify the heart and regulate the affections. Yet it is repeatedly said in the Old and New Testament, that God is one; therefore, we conclude that there are three persons in one God,—each of which persons is perfect in himself, possessing omnipotence, omniscience, and eternity; the “same in substance, equal in power, eternity, and glory.” (See Westminster Confession.) I shall now endeavor to prove these positions by passages from scripture.

1st. That there is *more than one* person in the Godhead, may be inferred from the following texts: “God said, let *us* make man in *our* image, after *our* likeness.” Gen. i. 26. “And the Lord God said, the man has become as one of us, to know good and evil.” Gen. iii. 26. And the prophet says, “I heard the voice of the Lord, saying, whom shall I send, and who shall go for *us?*” Is. vi. 8. We are also informed by learned men, that the name most commonly given to the Deity, in the Old Testament, is Elohim, which is a plural noun; and this has been considered a

strong proof that there is a plurality of persons in the Godhead.

2d. That the number of persons in the Deity is three, may be concluded from the words of our Lord, who said to his disciples, “Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” Mat. xxviii. 19. And also from the benediction of the apostle Paul, who says, “The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.” 1 Cor. xiii. 14.

3rd. We argue that each of these is, in some sense distinct, because one is represented as the Father, who sends; another as the Son, who is sent into the world; and the third as the Spirit, that was poured out upon all flesh. The Father and Son are also represented, in many places, as speaking to each other, which shows that they must be distinct from each other, in one sense, although forever united in another. Now, I think it may be proved that each of these persons is Divine, and consequently co-eternal and co-equal. That the Father is omnipotent, omniscient, and eternal, will, I suppose, be admitted without argument. That the Son is so, may be shown from the introduction to the Gospel by St. John. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made.” Ch. i. 2. “And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” ver. 14. There are many other texts of similar import, but I shall quote only one more, which I consider sufficient. St. Paul says, “God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.” Heb. i. 1–3.

That the Holy Ghost is not only Divine, but personally distinct from the others, may be inferred from the operations assigned to them being generally different. He is represented as the

baptizing power; Christians are also said to be born of the Spirit: and Christ promised his disciples, "I will pray the Father, and he shall give you *another Comforter*, that he may abide with you for ever, even the Spirit of truth." John xiv. 16.

4th. Having shown from scripture that there are three persons in the Deity, it only remains to be proved that Jesus Christ is the second person, or Logos, mysteriously united to "a human body and rational soul," and born of a virgin; and this has been called the hypostatical union. This may be proved from many passages. It is said, "He *took* not on him the nature of angels, but he took on him the seed of Abraham; wherefore, in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high-priest, in things pertaining to God, to make reconciliation for the sins of the people; for in that he himself hath suffered, being tempted, he is able to succour them that are tempted." Heb. ii. 16-18. He is also called "God manifest in the flesh." 1 Tim. iii. 16. "God with us." "The Lord of glory." 1 Cor. iii. 8. And, "over all, God blessed for ever." Rom. ix. 5. That he had a human soul, as well as a human body, is very clear; for he says, "My soul is exceeding sorrowful, even unto death." Yet his human nature must not be confounded with his divine; for, though there be an union of natures in Christ, yet there is not a mixture or confusion of them or their properties. His humanity is not changed into his Deity; nor his Deity into his humanity; but the two natures are *distinct in one person*. How this union exists is above our comprehension; and indeed, if we cannot explain how our bodies and souls are united, it is not to be supposed we can explain this astonishing mystery of "God manifest in the flesh." (See Buck's Theo. Dict. article Jesus Christ—also, Smith's Treatise on the Trinity.)

Father. Those who profess to derive their doctrines entirely from the scriptures, ought to be very careful to keep to the language of scripture, especially when speaking on a subject that they do not pretend to understand. If the doctrine of a trinity be taught in the scriptures, it must be conveyed by inspiration in the very best language which could be chosen; and there is no need of *inventing new terms* to express it. But we do not find any such term in the scriptures as a trinity; nor is it said that there are three persons in the Godhead; nor is there any language there conveying the same ideas. I therefore conclude, that this doctrine is an invention of men; and it must be acknowledged by every reader of history, that it has been one of the principal causes of dissension and persecution ever since it was introduced into the church. If we take the word *person* in its common acceptation, it means an individual, or a being; and if we say there are three infinite persons in one Being, each of whom has *all power and all wisdom*, the

proposition contains in itself a contradiction that is obvious to the meanest capacity. Therefore, the advocates of this doctrine are obliged to admit that the term *person* does not exactly convey their meaning, and that they only use it for want of a better. Why then should they contend so strenuously for words that do not convey their meaning?

I shall now proceed to examine the foundation on which this doctrine rests.

In the first place,—It is said that the use of the plural pronouns *us* and *our*, ascribed to the Divine Being, and the circumstance of one of the names given to him in the scriptures being a *plural noun*, indicate that there is more than one person in the Deity. This peculiarity in the Hebrew language*, has furnished one of the

* The late learned and amiable Hindoo reformer, Rammohun Roy, remarks: "Were we even to disregard totally the idiom of the Hebrew, Arabic, and of almost all Asiatic languages, in which the plural number is often used for the singular to express the respect due to the person denoted by the noun: and to understand the term, "our image" and "our likeness," found in the verse, [Gen. i. 26.] as conveying a plural meaning, the quotation would still by no means answer their purpose; for the verse in question would in that case imply a plurality of Gods, without determining whether their number was three or three hundred, and of course without specifying their persons. No middle point in the unlimited series of number being determined, it would be almost necessary, for the purpose of obtaining some fixed number, as implied by those terms, to adopt either two, the lowest degree of plurality in the first personal pronoun both in Hebrew and Arabic, or to take the highest number of Gods with which human imagination has peopled the heavens. In the former case, the verse cited might countenance the doctrine of the duality of the Godhead, entertained by Zirdusht and his followers, representing the God of goodness and the God of evil to have jointly created man, composed of a mixed nature of good and evil propensities: in the latter, it would be consistent with the Hindoo system of religion; but there is nothing in the words, that can be with any justice construed as pointing to a Trinity. These are not the only difficulties attending the interpretation of those terms:—if they should be viewed in any other than a singular sense, they would involve contradiction with the very next verse: "So God created man in his own image;" in which the singular number is distinctly used: as in Deut. ch. iv. ver. 4: "The Lord our God is one Lord;" and also with the spirit of the whole of the Old Testament.

To those who are tolerably versed in Hebrew and Arabic, (which is only a refined Hebrew,) it is a well known fact, that in the Jewish and Mohun mudan scriptures, as well as in common discourse, the *plural form is often used in a singular sense*, when the superiority of the subject of discourse is intended to be kept in view. This is sufficiently apparent from the following quotations, taken both from the Old Testament in Hebrew, and from the Quran. Exo. ch. xxi. ver. 4. "If his masters, (meaning his master) have given him a wife." Verse 6. "Then his masters (that is, his master) shall bring him unto the Judges." Verse 29th, "But if the ox were wont to push with his horn in time past, and it has been testified to his owners," (that is, to his owner.) Isa. ch. vi. ver. 8, "Whom shall I send? and who will go for us?" (that is for me.)

strong arguments of trinitarians; but they appear to forget that the same kind of plural language was applied to the golden calf, which the children of Israel worshipped in the wilderness,—although it is very evident that there was but *one calf* made on that occasion. It is said, that the people brought their golden earrings to Aaron, “and he received them at their hand, and fashioned it with a graving tool, after he had made it a *motten calf*: and they said, *These be thy gods*, O Israel, which brought thee up out of the land of Egypt.” Ex. xxxii. 4. The same plural language is repeated again in verse 8th, “*These be thy gods*, O Israel,” &c. Aaron excused himself to Moses by saying, “They said unto me, make us *gods* which shall go before us,” ver. 23. “And I said unto them, Whosoever hath any gold let them break it off. So they gave it me: then I cast it into the fire, and there came out *this calf*.” ver. 24. Can any rational mind pretend that the use of a plural noun and pronoun in this instance by the Israelites, proves that “*this calf*” was, in some sense, three calves, and at the same time only one calf?

(To be continued.)

SOME EXTRACTS FROM THE WRITINGS OF OUR
DECEASED FRIEND, JACOB L. MOTT.

After the multitude had been fed, the command of the Divine Master was, “Gather up the fragments that remain, that nothing be lost;” and it is now forcibly revived in contemplating the character of our deceased friend, Jacob L. Mott, whom we believe to have been one of those disciples made use of by the Head of the Church, through whom religious assemblies were edified and strengthened in their devotional exercises.

He frequently penned the effusions of his exercised mind, and although these were found in detached sentences, and without date, not intended (apparently) for publication, we yet feel concerned to make some extracts, believing they may be useful to the traveller Zionward.

The following are some reflections on Creation:

Is it possible to survey the several parts of Creation, and not discern, in all, evident traces of the power and goodness of Infinite Wisdom? Who can contemplate the heavens, so beautifully adorned, without discerning the wisdom of Omnipotence? Behold the sun! how wisely is that source of light and heat placed in the centre of the planetary system, that each planet may enjoy a proper share of its warming beams; while none are consumed by too near an approach, or

chilled by too great a distance. Who but the Infinite Being could launch those massive globes through immensity of space, and confine their motion within their respective orbits? “Cans't thou, oh man, bind the sweet influences of Pleiades, or loose the bands of Orion? Dost thou know the balancings of the clouds? Who hath divided a watercourse for the overflowing of waters and a way for the lightning of thunders? Do these happen by chance, or by the secret appointments of Infinite Wisdom?”

Who can contemplate the wonderful properties of air, which constitute that great treasure, the breath of life, without being made sensible that an All-wise and Almighty Being had formed it? We cannot survey the earth without beholding the impress of his power; “He stretcheth out the North over the empty place, and hangeth the earth upon nothing,” filling it with a great variety of useful and admirable creatures, and maintaining them all by the bounty of his hand. It is he that clothes it with beautiful verdure; causes the valleys to stand thick with corn, and crowns the year with his loving kindness. It is he that maketh the herds and the grass to grow upon the mountains for the service of man.

He adorns the lilies of the field with a beauty that excels the splendor of Solomon, and says to the sea, “Hitherto shalt thou come but no further, and here shall thy proud waves be stayed.”

It is he that smooths the tempestuous billows of the deep, delivers the mariner from his troubles, and brings his ship to a port of safety. Therefore how reasonable it is that we worship and adore this kind Creator. Who cannot say with the Psalmist, “Great is the Lord and greatly to be praised in the city of our God, in the mountain of his holiness.” Again, David said, “When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him, and the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.”

In the order of creation, the soul of man was made the temple of the living God. He made it a spiritual sanctuary, and dwelling in it, imparted to it the power to govern the immortal part. Thus the government was righteous throughout.

Knowing that man's highest state of enjoyment could only be arrived at through the exercise of his free will, he was created a free agent, but being unwilling to submit to the divine government, chose his own, and thereby fell from a state of happiness; and as he can have no true enjoyment in this fallen state, the dispensations of God have been designed to restore him to that righteous order which was in the beginning, and his first step toward redemption is made by obtaining the mastery over his natural will, by which he is enabled to offer up, not only tempo-

So also in the Qoran, “We are (meaning I am) nearer than the jugular vein.” “Surely we (meaning I) created every thing in proportion.” In these two texts of the Qoran, God is represented to have spoken in the plural number, although Mohummud cannot be supposed to have employed a mode of expression which he could have supposed capable of being considered favourable to the Trinity.”—Appeal. &c. p. 140-143.

ral possessions, but body, soul, and spirit to the service of his Maker.

Never was there a day when the Saviour offered himself to redeem sinners with greater power than at the present. Never were more efficient means offered to prophets under the law, to apostles in the gospel, or to any former generation, than is now vouchsafed to each of the present inhabitants of the earth.

Christ, the Divine Light, that enlighteneth every man that cometh into the world, has been given to all men, in all ages, by which they may be enabled to choose the good and refuse the evil, thereby passing from a state of mere innocence into that of positive virtue; and the soul, being immortal, will be permitted to unite with the heavenly host in the abodes of interminable bliss, and forever sing praises to that great and glorious Being who has formed us for eternal happiness. God created the *bodies* of men as of other animals, from the dust of the earth, their origin and destiny being the same.

The animal body is what the apostle calls the natural man, which he says, "Receives not the things of the Spirit of God." The natural spirit of man which appertains to the body, is not capable of holding divine communion, and can only act in that which comes directly within its limits. "But God breathed into man the breath of life, and he became a living soul;" the soul is spirit, and cannot be generated; it comes immediately from the Almighty; it is the nobler part, and what the apostle calls the inner man, which may be united either to the natural, or to the supernatural and divine spirit.

Thus the soul is a free agent, and has the liberty of choosing. By adhering to that which is natural, the soul receives a birth and life in the animal powers, thus becoming carnally minded, which is death. But if it adheres to the Divine Spirit, it witnesses a birth and life in the true light, and is thus enabled to receive and know the things of the spirit of God, because they are spiritually discerned.

Oh! how God has blessed his creature man in making him thus capable of being united and holding communion with him. It is, therefore, his interest, as well as his duty, to be obedient to his Creator, from whom comes all he possesses or can hope for in the future.

God is a living spirit, eternal, immutable, and omnipresent; from him the light issues, which is the light of the soul. Hence, what is known of Him is manifest in man, for God hath showed it unto him.

Who hath not received the caution that Adam did, "not to desire to know evil?" who hath not heard the language, "In the day that thou eatest thereof thou shalt surely die." Adam had known good—it was not necessary that he should know evil, being only bound to obey the laws of his Maker. But the reasoning serpentine spirit

tempted him, and yielding to the desire to know for himself, he lost his life. Yes, that life which is hid with Christ in God; and had he lived from that day to this, and become learned in all the knowledge of the different ages from that day to the present, he could not, by the exercise of his reasoning powers, come again to the knowledge of his Creator.

How, then, shall I become acquainted with God? How is He to be communed with? These are queries that have no doubt arisen to all. He is in us, He is around about us, He is blessing us by day and by night, His watchful and parental care is extended over us; He is love, He is emphatically altogether love. Oh! then, how am I to know these things? "If any man lack wisdom, let him ask it of God, who giveth liberally and upbraideth none." He is the same He ever was; if we ask of Him we shall receive; therefore we need not search nature, nor call to our aid the astronomer or philosopher—they cannot reveal God; we must not confide in books nor in man. "Lean not to thine own understanding," for the natural man receiveth not the spirit of God; as saith the apostle, "Now we have received not the spirit of the world, but the spirit which is of God, that we may know the things that are given us of God."

Here a query may arise. If God, all wise, perfect and omnipresent, has made man and endowed him with such high powers, from whence cometh affliction? Why is he subject to trials and besetments all his life? and why should he not pass from his creation immediately into the state of happiness designed for him? Those who are tried as to a hair's breadth, and hold fast their confidence in God, and in humble submission receive His will, shall know that it was not consistent with their good that they should pass through time without trials. I will refine thee, but not with silver, "I have chosen thee in the furnace of affliction," said the prophet.

The redeemed know that it is through suffering that they have advanced from an earthly to a heavenly state, therefore they choose to suffer affliction with the people of God rather than enjoy the pleasures of sin for a season, because they have the promise of mingling with angels and archangels through an eternity of bliss.

They have purchased it by the sacrifice of everything that God called for at their hands, and in every act of obedience have been left entirely free. For our own good God has constituted us free and intelligent beings, and endowed us with faculties capable of understanding and practising those duties which He makes the condition of our final acceptance with Him.

He offers but does not impose happiness upon his creatures. Good and evil are set before us; He shows us the spiritual Canaan, and gives us power to enter therein, but no compulsion.

It does not in the least derogate from the good-

ness of our Heavenly Father, that he should leave man to choose whether he will serve his own will, and suffer the fruits of disobedience, or yield himself a servant to the spirit of truth, and reap life eternal. Trials are sent us in infinite wisdom, in divine love; therefore it is our true interest to become reconciled to our Maker.

"Press not thy purpose on thy God,
Urge not thy erring will;
Nor dictate to the Eternal Mind,
Nor doubt thy Maker's skill.

Instead of endeavoring to escape affliction, let us labor to be reconciled—to be resigned to suffer with the people of God, as good soldiers in the christian warfare. Let us be willing to be baptized into suffering again and again; let our prayers arise in the depth of humility, under a renewed sense of the necessity of a greater degree of refinement. "Lord, let not thine hand spare nor thine eye pity. Oh, then, righteous Judge, turn and overturn until judgment is brought unto victory, for thou art just in all thy ways." Oh, let us lay low before the God of our spirits;—and keep humble, and we shall be able to know the voice of the true Shepherd. Who has not partaken of the cup of sorrow, and at times looked with tearful eyes to the Father's throne, and with one formerly exclaim, "Thy waves and thy billows have gone over me; and again, I will say unto my God, why hast thou forsaken me?"

Oh, let us remember this is not the place of our rest; this is not the place of repose, but of labor; this is the hour of trial, not of full reward. Oh, that we may lay hold of the precious consoling promise given to the Church of Philadelphia, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the face of the earth." Oh, glorious hope, glorious anchor to the christian's soul; hope points beyond the grave, and sweetly says, there is a rest for the people of God.

(To be continued.)

For Friends' Intelligencer.

REMINISCENCES OF E. HICKS.

In a former number of *Friends' Intelligencer* there was a deeply interesting circumstance narrated by the late venerable Isaac Parry, (as found amongst his papers,) regarding a public communication, delivered on a certain occasion by his friend Edward Hicks, with whom he was then travelling as a companion. And thinking that the following extract from the Memoirs of the same minister, (E. H.) as penned by himself, will also prove acceptable, I herewith hand it for publication; it is as follows, viz. A.

"On our way to Yonge Street, (Canada,) we met with a Methodist minister, who knew but little about Friends, but finding we were on a

religious visit, gave us an invitation to have a meeting in a new house, near where he lived, that was used by different societies.

When we arrived at Yonge Street, and were making some arrangements for appointed meetings, this place was fixed upon, to be on First-day afternoon at two o'clock. The roads being bad, we did not arrive at the minister's house, until one o'clock, and found no body at home but children. However, we soon found a good barn and plenty for our horses. The minister and his wife were at meeting, which was within sight, but did not return till near two o'clock. The man who had insisted upon our coming to his house for dinner, seemed pleased to see us, but I thought his beautiful wife looked cross at us. However, she soon got us a dish of tea, and something to eat, while her husband sung and talked. For my part I was so distressed about the meeting, I could neither eat, nor talk, much less sing, and therefore walked off by myself towards the meeting house; it was then after the time appointed. When I got to the house there was no person there. It was cold, and the wind and snow were driving through the weather-boards. I do not know that I ever felt more wretched in a meeting-house; after awhile the people began to assemble in a scattering manner, whispering to each other, while I was the object of all their eyes. My friends, with the Methodist and his wife, also came and we tried to get still as far as example would go, but they were strangers to silence. Notwithstanding there was something like a pulpit, I took my seat on the end of a bench, where I continued to sit, with my mind apparently stripped of everything that was good, with a prospect of being silent, to which I soon became resigned, and was thankful that I could bear my testimony silently to the ever-blessed truth. Under the influence of this precious quiet, I heard the word of command to stand forth in the midst and stretch out my withered arm, and I soon felt the restoring power of the Gospel. The people began to groan and even shout, one man near me I was told, cried out passionately, 'Oh Lord Jesus Christ, seal instruction upon our souls, Hallelulia!' I tried to persuade them for my sake to try to be still, and let their groanings be like those the apostle spoke of, too big to be uttered. I was led to speak of the rights of women, that they were one in Christ with men, and entitled to equal privileges, and that I had heard the Gospel preached by them in greater sweetness and power than I had ever heard from the lips of man. There was a precious silence covered the meeting, which seemed only interrupted by the suppressed weeping of some of the women. After the meeting ended our kind Methodist friend took me by the hand and said, in substance, 'Dear brother, you ought to preach that sermon a dozen times over. Why, we have been contending with our women about

their right to preach.' This man appeared to have the same besetting sin with myself; he was too light and talked too much, but his lovely wife appeared quite changed, and could not talk much. After this triumphant meeting, we rode four miles, to the best tavern on the Dundas street, where we spent the evening most agreeably.

For Friends' Intelligencer.

Brooklyn, 6th mo. 18th, 1859.

Friend W. W. Moore:—The accompanying extracts from a letter received a few weeks since, were so comforting and encouraging to my mind, that I felt as if every lover of the truth would likewise be rejoiced to find, that whatever may be the prejudices of education, the Holy Spirit, when singly sought for, and obeyed, will lead its votaries in the way of righteousness, and I trust that such will also share in the joy which I felt to receive a fresh confirmation of the great truth, that all the children of our Heavenly Father are taught of Him, and great is their peace.

The letter was written by a resident of Coxsackie, Greene Co., New York. L. N.

Dear Sister in Christ:—As you have requested me to give you some account of my religious experience, I will endeavor briefly to communicate some of the circumstances of my eventful life.

Dr. Payson remarked, that he always felt it dangerous to speak of self I can say the same, and yet I have often thought, that to the praise and glory of God's grace, I ought to be willing to tell the great things he has done for me.

My parents were changed from nature to grace when I was 7 years old, so that from my youth up I have been instructed in wisdom's ways.

When about 17 I determined to lead a new life, united myself with the Presbyterian Church, and sought hard to be justified by the deeds of the law. At 19 I was married—my husband was a moral man, but not a Christian—then I began to feel the responsibilities resting upon me, as one professing godliness. I had a deep sense of what a Christian ought to be, but had continually to acknowledge my shortcomings. I urged myself forward in religious duties. Prayed much, fasted, and read the word of God daily, on my knees, asking for Divine illumination. Prayed with, and for my husband; but still had no evidence, none which satisfied me that I was born of God.

At the expiration of 7 years, my husband became a christian. O the change! He was born of the Spirit. This brought over me still greater darkness, in heart I was almost an infidel, at times almost doubted whether there was a God. If there be a God, I urged, why does he not answer my prayer, and communicate himself to me, as he has promised he would to those who

seek with the whole heart. I did not give heed to these temptations, but still they would force themselves upon me. I multiplied my labors to bring souls to Christ, often spending whole nights in prayer with those who were seeking salvation; and while my own heart was sad, and bitterly sorrowful, I would encourage others to trust in the mercy of God; I saw them rejoice, I heard them tell what great things God had done for them, and then turning my eye within, I could find nothing but darkness, and doubts. I felt not the inward witness. Nothing short of this would satisfy me. Still the blessed Spirit was leading me, and had I steadily followed it, I should have much sooner been brought into a broad place.

A few months after my husband's conversion, we changed our place of residence, and in all the ardour of my soul, I was resolved to be a faithful follower of Christ, and own him before the world. Continually it was impressed on my mind, that I had a great work to do, and often would I say, Oh Jesus, grant me the witness of the Spirit, that I may be able positively to testify, "I know the man," then how I will rejoice to go without the camp bearing the reproach, but I dared do no otherwise than go forward and labor the best way I could. Notwithstanding these good resolutions, when the time of trial came, I found myself unprepared to meet it. The second night after our arrival I attended a prayer meeting, the spirit moved me to pray, I knew the minister would not approve, and did not obey the emotion. It was then I quenched the Spirit, but I cannot enter into particulars. Five years passed away, during which time I left the Presbyterians, and joined the Methodists, that I might labor untrammelled; but still, like Job, I went backward and forward, to the right hand, and the left, and could not find Him whom my soul sought. At length I attended a protracted meeting, at which I felt a fervent desire that I might be useful. I cried to the Lord to take me, just as I was, to use me to advance the interest of his cause. I said, if I am lost I will follow thee—'tis my reasonable service. No longer will I ask to be assured that I am thine, from this moment I will take thy word fully and completely, as my counsellor, and thy Spirit for my guide. When the Spirit and the Word agree, it will be safe to follow. I will more fully than ever turn my back upon the world, and ever make it my study to know and do the will of God, and then, for the first time, I came with but this condition—saying, make me a blessing to the world, 'tis all I ask. Determined in all things to conform to the Word and Will of God, every cent of money was henceforth to be laid out, with an eye single to the glory of God—and, lest the wearing of garments I then had might induce others to waste their Lord's money, I resolved to lay aside every

article of dress that was extravagant, and wear only those that were plain and cheap. Freely and unreservedly I laid *all, all* on the altar, without once thinking what I should have in return. I asked for nothing but the Spirit, and promised to follow it—although it led me to the stake. The following night I spent in prayer for Zion's prosperity. I was perfectly empty and quiet. The next morning, faint and feeble, I repaired to the house of worship. I felt like going to sleep, when a secret whisper said, "What, consecrate yourself to God, and on the battle-field go to sleep?" I asked, "Lord, what wilt thou have me to do?" "Pray for the Minister," who was then speaking. In an instant I was on my knees, but scarcely was I there when I felt that Holy Baptism—Christ with his train filled the temple of my soul. I was unutterably full of glory and of God. Yes, it was Christ in me. Oh! the love, the purity. Christ reigned supreme. Reigned alone. I could call Jesus Lord, by the Holy Ghost. During this time I moved not my lips. Stillness, Heaven and glory, filled every avenue of my soul. Instantly the inquiry went, "Now, Lord, what wilt thou have me to do?" "Arise and speak to the people." Immediately I was on my feet. I said to the speaker, "I have a message from God to the people." He told me to speak. I had but little to say; but the words were not my own. Then I could say I know him, for he dwelleth in me. From that day to this, and I am now in my sixtieth year, I can say, with few exceptions, it has been more than my meat and drink to do the will of my Heavenly Father. In the course of time we removed to a Western city, where we boarded with a Quaker lady. An incident occurred, which, being remarkable, I will record. She was one day looking over my things, and discovered a fine lace cap, which I had spent weeks of labor in embroidering. She remarked "it is plain, thee had better do it up and wear it." When I gave up conformity to the world, I begged my Heavenly Father if ever I took back part of the price, that he would set his mark of disapprobation upon it, that I should not sin.

With many misgivings I made it up, and hung it on a peg. I went into an adjoining room—the wind blew it down—a little puppy caught it and tore it in pieces—and I thanked God. A long period elapsed, and we were living in a secluded neighborhood, I thought one day I will do up the mate to that cap, and wear it out. 'Tis partly worn—I cannot sell it, and then husband has thought it more becoming than the plain muslin I wear, and no one will see me in this lonely place to follow my example. Thus I reasoned, and I then put it in readiness, and as I stood before the glass in the afternoon I thought how pleased he would be to see the improvement in my appearance. My glorying, however, was of short duration. That night I

hung it by my bed, the crickets demolished it, having riddled it completely. Well, truly, I thought, if the hairs of my head are numbered, no marvel if God takes cognizance of the most minute doings of my life. Had I time and space I might mention very many direct answers to prayer, and speak of the sustaining grace of God in times of destitution and trouble.

In my travels, many have told me mine was a Quaker's call. I asked for the Spirit's influence, and when it led me I have followed, fearing to take a step without my guide. For years past it has been my practice, as I went to the house of God, to go as a soldier would on the battle field, asking God if he had anything for me to do, with a readiness to obey his holy command, quietly turning within, waiting and watching for the quickening of that spirit that giveth life. Often, just as the services were about closing, I would feel stirred to speak or to pray, and sometimes would sit waiting for an opportunity until my whole body trembled. As soon as I could obey the requisition I felt peace and quietness. Thus, dear sister, in this imperfect sketch you have a slight glimpse of the Spirit's operation on my soul. I am full of what I could say to you, could I be favored with a few hours' conversation with you. I ask your prayers. You have mine, that Christ may dwell in you richly, that your afflictions may be sanctified to you and yours, and that, like gold seven times purified, you may come out of this furnace, and when fully prepared, find the rest of Heaven.

We think an attentive perusal of the article on Amusements, alluded to by H. P., would show that there is no conflict between it and the excellent views of Dymond. Both are condemnatory of immoral and dangerous amusements, and the principal object of the former article, which it is due to the author to say, was *not* from "a Presbyterian paper," although not written by a Friend, was to direct the attention to the provision of such relaxations or amusements in the home circle, as to prevent our children from visiting the theatre, and other places where their morals would be endangered and their innocence destroyed. Ed.

For Friends' Intelligencer.

I noticed in a recent number of the "Intelligencer," an article on the subject of amusements, taken, I think, from a Presbyterian paper, with an editorial commendation. The following extract from Dymond's Essays gives the views of a member of the Society of Friends, on the same subject. H. P.

"It is a remarkable circumstance, that in almost all christian countries, many of the public and popular amusements have been regarded

as objectionable by the more sober and conscientious part of the community. The opinion could scarcely have been general, unless it had been just: yet *why* should a people prefer amusements of which good men feel themselves compelled to disapprove? Is it because no public recreation can be devised of which the evil is not greater than the good? or because the inclinations of most men are such that if it were devised, they would not enjoy it? It may be feared that the desires which are seeking for gratification, are not themselves pure, and pure pleasures are not congenial to impure minds. The real cause of the objectionable nature of many popular diversions is to be sought in the want of virtue in the people. . . . Amusement is confessedly a subordinate concern in life. It is neither the principal nor among the principal objects of proper solicitude. No reasonable man sacrifices the more important thing to the less, and that a man's religious and moral condition is of incomparably greater importance than his diversions, is sufficiently plain. In estimating the propriety, or rather the carefulness, of a given amusement, it may be safely laid down, that none is lawful of which the aggregate consequences are injurious to morals: nor, if its effects upon its immediate agents are, in general, morally bad; nor if it occasions needless pain and misery to men or animals; nor, lastly, if it occupies much time, or is attended with much expense. Respecting all amusements, the question is not whether, in their simple or theoretical character, they are defensible, but whether they are defensible in their actually existing state. . . . If I take my seat in the theatre, I have paid three or five shillings to a number of persons to subject their principles to extreme danger,—and the defence which I make is, that I am amused by it. Now we affirm that this defence is invalid; that it is a defence which reason pronounces to be absurd, and morality to be vicious. Yet I have no other to make: it is the sum total of my justification. Is it lawful to attend? The same question is to be asked, and the same answer will be returned respecting various other assemblies for the purposes of amusement. They do more harm than good. They please, but they injure us; and what makes the case still stronger is, that the pleasure is frequently such as ought not to be enjoyed. A tippler enjoys pleasure in becoming drunk, but he is not to allege the gratification as a set off against the immorality. And so it is with no small portion of the pleasures of an assembly. Dispositions a regratified which it were wiser to thwart; and to speak the truth, if the dispositions of the mind were such as they ought to be, many of these modes of diversion would be neither relished nor resorted to. Some persons try to persuade themselves that *charity* forms a part of their motive in attending such places; as

when the profits of the night are given to a benevolent institution. They hope, I suppose, that though it would not be quite right to go if benevolence were not a gainer, yet that the end warrants the means. But if these persons are charitable, let them give their guinea without deducting half for purposes of questionable propriety. Religious amusements, such as oratorios and the like, form one of those artifices of chicanery by which people cheat or try to cheat themselves. The music, say they, is sacred, is devotional, and we go to hear it as we go to church, it excites and animates our religious sensibilities. This, in spite of the solemnity of the association, is really ludicrous. These scenes subserve religion no more than they subserve chemistry. They do not increase its power any more than the power of the steam engine. As it respects Christianity, it is all imposition and fiction; and it is unfortunate that some of the most solemn topics of our religion are brought into such unworthy and debasing alliances."

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SEVENTH MONTH 9, 1859.

We give in another column the Prospectus and table of Contents of a work entitled "Retrospect of Early Quakerism," &c., by Ezra Michener, which is now ready for publication, and which we believe will be an interesting volume, having been collected with much labor from the early records of Society.

☞ "Farewell to Music" has appeared in a previous number.

☞ We rarely publish poetical Obituaries, and must decline "Lines composed by a husband on the death of his wife."

MARRIED, According to the order of Friends, on Fifth-day, the 26th of Fifth month, 1859, JOHN CHILD, of Philadelphia, to MARY H. SCHOFIELD, of Darby, Pa.

DIED, At Oakland, Allegheny Co., Md., on Third-day, 14th of 5th mo., WM. P., endeared son of Daniel E. and Lucy H. Gerow, aged 34 years, after a protracted illness of a pulmonary character, quietly departed this life in entire resignation to the Divine will and the full assurance of a well grounded hope. He was a member of New York Monthly Meeting, late resident of Darien, Fairfield Co., Connecticut. His remains were interred on the 19th, near the residence of his parents in Fairfield Co., Conn., and his funeral, which was solemn and impressive, was attended by a large concourse of near relatives and friends.

—, On Fifth-day, the 23d ult., at Deer Creek, JOSEPH HUSBAND, of Baltimore, in the 63d year of his age.

DIED, Suddenly, at Yardleyville, Bucks Co., Pa., on the morning of the 27th of Sixth mo., SARAH S., wife of Wm. Yardley, in her 56th year.

LIBRARY NOTICE.

A stated meeting of the Committee of Management of the Library Association of Friends of Philadelphia, will be held in the Library Room on FOURTH day evening next the 13th inst. at Eight o'clock.

Tib mo., 1859.

JACOB M. ELLIS, Clerk.

RETROSPECT OF EARLY QUAKERISM:

Being Extracts from the Records of Philadelphia Yearly Meeting of Friends, and the meetings constituting it; with an account of their first establishment. By EZRA MICHENER.

PROSPECTUS.

It has been the design of the Author of the proposed volume to rescue from oblivion the early advices and disciplinary regulations of Philadelphia Yearly Meeting and the Meetings composing it, and to exhibit their practical operation upon its members, by copious selections from authentic records which are not generally accessible to Friends. There will also be prefixed an account of the first establishment of all the Meetings for worship and discipline, as far as can be ascertained, including twelve Lithographs showing the position of the Quarterly Meetings, and also the Meetings respectively composing them.

It will be printed on similar paper, type, and page of this Prospectus, and contain about 360 pages.

To Subscribers the price will be \$1 25 in cloth, and \$1 50 in sheep (library style)—payable on delivery.

Agents will be allowed one copy in cloth for every six Subscribers obtained. The work will be published as early as the subscriptions will warrant.

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Negroes and Slavery,
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From the Edinburgh Review.

- ART. 1.—1. *The Results of the Census of Great Britain in 1851.* By EDWARD CHESHIRE. London: 1853.
2. *Report of Assistant Poor-law Commissioners on the Employment of Women and Children in Agriculture.* 1843.
3. *Minutes of the Committee of Council of Education.* 1855-6.
4. *Report of the Governesses' Benevolent Institution.*
5. *The Industrial and Social position of Women in the Middle and Lower Ranks.* London: 1857.
6. *Women and Work.* By B. L. SMITH (MRS. BODICHON). London: 1857.
7. *Two Letters on Girls' Schools, and on the Training of Working Women.* By MRS. AUSTIN. 1857.
8. *Experience of Factory Life.* By M. M. 1857
9. *The Lowell Offering.* Lowell, Massachusetts, United States.
10. *The Laws of Life, with Special Reference to the Physical Education of Girls.* By ELIZABETH BLACKWELL, M. D. New York: 1858.

There was a time when continental visitors called England 'the hell of horses, the purgatory of servants, and the paradise of women,' from the two former having everything to do, and the latter nothing. The lapse of centuries has materially altered this aspect of affairs. The railways have annihilated the hardest-worked class of horses; improvements in the arts of life have relieved our servants of a great amount of toil, while on the whole elevating their condition; the women of the United Kingdom have been led forth from their paradise into a life of labor and care, more strongly resembling that of men than either the men or women of old times could have anticipated. Wearied as some of us are with the incessant repetition of the dreary story of spirit-broken governesses and starving needle-women, we rarely obtain a glimpse of the full breadth of the area of female labor in Great Britain; and it requires the publication of the 'Results of the Census,' or some such exhibition of hard facts, to make us understand and feel that the conditions of female life have sustained as much alteration as the fortunes of other classes by the progress of civilization. Sooner or later it must become known, in a more practical way than by the figures of the census returns, that a very large proportion of the women of England earn their own bread; and there is no saying how much good may be done, and how much misery may be saved, by a timely recognition of this simple truth.

The idea itself expressed by the form of words 'earning one's bread,' is somewhat modern,—except indeed in the primitive sense in which Adam was set to do it. In the modern sense of 'earning one's bread,' the position arose for men first, and subsequently for women, after the creation of a middle class of society. The thing and the name have been recognized for some centuries in regard to men. Women have

been more and more extensively involved in the thing, especially during the last half-century; but the name is new and strange; and the extent to which they work for a maintenance is a truth known scarcely to one in ten thousand of us. It is as well to know it; and timely attention to the fact is the best way to know it to practical purpose.

There is no reason to suppose that women's lives were less laborious than now, in the early days when they had no responsibility about their own maintenance. When there was no middle-class, and no shopping and marketing, the mere business of living was very hard work, both to men and women. They belonged to somebody, except the few who owned the rest; and the owners had perhaps as much on their hands as the dependents. The gentlewoman of ancient times had to overlook the preparation of every article of food, clothing and convenience, for a whole settlement, in days when the corn had to be grown, reaped, and dressed at home; and the wool and hemp the same; and all the materials of building, furnishing, and adorning. The low-born women had to grind the corn before they could make the bread; to spin the wool and dye and weave it before they could make the clothes. Every process was gone through on every estate. Every step of daily life was laborious; and all working men and women were slaves. Not a few of them were called so in the days when the Irish used to purchase their work-people from England. 'The spindle side' of the house, as King Alfred called the gentlewomen, ascertained how many hands were necessary to do the women's work of the establishment; and the useless were got rid of, by one method or another, and chiefly by sale to Ireland, or the estate suffered. In those times, there was no such idea afloat as that of self-dependence for subsistence. The maintenance was a matter of course; and hard work a common necessity, everywhere outside of the convent.

The lot of the laborer seems to have been little lightened when the middle class began to grow, though more and more articles were to be had by purchase, and much toil and time were saved by new arts of life. It was a great matter when the mill saved the pounding of corn. It was a great matter when the first Flemish weavers came over with their looms, and spared the women a world of trouble about 'homespun.' Before that, the foreigners used to say that the English were scarcely anything but shepherd and wool producers. More wool than ever was wanted; but the savings of the women's time and labor led to an increased production of poultry and eggs, butter and cheese, and many other good things. Still, the work must have been as hard as any that is known now. The days of the small yeomen had come on; the trading-class was beginning to appear; and all domestic mat-

ters rested on the women as entirely in the farmhouse or cottage as in the castle or mansion. 'To winnow all manner of corn, to make malt, to wash, and to make hay, shear corn, and in time of need, help her husband to fill the muck-wain or dung-cart, drive the plough, to load hay, corn, and such other, to go to market and sell butter or pigs, fowls or corn,'—such was the duty of the farmer's wife, according to Fitzherbert, in the first English work on husbandry. The women had to make the straw or flock beds, and the chaff pillows, when that luxury replaced the log of wood. They had to spin, weave, and dye the coverlets, and all the fabrics worn by the household, not being wealthy enough to employ the Flemings as the higher orders did. All the measuring and administration of the corn and pulse was the women's business, and the preparation of the winter food, that is, the salting and drying of the lean cows which were killed in autumn, because no way was known of keeping cattle alive till the spring grasses were ready. The women made the candles and the salt, and the soap; and the mead from the beehives, and the cider from the orchard; and they spent no little time in collecting the finest inner bark in the forest, and the best herbs in the fields, to make bread of when corn and pulse failed. In all the intervals, the spinning was going on;—that art which has given a denomination to the unmarried women of Great Britain and the United States to this day. First, in keeping the cattle, sheep, and swine, the women plied the distaff, as we now see the Alpine girls plying it amidst their goats, and the Arab maidens near almost every well or moist *wady* in the desert; and then, when the spinning-wheel came in, its whirr was heard all over the land, all day and the last thing at night. 'It stops a gap, and so must needs be,' was the reason assigned by the men; and in every house or hovel, there stood the wheel for every woman to sit down to, in the intervals of other business.

The gentlewomen first exhibited the change wrought by the rise of a shop-keeping class. It gave them more time than Englishwomen ever had before. There were seasons when, in the absence of husband or father, they had to govern large households or small districts,—with millions of details to attend to; but even then, from the time when the miller ground the corn, and the vintner supplied the wine, and stuffs were to be had from the merchant, the mistress of an establishment had something of the leisure of a princess for doing what she had a fancy for;—and that was, for the most part, working tapestry. While the priest wrote the letters, and the steward kept the accounts and made the purchases, the lady could overlook the garden from her lattice, and the kitchen from the gallery, without much interruption to the grave labor of stitching the seige of Troy, or the find-

ing of Moses, in colored wools or silks. These colored silks bring us to a point of view whence we can get a glimpse of a change in the life of those times. When shops were so established an institution as that laws were made from year to year to regulate measures and weights, and exportation and importation, a rabid hatred sprang up against the Lombards who brought in silk ready for use, (deceitfully wrought) so as to destroy the mystery of the silkwomen and spinners, 'and all such virtuous occupations of women.' This was in 1455. Half a century later, the new prohibitions of small articles of wrought silk from abroad went by the name of enactments 'for silkwomen; and it seems as if there were really women who made 'knit articles,' girdles, cauls, nets, laces, &c., for profit, as well as for household use. While reading the pulpit censures aimed at the ladies' dress, in those days when silk was a bewitching novelty, the 'headdresses, horns, tails, and ornaments of pomp,' we can easily imagine that there was a demand 'for silkwomen' beyond what separate households could supply; and hence the rise of one of the earliest branches of female industry.

We can, at this moment, recall very few others capable of yielding a subsistence. In all ages and all nations there has been a tendency to commit medical and surgical practice to old women. It is so now, in the heart of Africa, and in the backwoods of America, and in the South-sea islands, and in remote parts of some islands which lie in a northern sea. One of the earliest figures in the lengthening series of female bread-winners is that of the doctress, with her simples and her ointments, and her secrets, and her skill in dressing wounds. By a similar mysterious adaptation, the doctress has been, in all times, the fortune-teller, or the witch, or at least the match-maker,—vocations by any of which a good deal of money has been obtainable from age to age. In some analogy with these is, or was, the vocation of cook,—a profitable one also. Sending her messes from her own fire, or carrying her own saucepans and spices and herbs to the rich neighbor's kitchen, or the lady's still-room, the skilful cook was more patron than client, in times when English banquets were emerging from utter barbarism. There seems to have been little besides in the way of paid industry. The occasional foster mother took the infant home to be reared. The sick nurse was either one of the household, or the doctress. Orphans, or the daughters of impoverished gentlemen, entered the household of some great lady, as maids of honor did those of queens; but, beyond this, it does not appear that women sustained themselves by any other industry than the kinds we have indicated.

In those days, therefore, the supposition was true which has now become false, and ought to be practically admitted to be false;—that every

woman is supported (as the law supposes her to be represented) by her father, her brother, or her husband. In those days unmarried women were rare; and convents were the refuge of celibacy. It was not only in royal families that children were betrothed in their cradles. In all ranks, parents made matches for their children at any age that suited the family convenience; and the hubbub that ensued, when a daughter refused to marry at her parents' bidding, shows what a disaster it was considered to have a woman in the house who would neither marry nor become a nun. There was, in such a state of society, no call for female industry, except within the establishment,—whether it were the mansion, the farm, the merchant's dwelling, or the cottage. From that time (the uprising of a middle class) to this, the need and the supply of female industry have gone on increasing, and latterly at an unparalleled rate, while our ideas, our language, and our arrangements have not altered in any corresponding degree. We go on talking as if it were still true that every woman is or ought to be, supported by father, brother, or husband: we are only beginning to think of the claim of all workers,—that their work should be paid for by its quality, and its place in the market, irrespective of the status of the worker:—we are only beginning to see that the time must come when such artificial depreciation must cease, under the great natural laws of society. We are (probably to a man) unaware of the amount of the business of life in England done by women; and if we do not attend to the fact in time, the knowledge will be forced upon us in some disadvantageous or disagreeable way. A social organization framed for a community of which half stayed at home, while the other half went out to work, cannot answer the purposes of a society, of which a quarter remains at home while three-quarters go out to work. This seems to be clear enough. It does not follow that extensive changes in the law are needed; or, that anybody is called upon to revolutionise his thoughts or his proceedings. The natural laws of society will do whatever has to be done, when once recognised and allowed to act. They will settle all considerable social points,—all the controversies of the labor-market, and the strifes about consideration and honor. All that we contend for at this moment is, that the case should be examined and admitted. Under a system like ours, in which the middle-class of society constitutes the main strength of the whole organization, women have become industrial in the sense of being the supporters of themselves and of a large proportion of households: and their industrial production is rapidly on the increase. The census of 1851 affords some idea of how the matter stands. 'While the female population has increased (between 1841 and 1851) in the ratio of 7 to 8, the number of wo-

men returned as engaged in independent industry has increased in the far greater ratio of 3 to 4. (*Industrial and Social Position of Women*, p. 219.) We are not very far from another census, which will afford the means of learning what that progress will have been in ten years. Meantime, we can hardly do better than prepare ourselves to estimate the next disclosure, by looking at the case as it stands to-day.

(To be continued.)

For Friends' Intelligencer.

Review of the Weather, &c., for SIXTH Month.

	1858.	1859.
Rain, during some portion of the 24 hours,	15 days.	15 days.
Rain, all or nearly all day,	1 "	1 "
Cloudy without storms,	2 "	5 "
Ordinary clear,	12 "	9 "
	30	30

TEMPERATURES, &c.

Mean temperature of the month per Pennsylvania Hospital,	75.18 deg.	69. deg
Highest do. during month do.	94. "	94. "
Lowest do. do. do. do.	54. "	42. "
Rain during the month,	4.95 in.	6 in.
Deaths counting four current weeks for each year	760	709

The average of the mean temperatures of this month for the past *seventy* years has been 71.52 deg., while the *highest* during that period occurred in 1828, 1831 77 deg.; and the *lowest* in 1816, 64 deg.

During the forepart of the month several heavy frosts occurred, extending over almost the entire extent of the Union, doing in many neighborhoods great damage to the crops and early fruit. The 5th and 11th instants will long be remembered by the sufferers, particularly the former, on which morning *ice* was seen in many places.

The abundance of rain still continues, the comparative account for the six months just closed for the past three years, being—

1857.	1858.	1859.
25.97 inches.	20.56 inches.	31.17 inches.

And although cloudy and rainy weather has *appeared* to predominate to an unusual extent this year, a glance at our record shows that we are apt to forget from year to year what has preceded the present.

The number of days recorded as "*clear*" during the first six months of the three years before alluded to is as follows:—

1857.	1858.	1859.
61.	62.	61.

In confirmation of our forgetfulness we quote the following from our review of the corresponding month last year:

"The rainy and cloudy spell of weather spoken of in last month's review continued with but *three* clear days in *this* month, up to the 18th instant *inclusive*, that is to say, from the *fifth* day of Fourth month, up to said 18th inst., there

had been but *ten* clear days, and it was only by straining the point in several instances, that even this small number could be recorded."

To make another summing up—out of the *seventy-five* days thus designated, we had *fifty-five* on which rain fell; *one* snow; *nine* cloudy; and *ten* clear, or nearly so.

Can that renowned personage, "*the oldest inhabitant*" show a record to beat this?"

Philada., Seventh month, 1859.

J. M. E.

THE WITHERED DAISIES.

BY THE AUTHOR OF "OVER THE RIVER."

"Because *she* loved them."

You ask me why I love them so,
Those little simple flowers,
That over every pasture blow,
In April's sunny showers;
And why a daisy wreath I twine,
Instead of dewy roses,
To hang about the holy shrine
Where our lost child reposes.

'Twas in the Spring-time that she came,
And all the forest mazes
Were bright with flowers without a name,
The fields were white with daisies.
You know how beautiful she grew,
How fair and sweet and holy,
But the violet, wet with morning dew,
Is not more pure and lowly.

She flitted like a sunbeam bright
Around our cottage door;
Her footsteps, as a fairy light,
Made music on the floor,
On every flower of wood or glade,
She lavished childish praises;
She loved all things the Lord has made,
But most she loved the daisies.

How many thoughts beyond her years,
That then were all unheeded,
We think of now with blinding tears—
Sweet teachings that we needed.
Three happy years we led her feet
Along life's stormy mazes;
The fourth, we laid her down to sleep
Beneath the April daisies.

'Tis well, and we are reconciled,
For He who gave the blossom,
Who lent to us our angel child,
Recalled her to His bosom.
And waiting till he calls for me,
To sing with her His praises,
I'll keep her blessed memory
Embalmed in April daisies.

THE GIRDERS AND THE DOME.

BY EDWARD C. JONES, A. M.

A gazing throng assemble,
Where stand the massive walls,
And some perhaps may tremble,
For fear the workman falls.
The girders he is raising
As though he felt at home,
The girders he is praising,
On which to rest the dome.

In time that man who toileth,
 With moisture on his cheek,
 Will yield to him who spoileth,
 And loves the strong to seek,
 But traced against the heaven,
 As child who leans on home,
 Reposing on the girders,
 Will be the airy dome.

And there are moral girders,
 Of honesty and truth,
 Reared when upon the borders,
 Of frank and candid youth.
 The principles of honor,
 Like seasoned wood and strong,
 Can bear a steady pressure,
 Nor say the time is long.

When character completed,
 Commands the gaze of earth,
 'Tis like a dome thus seated,
 On girders full of worth.
 Conspicuous from a distance,
 In majesty and grace,
 Type of a pure existence,
 We love its lines to trace.

Oh! mothers! though no plaudit,
 Attends your fireside task,
 Yet duty's path is crowded
 With all the bliss you ask.
 And you who train our childhood,
 Within the nook of home,
 Sublimely raise the girders,
 On which must rest the dome.

For Friends' Intelligencer.

NATURAL HISTORY OF BIRDS.

BY YARDLEY TAYLOR.

(Continued from page 250.)

Of birds of passage, the wild goose, and swan, are well known examples. They pass here regularly in the fall and spring, going north in summer to rear their young. The marshes around Hudson's Bay, within the polar circle, are believed to be their summer haunts, where they are unmolested by man. Indeed, it is said to be dangerous to approach the nests, particularly of the swan. The stroke of their wings is said to be very severe, and their bite dangerous. In passing here they have been sometimes shot at and crippled, but all attempts to take them alive have failed, as they had to be killed before capture. They always fly in a straight line, diverging about 45 degrees from a direct course, except in foggy weather, when they lose their direction and become confused. The motion given to the air by the stroke of the forward bird is believed to make it easier to the next one to follow in that direction. The leader in this case must have a more laborious time than the rest, and they have been observed to change places with each other as if for relief. The swan is considered a noble bird, perfectly white, and when standing upright, five feet in height. Its long arched neck, while swimming, gives it a graceful appearance. They are looked upon as great ornaments to ponds of water. In Australia, it is said, there is a black swan.

The wild turkey, perhaps the heaviest bodied bird in North America, was once common here, as well as every where else in the United States, but is now rare; the cutting away of the forests having deprived them of a resort sufficient for their protection. They are now only found on our mountains and wooded hills. Their color is invariably dark-brown approaching to black, but the domestic turkey, originating from the wild one, is now found of various colors, from black to white. The flesh of these birds, both wild and tame, is justly considered among the very best of the poultry kind, the former particularly, perhaps more from its scarcity than from any real merit. They make their nests in a secluded quiet place, and the female takes the precaution to cover up her eggs with leaves, grass, &c., on leaving the nest. This is the more necessary as the eggs are large and white, with small brown specks, and would otherwise be easily seen. The young are quite tender at first, though they begin to travel soon after being hatched, and are led about very quietly while small, and hovered over by the hen with care. They keep very much together in flocks, and in the fall and winter the males keep to themselves and the females to themselves, but on the approach of spring, as pairing time comes on, they separate into couples during summer. They feed in the fall much on nuts and acorns, and during summer on insects and seeds of various kinds. The tobacco growers are well pleased to have a large flock of tame turkeys to traverse their tobacco fields, as they are famous for picking off the worms from the leaves of the plant. They feed on grasshoppers in our pasture fields.

We have here another bird, now becoming rare, and only found in places similar to those frequented by the wild turkey. It is here called the pheasant, but is the ruffed grouse of ornithologists. Their color and habits are similar to those of the partridge, except that they frequent thick bushy woods instead of fields. When an enemy approaches they remain perfectly still, and being of the color of dead leaves are not easily seen, but if he comes too near they suddenly rise and fly with great rapidity, causing a whirring sound by the quick motion of their wings. They seek a place for their nest like the turkey, and their eggs are in size about midway between the partridge and common hen, and are white. They have a curious way of striking their wings quickly against their sides, producing a drumming sound that may be heard a considerable distance. They have particular places where they do this, generally a log or similar place; and hunters take advantage of this fact to shoot them. They find out their haunts and when they hear the sound, approach the place under cover of a screen, and thus get near enough to kill them. In woods where they are numerous this drumming sound may be heard

in different directions at the same time, as if answering one another. Their flesh is considered excellent for the table.

The crane is a bird sometimes seen here during summer, though it can hardly be said to belong to this section. Some of them are white and some of a bluish color. They have long legs and a long neck, and when standing upright often reach to four or five feet in height. As they obtain their food from the water, they are well calculated to wade and fish in shallow streams, and are only seen here in dry seasons, when our streams are low. I have not known of their breeding here.

In studying the natural history of birds, we find much to admire, to interest, and instruct the lover of nature. We see their conformation adapted to the life they lead, and the kind of food they subsist on. Their anatomical structure is wonderfully adapted to their condition, and enables them to traverse the air in a different manner from other organized beings. Those that live on insects and worms have moderately long bills suitable for their capture, while the fly-catcher tribe, or those that take their prey on the wing, have short bills but wide mouths, and mostly long and strong wings to sustain flight. The woodpecker tribe have rather long and very strong bills and a muscular neck, to enable them to bore holes in trees to build their nests in, and to seek their food in timber. The waders, or those who seek their food in water or marshes, have long legs and necks as well as long bills, well calculated for their manner of living. Those that feed on flesh, have very strong and sharp claws to secure their prey, and hooked bills to tear it in pieces. The swimmers, or those of the geese and duck tribes, have feathers that are very close and compact, lined with down underneath, and oiled with an unctuous substance, secreted by the bird, thus rendering them impervious to the water, and keeping the body warm in the coldest weather.

The structure of their bones is remarkable. All the larger bones, where strength is required, are hollow and filled with air, thus giving the greatest possible strength with the least amount of material and the lightest form possible.

The structure of a feather is interesting, and gives evidence of wisdom and design. Take a goose quill for example; the barrel of it is a cylinder more or less long, of a horny substance nearly transparent, and may be made so by clarifying, and of which writing pens have long been made. This form and material gives great strength with little weight. This cylinder is succeeded by the stem of the feather of nearly a square form, the outer part still of a horny texture filled with a light spongy matter. From two sides of this stem issues thin, flat, elastic plates, tapering towards the extremities, and placed at an angle with the stem, more or less

acute. The flat sides of these plates are lined with minute fibers, causing them to adhere to each other, and thus to be kept in place and presenting an even surface. In the quills or wing feathers, these rows of plates are thinner and much stiffer, and narrower on the upper side of the wing than on the under side, and these always overlap the broader edge of the feathers beneath it, thus supporting it.

The form of the wing is concave beneath, preventing resistance to the air by the downward motion, and when the bird strikes backward the velocity is increased; and when about to alight it spreads its tail and wings so as to present the greatest surface to the air, and thus checks its motion. The quills or wing feathers of those birds that make a rapid motion with their wings when flying, are much stouter and stronger, than those of birds of slower motion. Those of the wild turkey are much more so than those of the buzzard, though those of the latter are the larger of the two.

The different colors and shades of colors on the feathers of birds are curious; sometimes a feather will be all one color, and then again of several colors, sometimes colors in bright contrast are side by side, as if applied by the painter's brush across the feathers, and then again spots larger or smaller giving the surface a spotted or speckled appearance. The feathers of some birds when viewed in particular shades of light, present a changeable appearance equal to the finest silk.

The writer has devoted some of his leisure hours to the natural history of birds, and could he interest the minds of the young, in noting and observing the operations of nature around them, he would be amply repaid. We should pass through the world with our eyes open and note things as they occur, and though many of these may seem at the time of little value, yet we shall meet with few that may not in after time be of use to us. Single occurrences treasured by the observing mind as disconnected links, when brought together, have proved as a chain that beautifully unfolds the operations of nature, and gives us an insight into the wisdom of its great Architect. We are placed here in a condition of advancement, and our aim should be progress, and as we exert ourselves we shall find that our means for advancement are in proportion to our industry. But it is all important that our industry should have a right direction, and to be able to give it a right direction we should consult the experience of the wise and good, but above all we should attend to the monitions of truth in our own minds. In natural things men have not become eminent by reading the experience of others alone, but in proving by their own labors the correctness of that experience. 'They that seek shall find,' is a truth in natural as well as in spiritual things.

TRAVELLING IN A CIRCLE—HABITS OF BEWILDERED PEOPLE.

A correspondent of the *Scientific American* says :

"In a late number of your paper you state, in answer to some correspondent, that you have no confidence in the report that 'when a man is lost he will travel in a circle.' In this you are certainly mistaken; it is a fact well known to all frontiers-men that, when persons are bewildered, they frequently travel in a perfect circle, sometimes keeping the same track until they make a dozen equal rounds; at other times making the circle larger or smaller each time. It is not by any means always the case when a person is lost; but it is so frequent that it is within the experience of every one who has been much in the woods. In calm and cloudy weather, and in a country of much sameness of appearance, the best woodsmen get so bewildered as to 'take the circles.' Persons not accustomed to the woods will sometimes do so when the sun is shining and a steady breeze blowing. On the level of gulf prairies of this country, on a calm, foggy morning, no man can travel without a road. It is an incident of every day occurrence in the spring and fall seasons that men are thus becalmed on the prairies as effectually as are ships at sea; nor will a compass mend the matter, for it cannot be carried steadily enough to keep its meridian, and the course it points cannot be kept for fifty yards; if a man attempts it he will make a circle and come back to the place where he started from. The circle will be large or small generally in proportion to the density of the fog—sometimes only a hundred yards in diameter; at other times a mile, but seldom more. The circles thus made are perfect. This kind of wandering seems to arise from an attempt to go a straight course when there is nothing to guide the senses, or when the usual guides of sun, wind, or general contour of the country are disregarded. It rarely befalls children, who do not attempt to go a *course*, but only run from one visible point to another equally perceptible."

Correspondence of the N. Y. Tribune.

A WATER-SPOUT ON THE PRAIRIE.

TERRIBLE DESTRUCTION OF LIFE AND PROPERTY.

Iowa City, Iowa, May 25th, 1850.

Hastily, and by the first mail, I inform you of one of the most fearful calamities that has ever happened hereabouts. Last evening while it was yet light, there arose suddenly a violent wind accompanied by strong indications of rain. In a few moments, the whole horizon became pitchy black, and the most vivid lightning darted athwart the sky. A terrible thunder-storm burst upon us. While yet it was raging fearfully, the sky suddenly appeared unclouded in the east for several degrees in width. Many of our citizens,

who were watching from their windows the raging of the storm, discovered, indistinctly at first, the rapid approach of an immense water spout. The phenomenon was so unusual that the attention of hundreds was drawn to it. The appearance of the huge volume of water as it reached from earth to sky—swaying to and fro like a rope hung in the wind—was exceedingly grand. The water spout remained in sight nearly fifteen minutes, when the sky becoming obscured it was lost sight of. The storm soon passed over, and all waited anxiously for news from the prairie, distant about six miles from the city, over which the water spout passed. Scarcely an hour had elapsed before news was brought that Jesse Berry, a member of our Common Council, had been killed in a barn which had been thrown down by the violence of the wind and water. The next express from the country brought us information that a family by the name of Morgan, three in number, had been struck, two of its members killed instantly, and the mother so seriously injured that it is thought impossible for her to recover. John Frick, who was in a brick house, which was entirely demolished, by some providential circumstance, escaped with but slight injury. Two men, whose names I could not learn, were killed instantly. Many have had their legs or arms broken, and others have suffered from contusions and fractures, occasioned by the fall of houses, which had been blown down upon them. But it is impossible for me to give you the correct details in the midst of the confusion and rumors incident to so distressing an event. I have only given such facts as I know to be correct. If I were to take the many stories that are being told by those who are arriving every hour from the scene, the account of killed and wounded would be swelled to ten times the number I have mentioned.

The water spout seems to have been from thirty to forty feet in diameter, and to have destroyed a large amount of property. Its extent was from seven to ten miles, and it is said to have travelled with great rapidity. In one instance, a barn of Mr. Berry's, lately built at a cost of \$1,200, was taken from its foundation, carried some three hundred yards, thrown down and crushed into a thousand fragments. A child of Mr. Walsh was taken up and carried nearly 500 yards, thrown into a slough, but, strange to say, escaped with its life. The spout appeared like an immense funnel, and it seemed very near, for the whirl and sparkle of the water could be plainly seen. But the mail is already being made up, and you will probably learn from other sources more concerning this great phenomenon.

P. S. As I am closing this letter I learn that eight are thus far known to have been killed; but I have been unable to ascertain any more names.

ITEMS OF NEWS.

ENGLAND.—A recent steamer brings the intelligence that the Derby ministry have resigned. Lord Palmerston has been appointed Premier, and Lord John Russell Secretary of Foreign Affairs.

ME TERNICH.—At the advanced age of eighty-six, the oldest statesmen of Europe has died—the last of the able politicians who took part in the establishment of the Treaties of 1815, who not only framed but signed them, who vainly hoped that thereby had been secured the so-much-desiderated “balance of power in Europe.” Prince METTERNICH, who was actual ruler of Austria, from 1809, when he succeeded Count STADION, as Minister for Foreign Affairs, until 1848, when the third French Revolution drove him from office, was born at Coblenz, in 1773, and died on the 11th ult.—*The Press.*

The work on the Great Eastern steamer is rapidly progressing, and there is no doubt that she will be finished and at sea before the end of the 9th mo.

RAIL ROAD ACCIDENT.—A dreadful accident occurred to a train on the Michigan Southern Railroad, on the 27th ult., near South Bend, caused by the washing away of a culvert.

There were about 150 persons on the train, 33 of whom were taken from the ruins dead, and fifty or sixty others wounded. The rest have not yet been heard from.

The stream where the accident occurred, which is naturally but a rivulet, was swollen by the extraordinary rains of the previous afternoon and evening, and the drift-wood brought down by the flood choked the culvert, and converted the embankment into a dam. The great weight of the water, with the concussion caused by the crossing of the train, was the occasion of the sad calamity.

The train was running at the time at the rate of ten to twenty miles an hour.

The train coming west had passed over the embankment safely, only three hours before the accident.

RUSSIA.—The Emperor of Russia, with the view of encouraging colonization on the Amoor, has decided that exiles in Eastern Siberia, who may be disposed to seek for work on the Amoor, may obtain leave of absence for three years, provided they have conducted themselves well, and provided also the rent and taxes they owe as colonists be paid in advance for all the time of their absence, either by themselves or the persons employing them. The Emperor has further ordered that if an exile shall desire to establish himself permanently on the Amoor, he may be authorized to do so.

SLAVE TRADE MEETING IN SAVANNAH.—A very large meeting of the citizens of Savannah and vicinity was lately held in that city, to listen to an address on the policy of re-opening the African slave trade. “At the close of the address,” says the *News*, “resolutions in favor of the repeal of all laws, State and Federal, against the importation of African slaves, and recommending the opening of the trade, were offered and adopted without a dissenting voice.”

EMIGRATION.—The New Orleans *Delta* says, “Large parties of free persons of color have lately, at intervals, emigrated to Port au Prince, in Hayti, for the purpose of there settling. They carry out with them farming implements, goods, a goodly quantity of money, and all the necessary articles to constitute a settlement.”

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—Market is dull. Receipts of Flour continue light, and prices are again lower. Sales of good superfine are reported at \$6 25 for common extra. Good Western extra at \$6 50. The sales

to the home trade are limited between \$6 25 and \$7 75 for fancy lots. Nothing doing in Rye Flour or Corn Meal. The former is held at \$4 25 and the latter at \$3 75 per barrel.

GRAIN.—Wheat is lower and without demand. Sales of Pennsylvania and Western red at \$1 50 a 1 60, and white at \$1 60 a 1 70. Rye is selling at 85 c. Corn is in rather better demand. Sales of yellow at 85 cts., afloat. Oats are dull and plenty. Sales of prime Delaware at 40 cents, and Pennsylvania at 42 cents. In Buckwheat there has been a further sale at 85 cts.

CLOVERSEED comes forward slowly, and prime lots command \$5 50 per 64 lbs. Timothy has declined to \$2. Flaxseed is scarce at \$1 65 a 1 68.

A well qualified teacher is wanted to take charge of Darby Monthly Meeting School. Application can be made for further information to

RACHEL T. JACKSON or
M. FISHER LONGSTRETH
Darby P. O. Penn.

6th mo. 1st, 1859.

BUCKS COUNTY MALE AND FEMALE ACADEMY.—Boarders taken by the year at reduced rates. Autumn Quarter of 12 weeks, commences on the 8th of 8th mo. Winter Term of 18 weeks, on the 7th of 11th mo. Charges for board and English branches, Autumn Quarter, \$36. Winter Term, \$66. 75 cents deducted per week, for such as are absent from sixth day to second day, without washing. Bills payable, one-half in advance, and no deduction for lost time, less than a week at one time. Day scholars, English branches, from 50 cents to 70 cents per week.

Extra charges for each twelve weeks. Latin, Greek, French, Pencilling, and Pellis work, each \$2.00; Water Colors, Monochromatic, Colored Crayons, Oriental, and Grecian Painting, each \$2.50; Reading Books only, furnished free of charge. Other books furnished if desired, and charged for, according to the care taken of them. SAMUEL BATCHELDER, A. M. Principal.

Attleboro', Bucks Co., 5th mo., 28, 1859. 6m.

SUMMER BOARDING in a healthy location, among mountain scenery, can be obtained in Unionville, Centre Co., Pa. Objections on account of the distance and attendant expense in travel will be obviated by a reduction in usual rates of board. For particulars address

WM. HICKLEN,
Fleming P. O., Centre Co., Pa.

HENRY LONGSTRETH respectfully informs his friends that he has removed to 1336 Chestnut st., opposite the Mint, where he proposes to keep always on hand a large collection of Friends' Books, together with School and Miscellaneous Books.

He is prepared to furnish Libraries with whatever books may be wanted at very low prices.

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CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The summer session of this Institution will commence on the 16th of 5th month, 1859, and continue twenty weeks,

Terms, \$70 per session, one half payable in advance, the other in the middle of the session. No extra charges.

For further particulars, address
HENRY W. RIDGWAY,
Crosswicks P. O., Burlington Co., N. J.
4th mo. 9—3m.

Merrilow & Thompson, Printers, Lodge st., N. side Penn'a. Bank

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, SEVENTH MONTH 16, 1859.

No. 18.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 324 South-Fifth Street,
PHILADELPHIA.

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

CONVERSATIONS ON RELIGIOUS SUBJECTS, BETWEEN A FATHER AND HIS SONS.

BY SAMUEL M. JANNEY.

On the Divine Being.

(Continued from page 259.)

The belief in one self-existent, eternal, omnipotent, and omnipresent God, was the great and fundamental doctrine of the Jewish religion; and the writings of the Old Testament are full of passages declaring that there is but one God, who is himself the Saviour and Redeemer of men. "I am the Lord," says he, "and there is none else—there is no God besides me."—"Thus saith the Lord, the Holy One of Israel, and his Maker." Is. xlv. 5, 11. "I, even I, am the Lord, and besides me there is no Saviour." "Thus saith the Lord, your Redeemer, the Holy One of Israel." Is. xliii. 11, 14. These sentiments are reiterated and confirmed in the New Testament. "Jesus answered, The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord." "And the scribes said unto him, Well master, thou hast said truth, for there is one God, and there is none other but he:" Mark xii. 29, 32; which proves that the Jews believed then, *as they do now*, that he is one undivided Deity.

We are told by the highest authority, that "none is good save one; that is God." Luke xviii. 19. The apostle Paul says, "God is one." Gal. iii. 20. And the apostle Jude says, "To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever." ver. 25.

2. There are many names given to the Divine Being, in the Old and New Testaments, which are either expressive of his attributes, or descriptive of the various ways in which he has manifest-

ed himself to the children of men, according to their several states and capacities. Thus he is called Jehovah, or self-existing; and he is called Jah, which means eternal. He is also called the King of Glory, the Lord of Hosts, and the Prince of Peace. To the wicked he appears as a consuming fire; but to the faithful he becomes the Lord our righteousness, the Rock of ages, and the Saviour and Redeemer of his people. Yet, notwithstanding this variety of names which are given to the Divine Being, in both the Old and New Testaments, it is said by the prophet Zechariah, in allusion to the gospel-day, "In that day there shall be one Lord, and his name one." Chap. xiv. 9. Which I understand to mean, that there shall be *only one Divine power* acknowledged, to whom all these various names are attributed. The *name of the Lord* is often used in scripture, to indicate the power or the presence of the Lord. Thus it is said, "The name of the Lord is a strong tower." Proverbs xviii. 10. "Thy name is as ointment poured forth." Cant. i. 3. "For that thy name is near thy works declare." Ps. lxxv. 1. "Behold, I send an angel before thee to keep thee in the way. Beware of him, and obey his voice,—provoke him not, for he will not pardon your transgressions, for *my name is in him*." Ex. xxiii. 20, 21.

From these and many other passages, I think it is clear, that to be baptized into the *name of the Father*, and of the Son, and of the Holy Ghost, signifies to be brought under the purifying influence of that *one Divine power*, whose manifestations to the children of men are represented by these various names. I see no reason to conclude that the Father, Son, and Holy Spirit, are all distinct persons, because these names are all found in one sentence.

There are many other places in the scriptures where the Divine Being is mentioned under different names in one sentence. For instance, "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Is. ix. 6. Here are five names mentioned, and according to the trinitarian argument, they imply *five persons* in the Deity. The reduplicative style is very common in the sacred writings. For example, the apostle James says: "Pure religion and undefiled before God and the Father, is this." i. 27. And the

apostle Paul says: "Do all in the *name* of the Lord Jesus, giving thanks to *God and the Father* by him." Colos. iii. 17. He also speaks in another place "of *God, and of the Father, and of Christ.*" Col. ii. 2. From these expressions, some persons might conclude that *God and the Father* are two distinct persons; but the apostolic doctrine was, "There is but one God, the Father, of whom are all things, and one Lord Jesus Christ, by whom are all things, and we by him." 1 Cor. viii. 6.

3. The attempt to prove that there are three persons in the Deity, by saying that different offices are assigned to the Father, Word, and the Holy Spirit, will not stand the test of scrutiny: for the scriptures ascribe precisely the same works to the Deity under each of these titles. For instance, the work of creation is ascribed,—first, to *God*: "In the beginning God created the heaven and the earth." Gen. i. 1. Secondly, to the *Spirit of God*: "The Spirit of God moved upon the face of the waters." Gen. i. 2. "Thou sendest forth *thy Spirit*, they are created; and thou renewest the face of the earth." Ps. civ. 30. Thirdly, to the *wisdom* of God: "By *wisdom* he made the heavens." Ps. cxxxvi. 5. "The Lord by *wisdom* hath founded the earth." Prov. iii. 19. Fourthly, to the *Word of God*: "All things were made by him." John i. 3. By the word of God the heavens were of old, and the earth standing out of the water," and in the water. 2 Pet. iii. 5.—Fifthly, to the *Son* of God: "He hath in these last days spoken unto us by his Son, by whom also he made the worlds." Heb. i. 2. "God created all things by Jesus Christ."—Eph. iii. 9.

Here then, according to the trinitarian method of reasoning, are five persons concerned in the work of creation. But according to my view there is only one God, whose holy power of Divine influence is sometimes called the Spirit of God, or the Holy Spirit, because "God is a Spirit."—It is sometimes called the Wisdom of God; for "in him are hid all the treasures of wisdom and knowledge;" Col. ii. 3. It is likewise called the Word of God: because it is the medium by which he speaks to man. And it is called the Son of God, and Jesus Christ; because it was through this one Divine power that Jesus did the works of God. He said, "I can of mine own self do nothing; as I hear I judge, and my judgment is just; because I seek not mine own will, but the will of the Father which sent me." John v. 30. "The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doeth the works." John xiv. 10.

4. This brings us to the last point of the argument, which relates to the union of the Divine and human natures in Jesus Christ. This union I fully acknowledge; but I can see no need of calling it a hypostatical union; for there is no

such language used by the inspired writers, and I believe that this, and other Latin names, (such as trinity and triune God) have been used as blinds, to conceal from the public the deplorable ignorance of priests and professors in relation to divine things. They being ignorant of "that wisdom which is from above," (James iii. 17) have resorted to "the words which man's wisdom teacheth," in order to appear wise before men.

The scriptures tell us, that "as many as are led by the Spirit of God, they are the sons of God." Rom. viii. 14. "The Spirit itself beareth witness with our spirits, that we are the children of God: and if children, then heirs, heirs of God, and joint heirs with Christ." ver. 16, 17. They also teach us, that we may become "partakers of the Divine nature." 2 Peter i. 4.

This union which takes place between God and all those who are born of his Spirit, is so perfect, that the church (or assembly of the righteous) is likened to a spiritual house, of which Christ is the "chief corner stone." 1 Pet. ii. 5, 6. The apostle Paul, in addressing the Ephesians, says, "Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together, for an habitation of God through the Spirit." ii. 20–22.

The church is also compared to a body, having many members, of which Jesus Christ is the *head*. (Eph. iv. 15.—Col. i. 18,—Rom. xii. 4, 5—1 Cor. xii. 12.) It appears to me, that the apostles considered "the man Christ Jesus," (1 Tim. ii. 5,) to be the chief member or head of the spiritual body, which is made up of the faithful servants of God of all ages and nations: and therefore they speak of him as the "first-born among many brethren." Rom. viii. 29. This title does not refer to priority of birth, but to the dignity of his station; for the first-born son among the Jews was the head of the family or tribe, and the heir of his father's authority. Isaac was called the "only begotten son," because he was Abraham's heir, although his brother Ishmael was born before him. (Heb. xi. 17.)

With these views, I can fully acknowledge not only the Divine Word or Logos, which dwelt in Jesus without measure, and which constituted him the anointed Saviour, but I can likewise acknowledge the sinless perfection of his human nature. It appears from the scriptures that he was miraculously born of a virgin, and, though he "was in all points tempted like as we are, yet without sin;" (Heb. iv. 15) and he was "a man approved of God, by miracles, and wonders, and signs, which God did by him." Acts ii. 22. It is, however, very evident, that the "two natures were distinct" in him, as they are in all the sons of God; for it is not possible that the Divine na-

ture should suffer death, or be affected with agony of soul.

I can further say with the apostle Paul, "Henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more." 2 Col. v. 16. And therefore, when I speak of Christ Jesus, or the Saviour, I mean that "unction from the *Holy One*," which reigned in Jesus, and "the manifestation" of which "is given to every man to profit withal:" 1 Cor. xii. 7; for, "of his fulness have all we received, and grace for grace." John i. 16. "In him was life, and the life was the light of men. That was the true light which lighteth every man that cometh into the world." ver. 4. 9.

This Divine power, or word of God, is often called Christ by the writers of the New Testament. For instance, Paul says of the children of Israel under Moses, that "they did all eat the same spiritual meat, and they did all drink the same spiritual drink; for they drank of that spiritual rock that followed them, and that rock was Christ." 1 Cor. x. 4.

Peter says that the prophets "prophesied of the grace that should come unto you, searching what, or what manner of time, the spirit of Christ which was in them did signify; when it testified beforehand of the sufferings of Christ and the glory that should follow." 1 Peter i. 11. There are a great many other passages in the New Testament, where Christ is spoken of as that one Divine Spirit who manifests himself in man for our sanctification and redemption. For example: "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates." 2 Cor. xiii. 5. "To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ, in you the hope of glory." Col. i. 27. "It pleased God to reveal his Son in me, that I might preach him among the heathen." Gal. i. 15, 16. "Ye are not in the flesh but in the spirit, if so be that the *Spirit of God* dwell in you. Now if any man have not the *Spirit of Christ* he is none of his." Rom. viii. 9. Here the Spirit of God and the Spirit of Christ, are spoken of as one and the same.

In confirmation of this, the apostle goes on to say, "And if Christ be in you, the body is dead because of (or as to) sin; but the spirit is alive, because of righteousness. But if the *Spirit of him* that raised up Jesus Christ from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you." ver. 10, 11. The same apostle says, "Because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying Abba, Father." Gal. iv. 6. And again he says, "The Lord is that Spirit, and where the Spirit of the Lord is, there is liberty." 2 Cor. iii. 17. I might adduce many other pas-

sages, to show that when the apostles speak of Christ, they often mean the *anointing power* of God's Spirit, or "the law of the spirit of life in Christ Jesus, which makes free from the law of sin and death," that "wars in our members."—Rom. viii. 2. and viii. 23. It is evident, that Jesus spake of his outward body merely as a temple in which this Divine power was manifested; for he said, "Destroy this temple, and in three days *I will* raise it up." "But he spake of the temple of his body." John ii. 19–21. In this prediction he spoke in the name of his Father; for it is said in the scriptures that "he was raised up from the dead by the *glory of the Father*." Rom. vi. 4.—"This commandment have I received of my Father." John x. 18. And after he was risen, he said to Mary, "Go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God." John xx. 17.

John. It appears that the same body which was crucified, rose again and ascended up to heaven, and now sitteth on the right hand of God; for he said, after his resurrection, "A spirit hath not flesh and bones, as ye see me have:" which shows that it was a human body. And it is also said, "He was taken up, and a cloud received him out of their sight." Acts i. 9.

(To be continued.)

The following brief notice taken from a Bucks County paper truly delineates the character of our departed Friend, MARY K. JANNEY.

We cannot but express the desire that in the remembrance of her many virtues, we may be stimulated to seek that faith which overcomes the world, that at the midnight cry, our lamps may also be "trimmed and burning."

In reading the notice of the death of MARY K. JANNEY, of Newtown, I regretted that one so loved and whose life was so rich in example, should have passed away without comment. I had been hoping that an abler pen than mine might speak of those virtues which her daily life vitalized, and which she cultivated with so much earnestness of purpose, that, like flowers, they blossomed by the wayside, giving fragrance and beauty to the simplest household care, and that deeper significance to life, in the performance of each little act of love or duty.

No one could breathe the atmosphere of her home, and listen to her conversation for an hour, without feeling the moral elevation produced by association with a pure and fervent spirit. Her humility, her ready sympathy, her quick sensibilities, her highly cultivated mental endowments, and the fervency of her religious aspirations, made her an ornament in society, and a loved and valued friend.

Hers was the "faith that overcomes the world!"

her lamp was always trimmed and burning; and to her it was great gain to burst the shackles of mortality, and experience the full enjoyment of the saint's rest. Ever faithful to the teachings of the spirit of Truth manifested in her, she spoke to us in rebuke, in warning or in earnest persuasive words, to live a truer life, and to taste of the goodness and mercy of a Heavenly Father's love; and I trust, that the spiritual seed sown has not all fallen on barren ground, but will yield an abundant harvest of good works. "But the silver cord is loosened, the golden bowl is broken, and we sorrow most that we shall see her face no more."

For Friends' Intelligencer.

FRIENDS' SCHOOLS.

The want of good practical schools for the guarded education and proper moral training of the youth of our Society, has never been more painfully forced upon my attention than within the past few weeks. The unaccountable indifference manifested by many of our members on this all-important subject is greatly to be deplored, and is, I fear, materially affecting our religious welfare as a body. The influence of well-conducted institutions of learning upon families, communities and neighborhoods can scarcely be estimated, and it is to be hoped the time is not far distant when this subject will receive the attention it demands. It may not be inappropriate to recall the excellent advice contained in our Discipline under the head of Schools. "It is therefore proposed,

"First. That a lot of ground be provided in each Monthly or Preparative Meeting, sufficient for a garden, orchard, grass for a cow, &c., and a suitable house erected thereon.

"Second. That funds be raised by contributions, bequests, &c., in each meeting; the interest of which to be applied either in aid of the tutor's salary, or lessening the expense of Friends in straightened circumstances in the education of their children.

"Third. That a committee be appointed in each Monthly or Preparative Meeting, to have the care of schools and the funds for their support, and that no tutor be employed but with their consent. Although the raising a sufficiency to answer those purposes may in some places appear difficult, yet as improvements of this kind are generally gradual, and have often arisen from small beginnings into very valuable establishments, it is desired that Friends may be encouraged thereto, and keeping an eye to the Divine blessing on their benevolent endeavors, make such essay for carrying into effect these recommendations as they may be enabled."

I have recently attended a number of meetings in different settlements of Friends, and upon inquiry could not ascertain that in any one in-

stance provision had been made for securing to the children and youth the guarded education which our Discipline enjoins. Two, at least, of our sister Yearly Meetings are altogether silent upon the subject of Schools. Parents excuse themselves upon the ground that their taxes are onerous, and they do not feel that they can incur the additional expense of supporting a Monthly or Preparative Meeting school; so their tender offspring are exposed, at an age when their minds are most susceptible of impressions, "to the care of transient persons of doubtful character," and may thus not only become alienated from our religious testimonies, but be led to embrace principles at variance with our profession. We certainly sustain a great loss by not cherishing "a disposition of liberality for the assistance of each other in this important work." If we conscientiously believe our principles and testimonies are founded in truth, how can we feel excused from placing our children in circumstances where they will be agreeably presented to them.

In comparatively few instances are district schools so conducted that Friends can consistently send their children to them. In interior localities, especially, the small remuneration offered is insufficient to command the services of competent teachers, and the literary advantages of the pupils merely enable them to read intelligibly and write with effort. The mind, however active, cannot fully develop under an education thus defective; their opportunities of usefulness are necessarily abridged, and society suffers in consequence. Not that I would suggest that any amount of scholarship can confer spiritual grace, or the ability which only God giveth "to divide the word aright;" but there are duties incumbent upon each and all of us, in the church and out of it, which demand the highest exercise of all our talents, and involve a responsibility to employ them to the glory of the great Giver. Are there not neighborhoods in which family schools can be established more in accordance with the wants of Friends, without greatly increasing their pecuniary burdens? there are many young persons among us who desire useful employment, and who are well qualified to engage in such a field of labor. Is it not indispensably incumbent upon us, not only to provide schools of this description, but "to procure such tutors of our own religious persuasion as are not only capable of instructing them in useful learning to fit them for the business of life, but to train them in the knowledge of their duty to God and towards one another?" H.

Philada., 7th mo. 5, 1859.

Religion is the fear of God, and its demonstration good works; and faith is the root of both: "For without faith we cannot please God," nor can we fear what we do not believe.—Penn.

VOICES OF THE NIGHT.

"O Night and Darkness, ye are wonderous strong!"

Night! its meaning, its place in the economy of things, its proper use as a means of improvement and spiritualization, is a theme which may well claim our earnest attention. It is the more necessary that we attempt to unfold its lesson, because it is often regarded as having no lesson at all. The hours of darkness are considered as a blank in human existence. Night, darkness, sleep, have passed into human language as representative of ignorance, death, annihilation, and the grave. But it is hardly conceivable that one half the time allotted to man has no important place in his probation. We read that in the beginning God arranged the night as well as the day, parting one from the other, fixing to each its limits, and extending over it his protecting providence. He might have banished the darkness entirely from his dominions, instead of so shaping the worlds and so poisoning them on their axes that they shall dip with endless alternations into the light and the shade. He would have so arranged, if, while the one is simply and positively good, the other were simply a negation of good, having no other purpose than to put men to rest and steep the world in oblivion. Not only men and animals, but the whole vegetable kingdom, are so constituted as to pass into those alternate states which require the ministrations of the night and the day. If my object were to excite no more than our admiration and wonder, we might pause to examine that divine mechanism by virtue of which every leaf and flower, at the approach of eventide, send back their juices towards the seat of life and fold themselves to rest; but my object is rather to develop the moral significance of night, and show its bearing on the well-being and regeneration of man.

I. And can you conceive of an arrangement which calls more irresistibly to self-inspection, than that under which the day fades away into darkness? Gradually do the objects which glared in the sunshine disappear, until the whole outward world is taken from us and we are left alone with ourselves! We were in the midst of noise and business; what was external absorbed our whole attention; when lo! the solemn curtain descends and shuts the external from our view, and hushes every noise upon the landscape and over the peopled earth. If a voice had come audibly out of the heavens, saying, "Turn thine eyes from without and look within thee," its meaning could not be more clear. The man bearing within him the memory of crimes unrepented of and undivulged, who can pass alone through the first hours of darkness with no troubled sensations, has probably sunk below the possibility of reformation. Hence this is the hour when such persons attempt to flee the necessity of self-communion.

At this hour a man must converse with his own thoughts, and he may be surprised to find that his thoughts are not abstractions, but living people issuing out of the secret places of his own breast and revealing the mysteries that lurk there. In the splendors of daylight a thousand objects call away his attention and absorb it in the outward world. But daylight gone, and external things blotted out, the inner world has nothing to overlay its creations, and so they come out without hinderance and disguise. This arrangement of Providence, by which we are drawn alternately to the things of the external and the internal man, is adapted to the purposes of self-knowledge and self-improvement as no other arrangement could possibly be. If no occasions were presented but those of the daytime for this descent of the mind into its own recesses, and for its more exclusive presence with spiritual things, men would become at length entirely external, and perhaps grossly carnal. By and by they would live in the senses altogether. Now they cannot if they would, and probably no one of us is conscious how great may be the effect upon our characters from being left with such frequent alternations into our our spirits, whether we would or no. Have you never experienced how involuntarily the mind adapts itself to this arrangement, how in the first coming on of the darkness, when "shadows from the fitful fire-light dance upon the parlor-wall," the mind instinctively reverts to the past, opening all the storehouses of memory, and calling up their images in a never-ending train? It is just the reverse of this in the morning; then we are full of the future, then our own thoughts and plans dart forward and outstrip the hours. One is the period when the foretime waits to be evoked and reviewed, the other when the aftertime is to be anticipated and provided for.

Now if we would avail ourselves fully of this arrangement of Providence, few things would so help on the work of regeneration within us. Every evening the events of the day would pass before us in solemn review. Its silent shadows would fall around us to invite us to the duty of self-examination; until the style of our secret thoughts had been disclosed to us, and memories of our past ingratitude and impenitence had melted our hearts into tenderness. Every day ill spent would work repentance and reformation at its close, and God, who had been forgotten in the temptations of business, would reveal himself when the busy scene was withdrawn, another sun coming down through the evening sky with higher and more interior illuminations. Not a day would pass without its review, not a night would come on to blot from our senses the outward universe, without making the objects of faith rise more vivid on our sight. And we should find, every time the outward world was withdrawn, that the spirit-world was nearer than the night before, so that

we "pitch our moving tent a day's march nearer home." Here, especially, where there is so much of reckless hurrying on in the march of life, and such downward tendencies into sensualism, so little of meditation and so much of bustle and action, there is especial need that we listen to these voices of the night that call us to seek a knowledge of ourselves.

2. Such is the lesson of the first hour of the night, nor is the one of the hour that follows less instructive and holy; for then the hand of God unrolls the sun-strewed firmament which pours over the earth its serene and eternal blaze. I suppose the thoughts and meditations produced by the sight of these higher heavens will depend upon one's previous habits of mind; but it has always seemed to me that the great spiritual idea which they impress upon us is that of *contrast*,—contrast between our realizations and our hopes, between the state in which we are, and the state to which we aspire with unsatisfied longings. In the daytime we strive and toil in the petty competitions of the hour, we run with hot haste after trifling objects, we exult and triumph when we have attained them, and we vex ourselves with bitter disappointment when the stake is lost. We labor in the hot sun, in the dusty ways of life, and our little strivings become to us of supreme moment. But in the midst of our contentions the darkness descends and blots out our little world of cares, and away through infinite depths we gaze into a region where all is tranquillity and peace. How contrasts the majestic silence above with the petty strifes beneath! How the firmaments have moved on together ever since time began, and yet no sound among the "rapid travellers"! How enlarged to infinity is the space we move in, when a little while ago our sphere of labor was all in all! The drop of starlight which falls upon my eyeball travelled a thousand years before it reached me, and I stand in my little place of labor like an insect that inhabits a single leaf that flutters in the foliage of boundless woods. O the unbroken stillness and tranquillity of the heavens, contrasting their eternal harmonies with our temporal discords, giving us the idea of infinity for our low and narrow views, and of everlasting peace above all earthly trouble! The Christian has given the name of Heaven to the abodes of future rest: the word means literally the arch that is raised or *heaved* above us, and we take it to describe our future state because it gives to us the image of eternal repose. None can tell how great has been its influence in keeping in our minds the idea of the rest of immortality, and drawing our aspirations thither, because every night it spans the turmoil of earth with its deep and boundless tranquillity.

(To be continued.)

Do what good thou canst unknown; and be not vain of what ought rather to be felt than seen.

SOME EXTRACTS FROM THE WRITINGS OF OUR DECEASED FRIEND, JACOB L. MOTT.

Happiness of Resignation.

Man is so sensitive in his nature, that he is frequently pierced by the arrows of affliction; however calm the sea of life may appear when his frail bark is first launched upon its bosom, he will ever find it more or less tempestuous—none sail beneath a cloudless sky. Although our blessings may be numerous, yet all experience a degree of sorrow. Trials and conflicts come upon all, and all our efforts to shun them will be vain. It is not judicious, then, for man (while passing through this state of probation) to contend with the course of Providence, because it afflicts him; this is frequently the temptation of fault-finding, erring man, and is as foolish and unprofitable as it is sinful. It cannot alter his purposes; God's providences will ever remain the same, whether we approve or not. He who is sick cannot cure his disease by impatience, or if he has lost a friend cannot re-animate his lifeless dust by disputing the equity of the allotment. Thus to treat his providences, is sure to add poignancy to grief, and while it introduces new elements of pain, incapacitates the mind to receive the consolations of truth. Then those are wise who bow in resignation to the dispensations of the great Jehovah.

A patient endurance of that which we cannot avoid, and a firm trust in God, believing He is too wise to err, are the true conditions of the sufferer. If trials beget fretfulness and complaining, they will be doubly severe. But if we meet them in the spirit of humble resignation, we shall enjoy life more, and sin against God less.

The patriarch Job, who was eminently wise, as well as virtuous, said, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

Our Creator (for our good and his glory) has placed us here in a state of probation, exposed us to temptation, and so constituted us that we are unable to resist them without His assistance, yet he has not left us to an unequal combat. Satan may tempt but cannot force us to yield, although in our own will and strength we cannot overcome our adversary. I, for one, do not wish to do so, and am willing to be tried as gold in the fire, and as acceptable men and women, in the furnace of affliction. I am willing that God shall have the praise of my preservation and the glory of my victory. I know He "will not give his glory to another nor his praise to graven images," and in this warfare that I can do nothing without him.

This state of probation will soon pass away, yet sufficient time and ability are given us to work out our salvation, and we are inexcusable if we neglect to occupy them; for when we leave this

world and enter the ocean of eternity, we shall hear either one or the other of these solemn sentences, "He that is filthy let him be filthy still; or he that is holy let him be holy still;" and this day of retribution is hastily approaching us all. It is written, "Behold I come quickly, and my reward is with me, to give every man according as his works shall be."

Then magnified over all and praised forever be the great name of the Lord; thanksgiving, glory, and honor be ascribed unto Israel's God, the guide, governor and preserver of all those who put their trust in Him. There is no enchantment or divination that can prevail against Israel, so long as he abides in his tent; and God is his tent, "therefore to thy God, Oh Israel, strong and mighty, thy only sure rock of defence." Oh, if we abide here we are safe forever. "Thy bread shall be given thee and thy water shall be sure."

"Affliction cometh not forth out of the dust, neither doth trouble spring out of the ground."

Unspeakingly wise is our Heavenly Father in his dispensations to his children; he knows what is necessary to incite them to diligence in seeking after heavenly treasures. Although at times we murmur when He metes out blessings in the form of afflictions, that we may renew our labors for greater dedication to Him, we shall, ere long, discover they have taught us to expect much less from the world, and have increased our own love to the one great object of eternal good.

We shall have to say as David did, "One thing have I desired of the Lord—that will I seek after, that I may dwell in the house of the Lord all the days of my life—to behold the beauty of the Lord, and inquire in his temple, for in the time of trouble he shall hide me in his pavilion, in the secret of his tabernacle shall he hide me." "Take up thy cross and suffer it to crucify thee to the world and the world to thee," was the command of our Lord and Master Jesus Christ. This must be done before we can be prepared for his service, or share with him his kingdom. He patiently endured affliction, and was a man of sorrow, and acquainted with grief. Let us remember, then, "It is enough for the disciple to be as his master and the servant as his Lord."

What constitutes the christian? What does the term signify? I answer—following Christ and imitating him. Jesus Christ was a complete model of patience, love, goodness and mercy, and the christian must believe in his testimonies. He has said, "On love to God as supreme, and our neighbors as ourselves, hang all the law and the prophets;" also, "Love your enemies and pray for them." This and nothing less than this will do for us. "For one jot or tittle of the law shall not pass away until all be fulfilled." The apostles had before them the bright example of their Divine Master, and all they had to do was to follow to it. They therefore labored, look-

ing unto Jesus, who, for the joy which was set before him, endured the cross, despising the shame; and who said, "I of myself can do nothing—the words that I speak are given me of my Father."

Example has an influence with man which is hard to counteract. The apostles loved their Divine Master, and the truth which he had committed to them, as well as the labor to which they were appointed; and, moreover, they rejoiced that they were considered worthy to suffer for His sake. In full possession of such love, who can wonder that they were not discouraged? The opposition which they had to encounter, instead of weakening them, gave them joy, and filled them with courage which no danger could intimidate. What can overcome this love? it is stronger than death. "Because I live, (said Christ to his disciples) ye shall live also." "At that day yeshall know that I am in my Father and you in me and I in you." It is because he lives and communicates his spiritual life to his followers that they live also. In this sense it is that he says, "I am the way, the truth and the life; no man cometh to the Father but by me;" also, "I am the door into the sheepfold." Let us understand—Christ, the Son of God, the Immanuel God with us, is the way, the door into the sheepfold.

How beautifully did Jesus call the attention of the people to a power within themselves, when he told them, "The kingdom of God is within you." He spake of the seed that the sower went forth to sow; of the leaven that was placed in three measures of meal, and by many parables and figures directed them to the cultivation of the principles of righteousness.

Are we not satisfied that if the precepts and doctrines of the Holy Jesus were maintained in our daily walks through life, and our conduct regulated by the principles of love, mercy, justice, and truth, we should experience a much greater degree of enjoyment in the exercise of those heavenborn virtues, than we shall if we neglect to cultivate them?

(To be continued.)

AN ARAB STORY WITH A MORAL.

In the tribe of Neggdah, there was a horse whose fame was spread far and near, and a Bedouin of another tribe, by name Daher, desired extremely to possess it. Having offered in vain for it his camels and his whole wealth, he hit at length upon the following device, by which he hoped to gain the object of his desire. He resolved to stain his face with the juice of an herb; to clothe himself in rags; to tie his legs and neck together, so as to appear like a lame beggar. Thus equipped, he went to wait for Naber, the owner of the horse, who he knew was to pass that way. When he saw Naber approaching on his beautiful steed, he cried out in a weak voice, "I am poor, stranger; for three days I

have been unable to move from this spot to seek for food. I am dying; help me, and Heaven will reward you." The Bedouin kindly offered to take him up on his horse and carry him home; but the rogue replied: "I cannot rise; I have no longer any strength left." Naber, touched with pity, dismounted, led his horse to the spot, and, with great difficulty, set the seeming beggar on his back. But no sooner did Daher feel himself in the saddle, than he set spurs to the horse and galloped off, calling out as he did so, "It is I, Daher; I have got the horse, and I am off with it." Naber called after him to stop and listen. Certain of not being pursued, he turned and halted at a short distance from Naber, who was armed with a spear. "You have taken my horse," said the latter. "Since heaven has willed it, I wish you joy of it; but I conjure you never to tell any one how you obtained it." "And why not?" said Daher. "Because," said the noble Arab, "another man might be really ill, and men would fear to help him. You would be the cause of many refusing to perform an act of charity, for fear of being duped as I have been." Struck with shame at these words, Daher was silent for a moment; then springing from the horse, returned it to its owner, embraced him and invited him to his tent, where they spent a few days together, and became fast friends for life.

CAUSES AND CONSEQUENCES.

Remember that lofty trees grow from diminutive seeds; copious rivers flow from small fountains; slender wires often sustain ponderous weights; injury to the smallest nerves may occasion the most agonizing sensation; the derangement of the least wheel or pivot may render useless the greatest machine of which it is a part; an immense crop of errors may spring from the least root of falsehood; a glorious intellectual light may be kindled by the minutest sparks of truth; and every principle is more diffusive and operative by reason of its intrinsic energy than of its magnitude.—*Dr. Gregory's Farewell Address.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SEVENTH MONTH 16, 1859.

DIED, on the 21st of 6th mo. 1859, of paralysis, DANIEL SMITH, in his 80th year. He was an exemplary member of Gwynedd Monthly and Norristown Particular Meeting. The interment took place at Plymouth, and a solemn meeting was held on the occasion.

It may be truly said of our beloved Friend, that he was gathered like a shock of corn fully ripe. Mark the upright man, behold the end of that man is peace.

—, on 26th of 4th mo. last, RUTH LAMBORNE, wife

of Josiah Lamborne, aged 75 years, a member of the Sadsbury Monthly Meeting of Friends.

From the Edinburgh Review.

FEMALE INDUSTRY.

(Continued from page 268.)

The first head of industry is always Agriculture. The Americans pride themselves on employing no women in agriculture, and are exceedingly scandalised at the sight of the peasantry in continental countries tilling their ground in family concert—the women and girls working there with their husbands and brothers. It may be questioned whether the yeoman's wife in New England, and the back settler's daughters, have an easier life of it than the German peasant-women, or the Devonshire laborer's wife, or Highland lassies at a shearing. Considering the maple sugar making, the soap-boiling, the corn-husking, &c., we should doubt whether any women work harder than some who would on no account be permitted to handle a hoe or rake. However that may be, there seems to be no doubt of agricultural labor being relished by English women, and of its being, on the whole, favorable to health and morality. Health is morality, to begin with; and, if the woman's labor improves the family diet, and subscribes to the clothing club, while bacon and new shirts would be out of the question from the husband's labor alone, the fact may be less deplorable than a well-to-do young republic may consider it. If the children are not at school, they are with their mother in the field; and this is better than the fate of the town child, whose mother is out at work. It is not, then, to be regretted that the proportion of women employed in agriculture seems increasing in England. No census affords the means of more than an approximate estimate of the numbers, because we have not yet been told (as we must hope to be in 1861), how many of the rural laboring class become domestic servants. In the 'Industrial and Social Position of Women,' we find this statement:—

'Going through the necessary calculation, we are led to the following conclusions, viz., that, of the whole number of domestic servants, nearly two-thirds are born in rural parts; that the agricultural class, although little more than half as numerous as the classes engaged in trade, commerce and manufacture, sends out nearly twice as many domestic servants; that of the women of town families engaging in independent industry, about one-third become domestic servants; and that, of the women of country families engaging in independent industry, six-sevenths become domestic servants. To a great extent, therefore, the women of the rural classes monopolise that situation both in town and in the country.' (P. 192.)

According to the census of 1841, there were then 66,329 women, above twenty years of age,

employed in agriculture, without reckoning the widow-farmers (who are not few), or the farmers' wives. The late census gives 128,418 as the number so occupied, exclusive of the 'farmers' wives' and 'farmers' daughters,' who are specially, but perhaps not completely, returned as being 289,793. Of the independent female agricultural laborers, about one-half, or above 64,000, are dairy women. Neither in America, nor anywhere else, would dairy work be objected to as a feminine employment, conducted within doors, as it is, and requiring feminine qualities for its management; yet it is harder work, and more injurious to health than hoeing turnips or digging potatoes. 'No end of work' is the complaint; and it is not an unreasonable one. On a dairy-farm, the whole set of labors has to be gone through twice a day, nearly the whole year round; and any one of our readers who has seen the vessels on a Cheshire farm, the width of the tubs, the capacity of the ladles, the strength of the presses, and the size of the cheeses, will feel no surprise at hearing from the doctors that dairywomen constitute a special class of patients, for maladies arising from over-fatigue and insufficient rest. There is some difference between this mode of life and the common notion of the ease and charm of the dairymaid's existence, as it is seen in the corner of a Duchess's park, or on a little farm of three fields and a paddock. The professional dairywoman can usually do nothing else. She has been about the cows since she was tall enough to learn to milk, and her days are so filled up, that it is all she can do to keep her clothes in decent order. She drops asleep over the last stage of her work; and grows up ignorant of all other knowledge, and unskilled in all other arts. Such work as this ought at least to be paid as well as the equivalent work of men; indeed, in the dairy farms of the West of England, the same labor of milking the kine is now very generally performed by men, and the Dorset milkmaid, tripping along with her pail, is, we fear, becoming a myth. But even in Cheshire the dairymaids receive, it appears, only from 8% to 10% a-year, with board and lodging. The superintendent of a large dairy is a salaried personage of some dignity, with two rooms, partial or entire diet, coal and candle, and wherewithal to keep a servant—50% a year or more. But of the 64,000 dairywomen of Great Britain, scarcely any can secure a provision for the time when they can no longer lean over the cheese tub, or churn, or carry heavy weights.

Ireland has to be treated separately in all these surveys, from her having had no place in the census; and yet, in considering the female industry of the United Kingdom, that of Ireland is the most prominent, and commands the most surprise. It will be ever memorable that during the transition period, in which Ireland pas-

sed over from destitution and despair to comfort and progress, the nation was mainly supported by the industry of the women. Our readers may remember the 'Cottage Dialogues' of Mrs. Leadbeater,—a homely book which shows what rural life in Ireland was like before O'Connell broke up the good understanding formerly existing between the landlords and the peasantry. That book represented the ordinary life of the peasant women, spent in the field or the bog, or in managing the manure and the pig at home. In the succeeding period, and after the famine, the desire for the lowest-priced labor led to the employment of women and children; and the strange spectacle was then common of the women toiling on the farms or pastures, while the strong men were nursing the babies and the grannies at home. It was not only, nor chiefly, the agricultural labor however which fed the peasantry, before the men resumed their proper place. The Scotch merchants employed 400,000 women and girls in 'sewing,' or what English ladies call 'working' muslins. The Glasgow employers paid 90,000% a week in wages for this Irish work. A good deal more was earned by other kinds of fine fabrics. On the whole, the change from out-door labor to this seemed to be unfavorable to health in one direction, and favorable in another, while the social benefit was undisputable. The sedentary employments were less wholesome than the laborious one; but the homes became cleaner and more comfortable. There is nothing in needlework, any more than in dairy-work, to make a woman a good housewife; and the Irish peasant woman had yet another step upwards to make, to constitute her the laborer's wife that we may hope to see her; but the pig no longer shared the cabin, and the children were not tumbling about in the midden all day. The family diet is of a higher order than the old potato; and, as one consequence, there is a stronger demand for dairywomen. The land which used to be sub-let for potato grounds is more and more devoted to the service of the butter-merchants, causing an expansion of female industry in that direction. Whenever cheese is added, there will be still more for Irish women to do. It is odd that the inkeepers in the most rural districts of that island have to get every ounce of their cheese from England. Even without this prominent kind of women's work, the female industry of Ireland must be very great. It is not less now than when it nearly supported the population, though the men have again taken the lead in the toils of life, and their reward.

In connexion with agricultural labor we should consider the rearers of poultry, pigs and lambs; the makers of cider and perry; and the bee-mistresses, who gain a living by their honey in many rural districts. The enormous importation of eggs from the continent, and especially from

France, shows that there is more work for women yet in this direction : but the reigning passion for poultry-yards must result in a great diffusion of the knowledge and skill which the upper classes are cultivating so diligently. In addition to the twenty thousand female farmers and land-owners of England, and the half-million and more of 'farmers' wives and daughters,' a separate class of poultry-women will soon be able to make a good subsistence out of eggs and chickens. Then there are the market-gardeners—thousands of women most admirably employed. There are the florists and nursery-gardeners,—not unfrequently Quakers. It is a pretty sight,—a good nursery-ground and set of conservatories, under the charge of a sensible Quakeress, whose shrewdness penetrates the whole management. There are the flax producers too,—not a small number, if we include the care of the crop, the pulling, steeping, beetling and dressing, and bringing to market; and, as 60,000 acres of Irish land are annually under flax, and as 500,000 acres would yield no more than is wanted; and as millions of pounds sterling (2,000,000*l.* in ten years) have been wasted in buying an impure seed from abroad when it might easily be obtained at home, we may conclude that flax-producing is, or might be, an extending branch of female industry. We may add that the demand for labor will increase, instead of diminishing, when the farmer consigns the preparation of the flax to establishments organized for the purpose, instead of insisting on doing it at home, and sinking in the market. At present, the women are in one place, poking in the ditch or pond at home amidst an insufferable stench, and waiting on the weather for days or weeks; and then beetling with the old-fashioned instrument; while in another place they are about the same work in scutching-mills, to far greater advantage. The steeping, done without the stench of decay, and in a few hours or days in vats; and the dressing by patent machinery, are proper work for women, and will, no doubt, employ more and more of them,—especially as a great deal of seed is saved by the process. It is worth while to spend 170*l.* in labor to save 1,200*l.* in seed; and, as we spend 300,000*l.* in importing seed, the prospects of labor in the flax-producing department are well worthy of notice. When we have mentioned the itinerant classes of female agricultural laborers,—the hay-makers, reapers and binders, and the hop-pickers, we have reviewed, in a cursory way, the whole of that division of female industry.

On the whole, its prospects are good. The introduction of Agricultural machinery does not at first please the Irish hay-maker, the Scotch reaper, the Berkshire bean-setter, or the Norfolk turnip-hoer; but neither did their grandfathers like the threshing-machines in the days of Far-

mer George. Time and patience show that the results of that particular change are two, among others,—an increased demand for labor, and an elevation of the character of the employment,—two very good things in view for the scores of thousands of our country-women who are engaged in agricultural processes of one kind or another.

Next to those who draw commodities from the surface of the land should come those who draw commodities from its depths,—the women engage in mining processes. We are happily spared the dismal chapter of coal-pit life which we must have presented a few years ago. It is true, the desire for an independent maintenance,—the popular craving for wages,—causes a good deal of evasion of the law; and women do get down into the pits in disguise, or by connivance; but the employment of women in coal pits is no longer a recognized branch of industry among us. Who then are the 7000 women returned in the census under the head of Mines?

They are, no doubt, for the most part, the dressers of the ores in the Cornish and Welsh mines. The work is dirty, but not too laborious;—less laborious than the work which may perhaps be included under the same head,—the supplying porcelain clay from the same regions of the country. Travellers in Devonshire and Cornwall are familiar with the ugly scenery of hillsides where the turf is broken up, and the series of clay-pits is overflowing, and the plastered women are stirring the mess, or sifting and straining, or drying and moulding the refined clay. The mineral interest is, however, one of the smallest in the schedule of female industry; and it is likely to contract rather than expand,—except the labor of sorting the ores.

Next to the produce of the land comes that of the waters. Here again, scores of thousands of women find employment (otherwise than as fishermen's wives and daughters,) within our four seas. It is true the amount of fish-eating in our country by the lower classes of the population is inexplicably small. No one seems yet to have accounted for the neglect of, or prejudice against, a kind of food so excellent and so abundant. But the demand created by railway carriage, and by the removal of various restrictions, bids fair now to restore something like the fish-eating of the old Catholic days. A few years since, tons of good fish were buried in the sands of the coast, because they could not be disposed of while they were fresh, though the price in the neighboring districts was so high that fish came to be considered a delicacy for the rich. The ponds of old abbeys and mansions had fallen into ruin; the river fish were dwindling in number and quality; and the uncertainty of the great coast and deep sea fisheries became so extreme as to render that branch of commerce a mere lottery. Through all this, the fish-women of all kinds stood their ground, with more or less difficulty

We do not mean only the sellers,—the celebrated Billingsgate fair, or the Musselburgh dames, and the Claddagh women. The shrill voices of the fishwomen all round the coast, and in all the ports, will forever forbid their being forgotten when the independent industry of women is in question. They seem to be appointed to show how independent industrial women may be. A far larger number, however, are employed in the curing, and even in the catching of fish; and these held on through bad times and good times; but it is supposed, in decreasing numbers till a new period set in. We need not describe the change wrought by the railway system, which scatters fresh fish all over the country, so that you may meet a man on the Yorkshire hills with a string of mackerel, or enjoying his haddock or fresh herring in the midst of a sporting country in the heart of England. The new arrangements for the protection of salmon, and for pisciculture, in imitation of the French practice, point to a steady growth of fish-eating at home; and the extension of our colonies, and of new settlements all over the globe, ensures an increased demand for the staple of our great sea-fisheries. The pilchard fishery, confined (with pilchard eating) to two counties and exportation to Italy, employs thousands of women. Jersey oysters alone employ 1000 women, and this may give us some idea of the amount of independent support afforded to women by our herring and cod fisheries (which last includes a variety of kindred sorts); the mackerel and oyster, and lobster fisheries round our coast,—to say nothing of the remote cod and turbot,—and the whale fisheries, in which the women take a part when the cargoes return. There are probably few of us who have not seen more of this direction of industry than of manufactures and commerce in which women are the laborers. In every seaside place we have seen the women and girls pushing their shrimping-nets through the little lagoons on the beach, or visiting the lobster traps at low water. In the Scotch islands, and on many an Irish promontory, we have seen the curing-houses where rows of women were at work in a way suggestive of Red Indian life, where the squaws sit cleaning their fish on the margin of Lakes Ontario or St. Clair. The further north we go on our own island, the more we find the women habituated to marine industry, as well as to preparing its products for the markets. From Berwick to the Ork of Caithness, the hardy race of men who fish the German Ocean, are bred and nurtured by a race of women as amphibious as themselves, busy all the-year round in mending nets, vending fish, or salting and curing the 'craus' of autumnal herrings. They swarm along the bleak coast of Aberdeen, and they give at some seasons the activity of a vast manufactory to the little harbors Helmsdale and Wick. In the sea-lochs and western islands of Scotland, it is common for

girls to ply the oar, whether at ferries or in the fishery. The art which young ladies now practice on the still waters of their fathers' pleasure-grounds, as an exercise to open the chest, the daughters of England, all along her coasts, and yet more those of Scotland, have practised as naturally as walking, all their lives. Here the memory of Grace Darling will rise in all hearts,—as it ought; and with it the protest she made against her being singled out for fame, on account of an act which she declared to be very common. Notwithstanding that protest, some of us prize above most of our cabinet treasures, the statuette from the Northumberland monument, which represents her sleeping after her battle with wind and tide, with her oar at rest upon her arm. Yet more do we prize the immaterial monument raised to her in that crypt within us, wherein great deeds are laid by for eternal remembrance. Not the less, but the more, for her protest against her own fame, is she become the type of a class of our hardy countrywomen, who are good angels in storm and shipwreck. As long as her monument remains, it should be remembered that she received her renown with grief and remonstrance, 'because,' as she said, 'there was scarcely a girl along the coast who would not have done as she did.'

(To be continued.)

From The Cleveland Leader, June 7.

TWO DAUGHTERS EMANCIPATED BY THEIR FATHER

In the Summer of 1857, James Oldham, a "free white citizen" of Coahoma County, Mississippi, left his plantation near Friar's Point, with his two beautiful daughters—one of whom is now 12 and the other 16 years of age—for Oberlin, Ohio, whither he came for the double purpose of emancipating and educating the girls, for they were his slaves. He was accompanied by Miss Hattie Oldham, a near relative, who came to assist in locating the daughters in their new condition.

At Memphis, the younger daughter, Cyrena, having been the pet of the family, and preferring the known ease of her sunny home to the fancied trials and the dreaded restraints of school, could not be persuaded to come any further on the journey, and her kind father was induced to permit her return to the plantation, while the balance of the party came on and arrived at Oberlin in August.

The next day after their arrival, Mr. Oldham was attacked with typhoid dysentery, and was soon reduced to a critical condition, in which he lingered for three weeks and died. Having formed an acquaintance with Dr. R. L. Rea of Oxford, Butler County, Ohio, and having great confidence in his skill as a physician, at Mr. Oldham's request the Doctor came to his bedside,

watched over him until death ended his sufferings, and then accompanied his mortal remains back to his desolate home in Mississippi.

When Mr. Oldham became convinced that he must die, his concern for the freedom of his youngest daughter was intense. The eldest, Emeline, was with him in Ohio, and was therefore free; but the younger by lingering amid the loved scenes of her childhood, was exposed to be inventoried among the other chattels of the estate, and sold at a high price because of her light complexion, her beautiful ringlets and her graceful form, and the dying father knew it, and bitter anguish stung his soul.

He knew, too, that the laws of Mississippi forbid emancipation, within her borders, and further, that he could not by his will make her free to be sent out of the State; nor could he will her in trust to another for the purpose of making her free; neither yet could he sell her to any one for that purpose. Thus was the dying parent beleaguered on every hand by the monstrous cruelty of the law, hedging up as it does every way by which he might secure freedom to his child, and thus save her from a dreadful fate. In this strait he applied to the Hon. Philemon Bliss, of Elyria, for counsel, whose clear head and warm heart were soon enlisted in what would seem the hopeless task of enabling a wealthy father to free his own child from eternal Slavery.

A will was soon executed, in which the facts of the parent's earnest wish was clearly set forth, and by the terms of which the daughters were made free, and the sum of \$4,000 bequeathed for their support and education, and the noble Dr. Rea was appointed executor of the will.

It was also provided that the whole of the above sum should be expended, if necessary, to secure the freedom of the youngest girl, should an attempt be made to prevent it by the heirs, under the laws of Mississippi, which wise provision, with the energy and firmness of Dr. Rea, proved more than a match for slaveholding cupidity and slaveholding law, as is shown in the fact that both Emeline and Cyrena are now safe in Oberlin, where their wants will be supplied and their education provided for under the direction of Dr. Rea.

But all this has not been accomplished without a severe struggle, every point being warmly contested by greedy heirs with wicked laws on one side, and the determined Doctor and righteousness on the other. For a time it seemed almost certain that the poor cormorants would succeed, and that the money, as well as the liberty of Cyrena, would be lost; indeed, so sure were they of success that the heirs bid Dr. Rea a bold defiance.

At length a point was decided by the Supreme Court of Mississippi in a case involving some important ones in this, and the controversy was brought to a close by a compromise, in which

Dr. R. secured the freedom of the girl and \$3,000 of the money.

A few days ago Dr. Rea might have been seen leaving the plantation of the late James Oldham in a large canoe freighted with his precious charge the tender Cyrena, an unwilling exile from her childhood's home, and making his devious way for nine miles through recently cut gorges, and eddy currents made by the turbid waters of the Mississippi, back to Friar's Point, where he embarked for the purpose of reinstating these sisters in Oberlin, the very place chosen for them by the dying, honest slaveholder, where they can become free, virtuous and intelligent women.

"THE DEW OF THY YOUTH."—PSALM 110: 3.

Inscribed to M. A. G. of Philadelphia.

I've heard it said by some, no longer young and gay,
That for them the gladd'ning loveliness of Life had
pass'd away:

Their pleasures now were few; their affections very
calm;

They only wish'd henceforth for quiet, as a *balm*.
But 'tis not thus with me: tho' many years I've told,
My heart has not begun to feel this growing old.

And yet my brow is furrow'd by lines of grief and
care,
And "silver threads of goodness" are gathering in
my hair;

So much has pass'd before me, so many things I've
seen,

I feel as I were almost some patriarch evergreen;
Yet an autumn and a winter I never can behold,
While the Inner Life blooms freshly, and is not grow-
ing old.

Forth go I on my morning walk, and love sweet
Nature still,

As when I first pick'd buttercups, my tiny hands to
fill;

I love the fields and trees, the birds and garden-
flowers,

Just as I did when they were all fresh things of Life's
fresh hours;

The morning-streaks of crimson, the purple-border'd
West,

Still with their radiant glory can make me richly
blest;

"My heart leaps up to see the rainbow in the sky,"
As when in all its brightness I saw it first on high;
And if the lapse of years must make us hard and cold,
I still am young in life, and never *can* grow old.

For yet it seems but yesterday since, my dear mother
smiled

Upon me, as she fondly said, "God bless my little
child!"

And when from some dear voices I hear a cheering
word

Of gentle, kind approval, I'm like a little bird
Fluttering among the branches with joyful, quivering
wings,

Or treasuring up its *straws*, as precious, sacred things:
'Twas said to me but lately (it was the other day)—
"How like a child you are! at trifles pleas'd and
gay."

Yes! tho' my heart has had more griefs than it could
hold,

It rises from their ashes—and is not growing old.

Cometh there not hereafter a heaven and earth all
new,
No thorns among its flowers, no cloud upon its blue?
No suffering dust to cumber the living spirit's way,
No aching struggle with the ills which cling to it in
clay?
When centuries on centuries their onward course have
told,
Which of the happy dwellers there will fear a growing
old?

Salem, N. J., April 8th, 1859,

A. W. M.

CONSIDER THE LILIES, HOW THEY GROW.

The lilies fair are found
On shadowed ground,
The shady haunts of sunny clime,
And breathe the balm of summer time,
Refreshed by morning dew, and veiled from noontide
glow,
They taste the softest light and air, and this is how
they grow.

Updrawn from verdant sod
By look from God,
These holy, happy flowers pervade
The sloping lawn, the forest glade:
And charm'd by zephyr's wing, and lulled by stream-
let's flow,
They calmly muse, they brightly dream, and this is
how they grow.

They bloom in sheltered nook,
By curling brook;
And earth how firmly, fondly loves,
These treasures of her streams and groves:
The dark mold cherishes their petals white like snow
With heaven apportioned nutriment, and this is how
they grow.

I have considered them,
The flexile stem,
The blossoms pending airy
Beneath their leafy canopy,
Their witching fragrance, spotless hue, and thus I feel
and know
That God imparts their loveliness, and this is how they
grow.

From "A Vacation Voyage to Cuba and Back," by R. H. Dana, Jr.
SLAVERY IN CUBA.

It is difficult to come to a satisfactory conclusion as to the number of slaves in Cuba. The census of 1857 puts it at 375,000; but neither this census nor that of 1853 is to be relied upon, on this point. The Cubans are taxed for their slaves, and the government finds it difficult, as I have said, to get correct returns. No person of intelligence in Cuba, however desirous to put the number at the lowest, has stated it to me at less than 500,000. Many set it at 700,000. I am inclined to think that 600,000 is the nearest to the truth.

The census makes the free blacks, in 1857, 125,000. It is thought to be 200,000 by the best authorities. The whites are about 700,000. The only point in which the census seems to agree with public opinion is in the proportion, Both make the proportion of blacks to be about one free black to three slaves; and make the

whites not quite equal to the entire number of blacks, free and slave together. As to the Coolies, it is impossible to do more than conjecture. In 1853 they were not noticed in the census; and in 1857 hardly noticed. The number imported may, to some extent, be obtained from the records and files of the Aduana, but not so as to be relied upon.

I heard the number estimated at 200,000 by intelligent and well-informed Cubans. Others put it as low as 60,000. Certain it is that Coolies are to be met with everywhere, in town and country.

To ascertain the condition of slaves in Cuba, two things are to be considered: First, the laws; and, secondly, the execution of the laws. The written laws there is no great difficulty in ascertaining. As to their execution, there is room for opinion. At this point one general remark should be made, which I deem to be of considerable importance. The laws relating to slavery do not emanate from the slaveholding mind; nor are they interpreted or executed by the slave holding class. The slave benefits by the division of power and property between the two rival and even hostile races of whites, the Creoles and the Spaniards. Spain is not slaveholding, at home; and so long as the laws are made in Spain, and the civil offices are held by Spaniards only, the slave has at least the advantage of a conflict of interests and principles between the two classes that are concerned in his bondage.

The fact that one negro in every four is free indicates that the laws favor emancipation. They do both favor emancipation and favor the free blacks after emancipation. The stranger visiting Havana will see a regiment of one thousand free black volunteers, parading with the troops of the line and the white volunteers, and keeping guard in the Obra Pia. When it is remembered that the bearing arms and performing military duty as volunteers is esteemed an honor and privilege, and is not allowed to the whites of Creole birth, except to a few who are favored by the government, the significance of this fact may be appreciated. The Cuban slaveholders are more impatient under this favoring of the free blacks than under almost any other act of the government. They see in it an attempt, on the part of the authorities, to secure the sympathy and co-operation of the free blacks in case of a revolutionary movement—to set race against race, and to make the free blacks familiar with military duty while the whites are growing up in ignorance of it. In point of civil privileges, the free blacks are the equals of the whites. In courts of law, as witnesses or parties, no difference is known; and they have the same rights as to the holding of lands and other property. As to their social position, I have not the means of speaking. I should think it quite as good as it is in New England, if not better.

So far as to the position of the blacks, when free. The laws also directly favor emancipation. Every slave has a right to go to a magistrate and have himself valued, and on paying the valuation to receive his free papers. The valuation is made by three assessors, of whom the master nominates one and the magistrate the other two. The slave is not obliged to pay the entire valuation at once, but may pay it in instalments of not less than fifty dollars each. These payments are not made as mere advances of money, on the security of the master's receipt, but are part purchases. Each payment makes the slave an owner of such a portion of himself, *pro parte indivisa*, or, as the Common Law would say, in tenancy-in-common with his master. If the valuation be one thousand dollars, and he pays one hundred dollars, he owns one-tenth by himself and nine-tenths by his master. It has been said, in nearly all the American books on Cuba, that, on paying a share, he becomes entitled to a corresponding share of his time and labor; but, from the best information I can get, I think this is a mistake. The payment affects the proprietary title, but not the usufruct. Until all is paid, the master's dominion over the slave is not reduced as respects either discipline or labor, or right of transfer; but if the slave is sold, or goes by operation of law to heirs or legatees or creditors, they take only the interest not paid for, subject to the right of future payment under the valuation.

There is another provision, which at first sight may not appear very important, but which is, I am inclined to think, the best practical protection the slave has against ill-treatment by his master: that is, the right to a compulsory sale. A slave may, on the same process of valuation, compel his master to transfer him to any person who will pay the money. For this purpose he need establish no cause of complaint. It is enough if he desires to be transferred, and some one is willing to buy him. This operates as a check upon the master, and an inducement to him to remove special causes of dissatisfaction; and it enables the better class of slaveholders in a neighborhood, if cases of ill-usage are known, to relieve the slave without contention or pecuniary loss.

In making the valuation, whether for emancipation or compulsory transfer, the slave is to be estimated at his value as a common laborer, according to his strength, age and health. If he knows an art or trade, however much that may add to his value, only one hundred dollars can be added to the estimate for this trade or art. Thus the skill, industry and character of the slave do not furnish an obstacle to his emancipation or transfer. On the contrary, all that his trade or art adds to his value, above one hundred dollars, is, in fact, a capital for his benefit.

There are other provisions for the relief of the slave, which, although they may make even a better show on paper, are of less practical value.

On complaint and proof of cruel treatment, the law will dissolve the relation between master and slave. No slave can be flogged with more than twenty-five lashes, by the master's authority. If his offence is thought greater than that punishment will suffice for, the public authorities must be called in. A slave mother may buy the freedom of her infant for twenty-five dollars. If slaves have been married by the church, they cannot be separated against their will; and the mother has the right to keep her nursing child. Each slave is entitled to his time on Sundays and all other holidays, beyond two hours allowed for necessary labor, except on sugar estates during the grinding season. Every slave born on the island is to be baptized and instructed in the Catholic faith, and to receive Christian burial. Formerly, there were provisions respecting religious services and instruction on each plantation, according to its size; but I believe these are either repealed or become a dead letter. There are also provisions respecting the food, clothing and treatment of slaves in other respects, and the providing of a sick room and medicines, &c.; and the government has appointed magistrates, styled *Sindicos*, numerous enough, and living in all localities, whose duty it is to attend to the petitions and complaints of slaves, and to the measures relating to their sale, transfer or emancipation.

As to the enforcement of these laws, I have little or no personal knowledge to offer; but some things, I think, I may treat as reasonably sure, from my own observation, and from the concurrent testimony of books, and of persons of all classes with whom I have conversed.

The rule respecting religion is so far observed as this, that infants are baptized, and all receive Christian burial. But there is no enforcement of the obligation to give the slaves religious instruction, or to allow them to attend public religious service. Most of those in the rural districts see no church and no priest, from baptism to burial. If they do receive religious instruction, or have religious services provided for them, it is the free gift of the master.

Marriage by the church is seldom celebrated. As in the Roman church marriage is a sacrament and indissoluble, it entails great inconvenience upon the master, as regards sales or mortgages, and is a restraint on the negroes themselves, to which it is not always easy to reconcile them. Consequently, marriages are usually performed by the master only, and, of course, carry with them no legal rights or duties. Even this imperfect and dissoluble connection has been but little attended to. While the slave trade was allowed, the planters supplied their stock with *bozales* (native Africans) and paid little attention, even on economic principles, to the improvement, or, speaking after the fashion of cattle-farms, to the increase of the stock on the plantation. Now that importation is more difficult, and labor is in

demand, their attention is more turned to their own stock, and they are beginning to learn, in the physiology of increase, that canon which the Everlasting has fixed against promiscuous intercourse.

The laws respecting valuation, the purchase of freedom at once or by instalments, and the compulsory transfer, I know to be inactive operation in the towns, and on plantations affording easy access to towns or magistrates. I heard frequent complaints from slaveholders and those who sympathized with them as to the operation of these provisions. A lady in Havana had a slave who was an excellent cook; and she had been offered \$1,700 for him and refused it. He applied for valuation for the purpose of transfer, and was valued at \$1,000 as a laborer, which, with the \$100 for his trade, made a loss to the owner of \$600; and, as no slave can be subsequently sold for a larger sum than his valuation, this provision gave the slave a capital of \$600. Another instance was of a planter near Matanzas, who had a slave taught as a carpenter; but after learning his trade, the slave got himself transferred to a master in the city, for the opportunity of working out his freedom on holidays and in extra hours. So general is the enforcement of these provisions that it is said to have resulted in a refusal of many masters to teach their slaves any art or trade, and in the hiring of the labor of artisans of all sorts, and the confining of the slaves to mere manual labor. I heard of complaints of the conduct of individuals who were charged with attempting to influence the credulous and too ready slaves to agree to be transferred to them, either to gratify some ill-will against the owner or for some supposed selfish interest. From the frequency of this tone of complaint and anecdote, as well as from positive assertions on good authority, I believe these provisions to have considerable efficacy.

As to the practical advantage the slaves can get from these provisions in remote places, and as to the amount of protection they get anywhere from the special provisions respecting punishment, food, clothing, and treatment generally, almost everything lies in the region of opinion. There is no end to statement and anecdote on each side. If one cannot get a full and lengthened personal experience, not only as the guest of the slaveholder, but as the companion of the local magistrates, of the lower officers on the plantation, of slave-dealers and slave hunters, and of the emancipated slaves, I advise him to shut his ears to mere anecdotes and general statements, and to trust to reasonable deductions from established facts. The established facts are that one race, having all power in its hands, holds an inferior race in slavery; that this bondage exists in cities, in populous neighborhoods, and in remote districts; that the owners are human beings, of tropical races, and the slaves are human beings just em-

erging from barbarism; and that no small part of this power is exercised by a low-lived and low-minded classes of intermediate agents. What is likely to be the effect on all the parties to this system, judging from all we know of human nature?

If persons coming from the North are credulous enough to suppose that they will see chains and stripes and tracks of blood; and if, taking letters to the best class of slaveholders, seeing their way of life, and hearing the dinner-table anecdotes, and the breakfast-table talk of the ladies, they find no outward signs of violence or corruption, they will, probably, also, be credulous enough to suppose they have seen the whole of slavery. They do not know that that large plantation, with its smoking chimneys, about which they hear nothing, and which their host does not visit, has passed to the creditors of the late owner, who is a bankrupt, and is in charge of a manager, who is to get all he can from it in the shortest time, and to sell off the slaves as he can, having no interest, moral or pecuniary, in their future. They do not know that that other plantation, belonging to the young man who spends half his time in Havana, is an abode of licentiousness and cruelty. Neither do they know that the tall hounds chained at the kennel of the house they are visiting are Cuban blood-hounds, trained to track and to seize. They do not know that the barking last night was a pursuit and capture, in which all the white men in the place took part; and that, for the week past, the men of the plantation have been a committee of detective and protective police. They do not know that the ill-looking man who was there yesterday, and whom the ladies did not like, and all treated with ill-disguised aversion, is a professed hunter of slaves. They have never seen or heard of the Sierra del Cristal, the mountain-range at the eastern end of Cuba, inhabited by runaways, where white men hardly dare to go. Nor do they know that those young ladies, when little children, were taken to the city in the time of the insurrection in the Vuelta de Arriba. They have not heard the story of that downcast-looking girl, the now incorrigible malignant negro, and the lying mayoral. In the cities they are amused by the flashy dresses, indolence and good humor of the slaves, and pleased with the respectfulness of their manners, and hear anecdotes of their attachment to their masters, and how they so dote upon slavery that nothing but bad advice can entice them into freedom; and are told, too, of the worse condition of the free blacks. They have not visited the slave jails, or the whipping-posts in the house outside the walls, where low whites do the flogging of the city house servants, men and women, at so many reals a head.

But the reflecting mind soon tires of the anecdotes of injustice, cruelty and licentiousness on the one hand, and of justice, kindness and mu-

tual attachment on the other. You know that all coexist, but in what proportion you can only conjecture. You know what slavery must be, in its effect on both the parties to it. You seek to grapple with the problem itself. And, stating it fairly, it is this: shall the industry of Cuba go on, or shall the island be abandoned to a state of nature? If the former, and if the whites cannot do the hard labor in that climate, and the blacks can, will the seven hundred thousand whites, who own all the land and improvements, surrender them to the blacks and leave the island, or will they remain? If they must be expected to remain, what is to be the relation of the two races? The blacks must do the hard work, or it will not be done. Shall it be the enforced labor of slavery, or shall the experiment of free labor be tried? Will the government try the experiment, and, if so, on what terms and in what manner? If something is not done by the government, slavery will continue, for a successful insurrection of slaves in Cuba is impossible, and manumissions do not gain upon the births and importations.

That minister, whose life is not the model of his doctrine, is a babler rather than a preacher, a quack rather than a physician of value.—*Penn.*

ITEMS OF NEWS.

THE Steamer Hungarian, from Liverpool, brings the intelligence that the Atlantic Telegraph Company, in issuing proposals for subscription to the new stock, pledge themselves to enter into no contract without seeking the advice of the highest scientific and practical authorities of England and America. The first operations are to be to endeavor to raise the old cable.

The Submarine Telegraph Company have successfully laid a new cable, containing six conducting wires, between Folkstone and Boulogne. It is the largest and strongest cable ever made, its weight being ten tons to the mile.

LIBERIA.—We have advices from Liberia to the 16th of 6th mo. The general election took place on the 1st of 6th mo., and resulted in the re-election of President Stephen A. Benson to a third term without opposition. D. B. Warner, of Monrovia, was chosen Vice President. These represent the "whig" party. The "free Liberians" made no nominations, as ex-President Roberts declined being a candidate. The agricultural prospects of the colony were very good. There had been more of the products of colonial labor shipped to the United States and England within the preceding six months than during the previous forty years.

THE NEXT CENSUS.—The late Congress appropriated only \$15,000 as preliminary to the taking of the new census, for the preparation of blank forms, instructions to Marshals, &c. Ample time will be allowed for the selection of reliable deputies, and such arrangement will be made by the Secretary of the Interior as will secure the prosecution of the work with more perfectness than heretofore.

THE AILANTHUS.—We see it stated that the late researches of the French Professor, Hetel, prove that the bark of the Ailanthus contains a volatile oil which is

so deleterious in its effects, that the assistants who had the evaporation of the extract under their care, would be seized with vertigo and vomiting whenever they came in contact with the vapors. The unpleasant smell of this tree is supposed to be owing to the natural evaporation of this pernicious oil. Many persons, particularly invalids, are sickened by the smell of the Ailanthus, especially when it is in flower.

THE FISHERIES.—The St. John (N. B.) papers state that the herring and salmon fisheries in that vicinity, this spring, have been unusually successful. A very large proportion of the salmon caught would weigh 30, 35 and 40 pounds each.

ACCIDENTS ON THE WESTERN RIVERS.—The list of disasters on the Western waters, during the first six months of this year, is heavier than at any former period, viz:—Boats snugged, 22; boats exploded, 4; boats burnt, 26; lost by collision, 13; lost by Rock Island bridge, 1; lost by running against bank, 2; boats foundered, 3; sunk by ice, 2; lost in storm, 1. Total, 74. Flat boats lost, 36. Lives lost, 327. Value of boats and their cargoes, \$1,770,520.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—Market is dull. Receipts of Flour continue light, and prices are again lower. Sales of good superfine are reported at \$5 88 for common extra. Good Western extra at \$6 12. The sales to the home trade are limited between \$6 00 and \$7 50 for fancy lots. Nothing doing in Rye Flour or Corn Meal. The former is held at \$4 25 and the latter at \$3 75 per barrel.

GRAIN.—Wheat is dull and without demand. Sales of Maryland and Delaware red, new, at \$1 30 a 1 40, and prime white at \$1 45. A lot of fair old Pennsylvania red sold at \$1 25. Rye is selling at 85 c. for new and old. Corn is lower. Few sales of yellow at 88 cts., afloat. Oats are steady. Sales of prime Delaware at 40 cents, and Pennsylvania at 41 cents.

CLOVERSEED comes forward slowly, and prime lots command \$5 50 a 5 87 per 64 lbs. Timothy is worth \$2 50. Flaxseed is scarce at \$1 60 a 1 65.

A well qualified teacher is wanted to take charge of Darby Monthly Meeting School. Application can be made for further information to

RACHEL T. JACKSON or

M. FISHER LONGSTRETH

6th mo. 1st, 1859.

Darby P. O. Penn.

BUCKS COUNTY MALE AND FEMALE ACADEMY.—Boarders taken by the year at reduced rates. Autumn Quarter of 12 weeks, commences on the 8th of 8th mo. Winter Term of 18 weeks, on the 7th of 11th mo. Charges for board and English branches, Autumn Quarter, \$36. Winter Term, \$66. 75 cents deducted per week, for such as are absent from sixth day to second day, without washing. Bills payable, one-half in advance, and no deduction for lost time, less than a week at one time. Day scholars, English branches, from 50 cents to 70 cents per week.

Extra charges for each twelve weeks. Latin, Greek, French, Pencilling, and Pellis work, each \$2.00; Water Colors, Monochromatic, Colored Crayons, Oriental, and Grecian Painting, each \$2.50; Reading Books only, furnished free of charge. Other books furnished if desired, and charged for, according to the care taken of them. SAMUEL BATCHELDER, A. M.

Principal.

Atleboro', Bucks Co., 5th mo., 28, 1859. 6m.

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, SEVENTH MONTH 23, 1859.

No. 19.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,

No. 324 South Fifth Street,

PHILADELPHIA.

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made. The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

CONVERSATIONS ON RELIGIOUS SUBJECTS, BETWEEN A FATHER AND HIS SONS.

BY SAMUEL M. JANNEY.

On the Divine Being.

(Continued from page 275.)

James. I think the circumstance of his being received up into a *cloud*, does not prove that the same body of *flesh and bones* was introduced into the spiritual world. As God is a pure "Spirit, without body, parts, or passions,"* it is very possible that he changed his Son into his own likeness, or that he gave him a spiritual body. When Elijah was translated, he was taken up by a chariot of fire and horses of fire, but I do not conclude from this, that there are horses in heaven. I consider it a striking evidence of Divine power displayed on this occasion, to confirm the faith of Elisha.

Jesus taught the Jews that Abraham, Isaac, and Jacob, were *then* living. Matt. xxii. 32. Yet we have no reason to believe that their *earthly bodies* ever had been raised from the grave. What I understand by the resurrection, as regards a future existence, is the soul being raised out of this state of mutability into a spiritual world, where it shall receive either happiness or misery, "according to the deeds done in the body."

Father. Perhaps we had best not indulge in much speculation on this subject, for "secret things belong unto the Lord our God, but the things which are revealed belong unto us and our children."

The apostle Paul, on the subject of the resurrection, says, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God." 1 Cor. xv. 50. And the apostle John

writes with still more caution, for he says, "Beloved, now are we the sons of God, and it doth not *yet appear* what we shall be; but when he cometh we shall be like him, for we shall see him as he is; and every man that hath this hope in him, purifieth himself, even as he is pure." 1 John iii. 2, 3. This ought to be the main object of our thoughts, to purify ourselves even as he is pure, in order that we may become the sons of God. "My little children," saith the apostle, "of whom I travail in birth again until Christ be formed in you," Gal. iv. 19. "There is one body, and one spirit, even as you are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ." Eph. iv. 4-7. "Till we all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." ver. 13. This stature of the fulness of Christ consists, I believe, in a state of perfect obedience to the law of Divine love by which means our minds may become so transformed by the spirit of Christ, as to be in unity with him, even as he is in unity with the Father; agreeably to the prayer of the blessed Jesus, when he said, "Holy Father, keep through thine *own name* those whom thou hast given me, that they may be *one* as we are. As thou, Father, art in me, and I in thee, that they may be one in us." John xvii. 11, 21. "I will pray the Father," said he, "and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth, whom the world cannot receive because it seeth him not, neither knoweth him: but ye know him, for he dwelleth *with* you, and shall be *in* you. I will not leave you comfortless, I will come to you." John xiv. 16-18.

Here we see that the same Holy Spirit which was in Jesus, and thus dwelt *with* the disciples, was to be manifested *in them*, for their comfort; and not unto them only, but unto as many as should believe on him through their word.

John. If we consider the divine Word, or Spirit of Christ, to be the medium through which God reveals himself to man, does not this seem to imply that there are two Divine powers or persons?

Father. I will answer this question by asking another. What do men generally understand by

* Episcopal Articles.

the term nature, when they speak of the laws of nature and the powers of nature? Do they mean that there is another power besides that of God, operating upon the material world?

John. I understand by it nothing more than the power of God, as continually displayed in the outward creation.

Father. And so, when I speak of Christ or the Divine Word, I mean "the power of God and the wisdom of God," (1 Cor. i. 24,) as manifested in the souls of men, to redeem them from all iniquity, and to bring them into his own glorious image of purity and love. This Divine power is represented under various figures or metaphors, in the scriptures; but the most striking and beautiful is that of light. The apostle John says, "God is light, and in him is no darkness at all." And speaking of Christ he says, "In him was life, and the life was the light of men; that was the true light, which lighteth every man that cometh into the world." God is the great luminary or sun of his spiritual creation; and that power or influence by which he acts upon the souls of men, is called his light: "For whatsoever doth make manifest is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. v. 13, 14. As the light of the sun is the source of all the beauty that adorns the outward creation, and as the smallest ray of light contains in itself every colour of the rainbow; so this Divine light which emanates from God, is the source of every Christian virtue, and "in it are hidden all the treasures of wisdom and knowledge."

When we see such striking evidences of Divine power and goodness displayed in the government of the outward world,—clothing the earth with flowers and verdure in spring, with harvests in summer, and with fruits in autumn,—and preserving the various tribes of animals through the severity of winter: when we feel assured that not even a sparrow falls to the ground without his notice;—can we suppose that he withdraws his presence from the immortal part of his creature man? No; it is on the rational soul of man that he bestows his peculiar care; it is there that his sensible presence is felt, and to him alone are we indebted for every holy aspiration after virtue, and every feeling of extended benevolence. And he not only incites us to goodness, but he reproveth us for evil, and, as a tender father, he revisits and revisits his erring children with "the reproofs of instruction, which are the way of life."

"Thou art the source and centre of all minds,
Their only point of rest, *Eternal Word!*
From thee departing they are lost, and rove
At random, without honor, hope, or peace.
From thee is all that soothes the life of man;
His high endeavor, and his glad success,
His strength to suffer, and his will to serve.
But O thou bounteous Giver of all good,
Thou art of all thy gifts thyself the crown!

Give what thou canst, without thee we are poor;
And with thee rich, take what thou wilt away."

COWPER.

NOTE.

There is one text which was not introduced nor alluded to in the foregoing conversation, because its authenticity is now considered so doubtful that it has been abandoned by some of the most learned biblical critics. The following remarks in relation to it are extracted from the Commentary of Adam Clarke, a learned trinitarian writer.

1 John v. 7. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one."

"There are one hundred and thirteen Greek MSS. extant, containing the first epistle of John, and this text is wanting in one hundred and twelve. It only exists in the Codex Montfortii, (a comparatively recent MS.) already described."

"All the Greek fathers omit the verse, though many of them quote both verses 6th and 8th, applying them to the Trinity, Divinity of Christ, and the Holy Spirit."

"The first place the verse appears in Greek, is in the Greek translation of the council of Lateran, held A. D. 1215."

"The Latin fathers do not quote it, even where it would have greatly strengthened their arguments; and where, had it existed, it might have been most naturally expected. It is wanting in all the ancient versions, the Vulgate excepted; but the most ancient copies of this have it not."

"It is wanting in the German translations of Luther, and in all the editions of it published during his lifetime. It is inserted in our early English translations, but with marks of doubtfulness."

"In short, it stands on no authority, sufficient to authenticate any part of a revelation professing to have come from God."—See *Griesback's Greek Testament*.

(To be continued.)

SOME EXTRACTS FROM THE WRITINGS OF OUR DECEASED FRIEND, JACOB L. MOTT.

(Concluded from page 279.)

Happiness of Resignation.

The object of christianity is unquestionably to eradicate evil from society; to lay the axe at the root of the tree of error, that it may destroy its fruits, and to change the condition of man from an earthly to a heavenly nature, and thereby elevate him in the scale of spiritual progression, and in the knowledge of the attributes of God. And here we shall experience that "Order is heaven's first law," and also learn that a mere compliance with an outward rule is insufficient to make us Christ-like; for if the outward law given to the Jews, with all its ceremonies, temples, priests, altars, and sacrifices, could not, as Paul declares, make those that did the service

perfect, as pertaining to the conscience, neither was it adequate to take away sin. How can we expect, then, that a mere profession of religion, or an observance of outward ceremonies, can make us perfect, or so far redeem us from sin as to bring us into union with God?

But if we know an inward purification, a sin subdued, a turbulent passion conquered, or a victory obtained over "the lusts of the flesh, the lust of the eye and the pride of life," then indeed have we approached nearer to the Father of spirits, and our worship becomes acceptable to him, and useful to us. Let us "seek first the kingdom of heaven, and fulfil the righteousness thereof," and all things pertaining to our present and future well-being will be added. We shall find in the kingdom of heaven there is perfect order; the whole mind becomes subject to the laws and cross of Christ. The discipline and exercise of mind which is then established leads us to "cease to do evil and learn to do well," and to cultivate the fruits of the spirit, which are love, mercy, charity, meekness, gentleness and peace.

These are among the trees of the garden (so beautifully described in the figurative language of Scripture) which man was commanded "to dress and to keep, of the fruit of which he might freely partake and live."

Let us consult our own experience, and know that the spirit of truth, which is calling us unto the kingdom where truth only reigns, is nothing short of a ray of light emanating from the Infinite Being for the blessed purpose of enlightening our pathway, and instructing our understandings in the way we should go. If we obey its voice our souls shall live. It says unto us with indubitable clearness, the reward of obedience is peace and joy, and the consequence of transgression remorse and anguish of spirit.

Religion, to be useful, must be practical. Our Father in heaven looks at the heart only, and condescends to dwell in minds that are humble and contrite before him. The many creeds and ceremonies which men regard as so essential, are, in his sight, valueless of themselves, (although they are, perhaps, sometimes intended as a school-master, to lead to Christ,) and the soul that feels there is "None in heaven but him, nor in all the earth like unto him," witnesses the truth of the declaration, "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God."

Oh, this religion will enable us to overcome the sins that most easily beset us, and there can be no greater victory than to overcome the enemies of our own household; it is of infinitely more value than the mightiest triumphs that ever were achieved amidst the confused noise of the warrior, and garments rolled in blood.

"He that is slow to anger is better than the

mighty, and he that ruleth his spirit than he that taketh a city."

What, then, are we to think of those who, with skepticism and infidelity, are contending against the principles of the Christian religion? and because they have found a part of the doctrines and orders professed by some to be wrong, conclude all are false, and having pledged themselves on what they call the altar of free-inquiry, are endeavoring to carry out a vague scheme to remodel social organizations, or annihilate those institutions and laws which are the safeguards of good morals and virtuous society. Need I warn my brothers and sisters against these, whose efforts tend to elevate human wisdom above the gospel of Christ? Oh, that we may keep our minds free from speculations concerning things which lie beyond the comprehension of finite minds, and which give rise to vain disputations tending to retard the progress of truth, wherein God does not receive that glory which is his due.

Hence, we, as a people, have to contend against a doctrine which has not the special revelation of God's will for its foundation—one which teaches that man is governed by the same instinct as other animals, of which he possesses only a higher degree.

Let the justice of our cause, and the evidence of being in the right, and above all, the worship of God inspire our hearts with humility and zeal becoming the advocates of truth.

I have no purpose, save that of bearing my testimony to the truth as it is in Jesus, and raising my feeble voice against error and the perversion of the truths of heaven; the revelation of God being my authority, as Paul said to the Galatians; "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

When the infidel and bigot shall believe that Christ is the son of God and the Saviour of the world; when the schemes of men shall have ceased, and they rest from their labors, as God did from his, then shall the true Sabbath be enjoyed. "The morning stars shall sing together, and all the sons of God shout for joy."

His testimony against a hireling ministry is as follows:

If we reject the religion which God reveals in the heart, by the teachings of the spirit, we can only obtain that which results from the exercise of mental powers, unenlightened by divine grace. And to assist these, it is necessary men should receive an education, whereby much expense is incurred, in order that they may establish and maintain their different theories, for the purpose of which many schemes are devised to obtain money to aid in propagating them. Therefore it is my testimony that all these things are the work of the foolish prophets, and cannot meet with acceptance with him who is pure and holy for the works of man, though ever so brilliant.

can rise no higher than their fountain; but the teachings of the grace of God will lead to him.

Of the gospel ministry he writes thus:

Although the grace of God is sufficient of itself to teach man, and enable him to fulfil the law which God writes on his heart, it is still consistent with his goodness to raise up and qualify ministers, to stir up the mind by way of remembrance of the promises he has made, and to inculcate the precepts of Christ. To entreat his rational creatures to become reconciled unto God, and to do his will in all things. These are ambassadors of Christ. Oh, then, how necessary it is for them to keep close to the matter and design of the ministry, as did their holy example; he being sent of God, said, "My doctrine is not mine, but his that sent me;" and the apostle also said, "I have received of the Lord that which I delivered unto you." Oh, that ministers would keep on the watch. "Son of man, I have made thee a watchman unto the house of Israel, therefore hear the words at my mouth, and give the warning from me."

It is the Lord's work, and not man's, and God's wisdom is marvellously displayed in the circumstance of calling those who were weak, poor, and lowly in the estimation of the world, and who felt themselves to be unworthy so great a cause, that both they and others might see and know that the excellency of power is of him and not man, and that flesh might not glory in his presence.

Christ, in giving instruction to his ministers, charged them (that even when they should be arraigned before kings and governors for the testimonies they bore) to "take no thought, beforehand, what ye shall speak, neither do ye premeditate, but whatsoever shall be given you in that hour, that speak, ye, for it is not ye that speak, but the Holy Ghost."

This living ministry, wholly from divine inspiration, was evidently introduced and established as the ministry of Jesus Christ; and we cannot believe that that which was begun in the spirit was ever designed to be afterwards continued by the natural or acquired abilities of man; for the object is the same through all ages, to open the eyes of mankind, and to turn them from the power of Satan to God and to edify the church; and no man, by his natural powers alone, was ever able, or ever will be, to do this. The Apostle Paul says, "Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God, who also hath made us able ministers of the New Testament, not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life."

Thus the gospel ministry, which was instituted under the highest authority in the beginning, must ever continue the same. We may look in vain in the scriptures of truth for the divine sanction of the ministry entered into by

the will of man, and without immediate and divine revelation. Hence we may boldly assert that nothing can deserve the name of gospel ministry which has not God for its author, and his immediate influence for its director.

(To be continued.)

PARENTAL SYMPATHY.

Parents express too little sympathy for their children; the effect of this is lamentable.

"How your children love you! I would give the world to have my children so devoted to me!" said a mother to one who did not regard the time to her children as so much capital wasted. Parents err fatally when they grudge the time necessary for their children's amusement and instruction; for no investment brings so sure and so rich returns.

The child's love is holy; and if the parent does not fix that love on himself, he deserves to lose it, and, in after-life, to bewail his poverty of heart.

The child's heart is full of love; and it must gush out toward somebody or something. If the parent is worthy of it, and possesses it, he is blest; and the child is safe. When the child loves worthy persons, and receives their sympathy, he is less liable to be influenced by the undeserving; for in his soul are models of excellence, with which he compares others.

Any parent can descend from his chilling dignity and freely answer the child's questions, talking familiarly and tenderly with him; and when the little one wishes help, the parent should come out of his abstraction and cheerfully help him. Then his mind will return to his speculations elastic, and it will act with force. All parents can find a few minutes, occasionally, during the day, to read little stories to the children, and to illustrate the respective tendencies of good and bad feelings. They can talk to them about flowers, birds, trees, about angels, and about God.

They can show interest in their sports, determining the character of them. What is a surer way than this of binding the child to the heart of the parent? When you have made a friend of a child, you may congratulate yourself you have a friend for life.—[*Life Illustrated*.]

The time and labor are worse than useless that have been occupied in lying up treasures of false knowledge which it will be necessary to unlearn, and in storing up mistaken ideas which we must hereafter remember to forget. An ancient teacher of rhetoric always demanded a double fee from those pupils who had been instructed by others, for in that case he had not only to plant, but to root out.

From the Edinburgh Review.

FEMALE INDUSTRY.

(Continued from page 283.)

Before we leave the margin of the sea, we must just glance at the smaller occupations pursued there by women. The most considerable of these was once the gathering and burning of kelp; but chemical science has nearly put an end to that. There is still a great deal of raking and collecting going on. In some counties, half the fields are manured with small fish, and the offal of larger, and seaweeds and sand. Then there is the gathering of jet and amber, and various pebbles, and the polishing and working them. The present rage for studies of marine creatures must afford employment to many women who have the shrewdness to avail themselves of it. Then there are the netting women, who supply that part of the fisherman's gear; and the bathing women, where visitors congregate. We have no means of learning the numbers engaged in such a variety of seaside occupations, but they must be considerable.

As nearly two-thirds of our maid-servants are country-born, that class presents itself next for review. There are some standing marvels in regard to the order; how it is that so few of them marry, and how they live in old age; both questions being pertinent to every inquiry into female industry.

The small proportion of marriages among domestic servants is no marvel, if we consider that nearly half a million of our maid servants have come from country places, where the proportion of the sexes was about equal, to towns where their numbers are added to the women's side, while a considerable percentage of the men are absent as soldiers, sailors, fishermen, commercial agents, &c. We find the following passage in 'The Industrial and Social Position of Women':—

'Take for illustration the town of Edinburgh. In 1851 there were in that town (including Leith):

Men above the age of 20	- -	47,049
Women	" "	64,638

the proportion being as three to four. In the same town the number of the sexes below the age of 20 was about equal. Turn then to the number of domestic servants. Of these there were no less than 12,449 above the age of 20, besides nearly half that number below the age of 20. In other words, 1 out of every 5 women in Edinburgh above the age of 20 is a domestic servant, while in Great Britain on the average, 1 in 10 only is so. Even this large number of domestic servants does not suffice to account for the large disproportion of the female sex in the town in question. It is partly attributable to the seaport of Leith; and the even distribution of wealth in such a town as Edinburgh, besides drawing from rural districts an unusually large

proportion of domestic servants, draws also many women from the same districts to the trade of millinery, and to other assignable and unassignable occupations. But, that the main cause of the disproportion of the sexes in Edinburgh is referable to domestic service, may be seen by comparing the statistics of that town with those of its rival Glasgow. Glasgow is in many respects a wealthier town than Edinburgh, but not in the same sense. In Edinburgh a large section of the population stand above the working ranks, and wealth is distributed. In Glasgow riches tend to accumulate in the hands of a smaller number of individuals; wealth is not distributed; a larger section of the population fall within the working ranks, and fewer persons can afford to have domestic servants. Hence, although Glasgow is one of the most extensive shipping ports, with many of its population absent at sea (an agency, however, that is probably counterbalanced by the influx of adventurers,) the sexes in that town counted, in 1851, as follows:—

Men above the age of 20	- -	83,455
Women	" "	100,574

the proportion being as six to seven, or thereby, in place of three to four, as in Edinburgh. In Glasgow, the number of female domestic servants above the age of 20 is 9635; less than one in ten of the female population of the same age, less than the average of Great Britain, and about one-half the proportion obtaining in Edinburgh.' (Pp. 194-6.)

This explains a great deal of the celibacy of the class. In houses where men-servants are kept, the house-maids and cooks marry; and so they do in country mansions, where they are considered good matches by the young laborers round; but in middle-class households, in towns, it is rather a remarkable circumstance when a servant marries from her place. This tends to establish the independence of female industry. The class is so large, and their earnings are so completely at their own disposal, that their industrial position is as determinate as that of men. The household, of which they form so useful and essential a part, becomes their home. Born for the most part in a cottage, and destined, if they marry, to struggle through married life in narrow circumstances and bitter privations, it is only in the houses of the middle and higher classes that they participate in those comforts and even luxuries of domestic life which capital, as well as labor, affords. There are few changes in the life of a woman more severe than that by which she transfers herself from the security and ease of domestic service to the precarious independence of married life; accordingly, this check operates with great power on the propensity to marriage among female domestic servants, and, as we have seen, a very large proportion of them do not marry at all. As for the other question,

how they are supported when past work, there may be several answers, none of which are very cheering. Our readers must be aware that this is one of the points on which we have found it necessary to consult the female members of the family council. They, and the clergyman, and the physician, can, among them, afford some degree of satisfaction, though of a dismal quality. The physician says that, on the female side of lunatic asylums, the largest class, but one, of the insane are maids of all work (the other being governesses.) The causes are obvious enough; want of sufficient sleep from late and early hours, unremitting fatigue and hurry, and, even more than these, anxiety about the future from the smallness of the wages. The 'general servant,' as the maid of all work is now genteelly called, is notoriously unfit for higher situations, from her inability to do anything well. She has to do everything 'somehow,' and therefore cannot be expected to excel in anything. At the same time, her wages are low, because it is understood that a servant of high qualification in any department would not be a maid of all work. Thus she has no prospect but of toiling on till she drops, having from that moment no other prospect than the workhouse. With this thought chafing at her heart, and her brain confused by her rising at five, after going to bed at an hour or two past midnight, she may easily pass into the asylum some years before she need otherwise have entered the workhouse. 'This is horrible!' some of our readers will exclaim, 'but it relates to only a small proportion of one out of many classes of maid-servants,—a very small class, probably.' Not so. Little as the fact is generally understood, the maids of all work constitute nearly half of the entire number of female domestics, as computed at the last census, including the large class of charwomen, who amount to nearly 54,000. We are apt to forget that all the households in the land have not each a cook, and housemaid at least, and a nursemaid where there are children; but if we would consider the vast tradesman class, and the small manufacturers, and the superior artizans, we should not be surprised to find that in Great Britain (without Ireland) there are upwards of 400,000 maids of all work. Beginning upon five or six pounds wages in youth, they rarely rise beyond ten pounds. They have no time to take care of their clothes, which undergo successive wear and tear, so that it is a wonder if there is anything left for the Savings' Bank at the year's end. Such is the aspect of one branch of independent industry in England.

How is it with the other classes of the sisterhood? What are their chances of escaping the workhouse?

The next in number to the 'general servants,' and rather more than one-eighth as many, are the charwomen, as we have just seen. In full

practice, a charwoman makes from twenty to twenty-five pounds a year (at one shilling and sixpence a day, Sundays excepted,) apart from her food. As 'advantages of various kinds occur to occasional servants, she may obtain enough in that direction to provide her room and bed, and thus she can, if alone in the world, and at the head of her kind of service, lay by ten pounds a year; but the chances are much against it, and all the wives and widows, with children at home, must find it as much as they can do to live. Next in number, to our surprise, we find the housekeepers, who are scarcely short of 50,000. The wages of a housekeeper, in the proper sense of the term, are, we are assured, not less than forty or fifty pounds, provided she has nothing to do with cooking; but a 'cook and housekeeper' is a domestic officer of a lower grade. If, then, housekeepers wear out naturally, and are not heavily burdened, they may easily afford to purchase a small annuity (and, if a deferred annuity, a not very small one) from their savings. The cooks come next and in no class are the wages so various. A middle-class household, in which two servants are kept, pays the cook ten pounds, and from that point the wages rise (we are informed) to about forty pounds, when the man cook assumes the command of the kitchen fire. Of the 47,000 women cooks in our kitchens, the larger proportion receive from twelve to eighteen pounds a year. The housemaids are fewer than the cooks, their number being under 42,000. Their work is easier and lighter than that of any other class in domestic service, and it is somewhat less highly paid. We are told that they, for the most part, have twelve pounds, almost as many having ten pounds, and few rising above fourteen pounds. Among the nursemaids the lady's-maids must be included, unless they come in with the housemaids in the tables before us, which seems improbable. The nursemaids are set down as amounting to 21,000. It is a surprise to fond papas, who think that their children are not made of the same clay as other people's, that their personal attendant, the guardian of such treasures, should be paid no higher than the woman who sweeps the chambers and polishes the grates; but the truth is, the best nursemaids are young girls, properly looked after by the mamma. So think the children, and they are good judges. The nursery girl begins with her five or six pounds, and if, in course of years, she becomes the elderly head nurse in a dignified place, her wages rise to perhaps four times the amount. Indeed, we have recently heard of a case in which the head nurse, guardian, no doubt, of babies of price, receives in wages no less than forty pounds; but we trust, for the sake of the nurseries of England, that the case is a rare one, and that our indiscreet disclosure of the fact will not be followed by a general strike in that department. To make up the half million, there

are the gate-keepers in country mansions (between three and four hundred,) and the 20,000 inn-servants, whose receipts are not, for the most part, in the form of regular wages.

Now, how can half a million of women, accustomed to the comforts of our households, provide for the time when they must go and seek a home for themselves? Most of them belong to poor families whom they must assist; but if not, what can they save in the way of a provision? Two or three pounds a year is as much as the larger proportion can possibly spare. Where the choice is offered them of a money payment, to provide themselves with tea and beer (about two guineas a year for each,) the two or three pounds may be made four or five; and this, we are assured, often happens. Still, with every advantage of good health and quality, and consequent continuous service, and with all aids of economy, it is apparently impossible for domestic servants to secure for their latter days anything like the comforts they have been accustomed to from their youth upwards. The clergymen can tell how shockingly thankful they often are, in the cold and bitter season which closes their lives, for the bounty which passes through his hands. Our wives say they encounter old servants in every almshouse they visit. Too often we find that the most imbecile old nurses, the most infirm old charwomen, are the wrecks and ruins of the rosy cooks and tidy housemaids of the last generation. This ought not to be. We are not alone in the wonder we have felt all our lives at the exceedingly low rate at which we obtain such a benefit as having the business of living done for us. There must be a change. When society becomes aware of the amount of industrial achievement performed by women, the chief impediment to an equalization of wages for equal work will be removed, and domestic servants will then require higher wages, or leave service. In fact, this change has already begun. Wages are rising to unprecedented sums, is the cry we hear from the domestic exchequer; they have probably increased in the last twenty-five years more rapidly than the price of any other branch of female emoluments; they are increasing more rapidly in towns than in the country, and most rapidly in London. Unhappily the taste for expensive dress increases in the same ratio, and a very large portion of these legitimate earnings is squandered to procure a smart bonnet, a silk dress, a mantilla, and a parasol for Sundays. It is certainly a moral duty of no slight obligation on masters and employers to endeavor to assist the members of their household to make a judicious use of their earnings. It is not difficult for them to do justice, without running the risk of putting too much money into unprepared hands. There are Savings' Banks and many kinds of Assurance societies where distant annuities may be secured on various terms.

Under the head of 'service' several kinds of independent industry occur which need only be pointed out: as sick and monthly nurses, matrons and nurses in asylums and hospitals; women who go out to brew, to cook, to wash, and to sew; the searchers at police and custom-house offices; matrons of gaols; light-house keepers; pew-openers; waiters at railway refreshment rooms, and the like. These lead us, by a natural transition, to the commercial direction of female industry, some of which partake of the character of service.

In looking over the census returns, the occupations mark out the classes of women employed, the widows, wives, and maidens. The shopkeepers, like the farmers, are almost always the widows, who, as wives, assisted their husbands, and who now endeavor to keep up the business for the sake of the children. The same is the case with the 10,000 beershop keepers and victuallers, and the 9000 inn-keepers, and the 14,000 butchers and milk merchants, and the 8000 wagon or hack-carriage proprietors. Considerable as these numbers are, they would range higher if women were taught book-keeping in a proper style. So many are seen to decline in fortune, or to marry again, or in other ways to hand over the business to men, while in France, and in the United States, the same class prosper at least as well as men, that inquiry is provoked into the cause of the English failure; and it is usually found that the weakness lies in the financial ignorance of the women. The weak point is in the multiplication table;—in plain old English, they are bad at ciphering. This leads us to consider the wives. The 'Shoemakers' wives' alone are nearly 94,000, their business being both shopkeeping and manufacturing. They serve ladies and children, and sell across the counter, and in the intervals do the lighter part of the shoemaking. Some other denominations are returned separately, as the 27,000 victuallers' wives, and the 26,000 butcheresses; but it is enough to say here that the industrial wives, specially so returned, amounted in 1851 to nearly half a million. It would be a prodigious benefit to their households if they were qualified to manage the accounts. That there is no good reason why they are not is proved by the recent rise of a class of female accountants in London, as well as by the instances in many of our large towns of the counting-house desk behind the shop, or in the manufactory, being occupied by women. We have never heard a doubt suggested as to the capacity of women for arithmetic; on the contrary, the girls in the Irish National Schools equal or excel the boys in mental arithmetic; and in every good-girls' school of the middle-class there are some children who had rather cover their slates with sums for play than go for a walk. Elderly people remember too, the old-fashioned sight, in unregenerate shops, of

the wife or daughter, well-shawled, and in gloves with the finger-ends cut off, sitting from breakfast time till dinner, and from dinner till dusk, with the great books before her, and the pen always in hand; the light of a candle being observed till late on Saturday evenings, when the accounts of the week were posted up. During the first period of the new style of shopkeeping, the desk class of women seemed to disappear; but they are evidently coming back again. And this fact leads us on to the employment of the single women.

'In taking a ticket the other day at the Edinburgh station of the Edinburgh, Perth, and Dundee Railway, we were pleasantly surprised on being waited on by a blooming and bonnie lassie, who, along with an activity quite equal to, exhibited a politeness very rare in, railway clerks of the literally ruder sex. We observed that the department was entirely occupied by women, there being another giving out tickets, and a third telegraphing. This innovation thus far north is rather startling; but, instead of objecting to it, we think it highly commendable, and hope to see the employment of women in light occupations rapidly extended.'—(*Scottish Press*, December, 1858)

The mention of telegraphing in this passage reminds us of another example. The 'Times' gives the following account of the way in which it was enabled to supply London breakfast-tables with the speeches of Mr. Bright and others, on occasion of the Gibson and Bright festival at Manchester last December.

'It is only an act of justice to the Electric and International Telegraph Company, to mention the celerity and accuracy with which our report of the proceedings at Manchester on Friday night was transmitted to the "Times" office. The first portion of the report was received at the telegraph office at Manchester at 10.55 on Friday night, and the last at 1.25 on Saturday morning. It may be added that the whole report, occupying nearly six columns, was in type at a quarter to 3 o'clock on Saturday morning, every word having been transmitted through the wire a distance of nearly 200 miles. Some of our readers may be surprised to hear that this report was transmitted *entirely by young girls*. An average speed of twenty-nine words per minute was obtained, principally on the printing instruments. The highest speed on the needles was thirty-nine words per minute. Four printing instruments and one needle were engaged, with one receiving clerk each, and two writers taking alternate sheets. Although young girls in general do not understand much of politics, there was hardly an error in the whole report.'

(To be continued.)

REMORSE.—He that will not flee from the occasions and allurements of sin, though they may

seem ever so pleasant to the eye, or sweet to the taste, shall find them in the end to be more sharp than vinegar, more bitter than wormwood, more deadly than poison.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SEVENTH MONTH 23, 1859.

DIED, at the residence of her son-in-law, near Richmond, Indiana, on the 26th of 6th mo. 1859, ANN HUNT, formerly of New Jersey, in the 75th year of her age, after a long and severe illness which she bore with Christian patience, evincing that her day's work was done in the day time, frequently having been heard to say she was waiting the Lord's time.

—, in Brooklyn, on Second-day, 7th mo. 11th, 1859, at the residence of her son S. C. Pearsall, ELIZABETH, widow of the late Thomas Pearsall, in the 92d year of her age, and for many years a member of Westbury Monthly Meeting. The funeral which took place at Matinecock, L. I., was attended by a large concourse of relatives and friends, and testimonies born by Rachel Hicks and Samuel C. Thorne. Her remains were interred in Friends' burying ground at the above place.

VOICES OF THE NIGHT.

(Continued from page 278.)

3. I come next to the lesson which is derived from the fact and the necessity of sleep. Did you never inquire for its moral significance,—this giving yourself up once in twenty-four hours to the seeming arms of annihilation? I do not know how the permanent lesson of man's dependence upon a Power above him could have been so well established as in this ever-returning fact, this ever-renewed necessity. The strongest and most self-confident become, after a few hours' exertion, as weak and as helpless as a little child. Every time we resign ourselves to sleep, we do tacitly perform an act of self-surrender into the arms of Providence. Body and soul, with all their faculties, are given back entirely into keeping of the God who gave them. The outward act has a correspondent influence upon the inward mind, and a religious sense of dependence is thus kept alive in us to an extent we hardly perceive ourselves. It is not suffered to become quite extinct even in the most thoughtless. How boastful would a man become, and how forgetful of the source of his strength, if his strength were never suspended or taken from him! He would soon claim the attribute of self-existence. But now the strong man finds that his sinewy frame relaxes, and the brain sinks away into unconsciousness, and the twin brother of death holds him in its firm embrace. How helpless as an infant! How completely at the mercy of circumstance or accident! A child's stroke might change his breathing into the gasp of dissolution. That reason of which he boasts now flees from him, and

unless restored to him he would wake up an idiot or a maniac.

It is a fact well known to the anatomist, that every man has two brains, or two departments of brain; that from one of these issue those nerves that command all his voluntary motions, while from the other issue the nerves that command involuntary motions, or those functions of his frame over which his will has no direct control. Some organs, the lungs more especially, are supplied with both sets of nerves, and their motion, therefore, is both voluntary and involuntary. They can move with his care, or they can move without it. But the inmost and vital organs are supplied exclusively with the involuntary nerves. Your heart beats just the same without your superintendence. Your lungs will play as you bid them, and stop playing if you say so; but in their healthful action they will play quite as well without your interference. So then our external and internal man are imaged and represented in our very frames. The most internal part of us is played and moved upon by a hand we do not see. Our interior brain takes its impressions directly from a spirit hand; from that Power that ever works in our most secret nature; from that Will which always acts within our will, a Life within our life, seeking its realizations in all we do.

It is known that during sleep only one set of these powers is suspended, while the other set is in full motion and play. The brain that you use gets tired and becomes inactive; the brain in you that God uses never gets tired and never ceases from its work. There is another that does your breathing for you, and keeps the valves of your heart in their regular beat. The outward part of you sleeps; the inward part that opens into the world of mystery is wide awake as ever. This holds of the mind as well as the body. You can control your thoughts and reasonings and fancies while your voluntary brain is awake; but when that sleeps, this other brain takes the control of them, and thought, reason, and fancy are no longer yours. Another power comes into the treasure-house of your memory, and takes the imagery there stored up and unrolls it in a new order, possibly touching it with new and more spiritual hues. It hence results, that when the voluntary powers are entirely quiescent we sometimes get better impressions than we did when those powers were in complete operation, for then we did not meddle with the Power that works within us. Falling in with these laws of our nature, we read that in primitive times God chose to make his highest communications to his children while they slept, so that the patriarch came out of his sleep as out of the very entrance-gate of heaven. Hence, too, the reason why sleep revives our drooping faculties. There is nothing in rest, considered as mere inertia, that can impart any strength to us. It is because then a higher Pow-

er works within our voluntary faculties, and works without hindrance, and so pours new life and soundness through them all. Somehow we wake up with an elasticity of thought, a strength of purpose, a clearness of soul, which we never could have given ourselves by mere inertia, or by any contrivance known to human ingenuity. Truths we had toiled for in vain the night before, now stand out on the canvas of the mind as in letters of gold. The mathematician who gave over his problem in the evening, sometimes finds on waking that it has almost solved itself. But the heart, as we have seen the most internal part of all, is then in the special keeping of God. Hence our feelings, which had been desponding the evening before, are now fresh and fragrant as the morning. The high purposes from which we swerved the day before, now seem clearly practicable; then there were lions in the way, and we were ready to give over; now we can meet them with brave hearts, and slay them as we go. Even wrath and boding revenge, except in the worst men, will not bear to be slept upon. They are swept by some hand invisible from the precincts of the heart and the brain, and lo! we awake in a new atmosphere, which somehow has been breathed around us. Who has been with us? What ministries of light and love have poured into us that unconscious life which has cost us no sacrifice and effort? There are divine influences that come to us as the brightest visits of our waking hours; but this unfailling provision by which Heaven steals upon us unawares, shedding new brightness over all within us, and sometimes retouching with a pencil of light truths which were fading into dimness, should also command our unfailling admiration and gratitude. They belong to those blessed ministrations of the night which wait on all the children of men, and which make its hours something more than blanks in human existence. We resigned our bodies, and they are returned to us restrung and renewed; we resigned our reason, and it returns to us relumed and strengthened: our whole nature is returned to us wearing the freshness of a world unseen.

But let us now gather up the important lesson which comes to us from this branch of our subject. I suppose there are few persons who, when they lie down upon their pillows, make a perfect and devout resignation to God of all their voluntary powers, and therefore they fail of that refreshment and renovation of soul which are the highest end of slumber. Few, comparatively, have the faculty of sleeping well. The last voluntary thoughts too often are thoughts of worldly scheming; there is no giving up unto God, no sweet surrender of our burden of care. The last images that float in our memories are those that throng from the scene of labor, perhaps from scenes of guilty indulgence. The consequence is, that the involuntary brain, or the Power that works through it,

does not work in us without hinderance, or it finds in our memories only such images as the poet saw within the jaws of Hades, where

“Revengeful Cares and sullen Sorrows dwell.”

And with these it plays fantastic tricks, and scares us with unreal terrors, and we wake up with feelings as if we had been communing with demons. We do not give up to the divine and renovating powers the whole province of our being. Our last thoughts are not on God, and we do not surrender our will perfectly to the Sovereign Calmer. When this is so, we fail of those holy ministrations of the night, which seek the constant renewal of our whole being. Sleep in its highest sense is so divine a gift, that, as the Psalmist says, God reserves it for his beloved. If at the close of every day's labor, when we lie down to rest, our last thoughts were heavenward, our last mental exercise tranquillizing prayer, and our sleep were spiritually what it must needs be physically, a perfect surrender of our will, an entire giving up to God of all our voluntary powers, the hours of unconsciousness would do quite as much for our spiritual renovation as our physical. A sweet elixir would distil upon the spirit, and we should wake up as from under the gentlest influences of God,—like the pilgrim in Banyan, “whom they laid in a large upper chamber that opened towards the sun-rising. The name of the chamber was Peace, where he slept till break of day, and then he awoke and sang.”

The following speech of Charles H. Langston, a colored man, teacher in Columbus, Ohio, recommends itself to the attentive perusal of every lover of philanthropy. J. W. M.

[On the 12th ult., Mr. Charles H. Langston, teacher in Columbus—on trial at Cleveland for a violation of the Fugitive Slave Law, among the Oberlin-Wellington rescuers—on being asked by the Judge if he had anything to say why the sentence of the law should not be pronounced against him, replied :]

I am for the first time in my life before a court of justice, charged with the violation of law, and am now about to be sentenced. But before receiving that sentence I propose to say one or two words in regard to the mitigation of that sentence if it may be so construed. I cannot of course, and do not expect, that what I may say will in any way change your predetermined line of action. I ask no such favor at your hands.

I know that the courts of this country, that the laws of this country, that the governmental machinery of this country, are so constituted as to oppress and outrage colored men, men of my complexion. I cannot then, of course, expect, judging from the past history of the country, any mercy from the laws, from the constitution, or from the courts of the country.

Some days prior to the 13th of September, 1858, happening to be in Oberlin on a visit, I

found the country round about there, and the village itself, filled with alarming rumors as to the fact that slave-catchers, kidnappers, negro-stealers, were lying hidden and skulking about, waiting some opportunity to get their bloody hands on some helpless creature to drag him back—or for the first time, into helpless and life-long bondage. These reports becoming current all over that neighborhood, old men and women and innocent children became exceedingly alarmed for their safety. It was not uncommon to hear mothers say that they dare not send their children to school, for fear they would be caught up and carried off by the way. Some of these people had become free by long and patient toil at night, after working the long, long day for cruel masters, and thus at length getting money enough to buy their liberty. Others had become free by means of the good will of their masters. And there were others who had become free—to their everlasting honor I say it—by the intensest exercise of their own God-given powers—by escaping from the plantations of their masters, eluding the blood-thirsty patrols and sentinels, so thickly scattered all along their path, outrunning blood hounds and horses, swimming rivers and fording swamps, and reaching at last, through incredible difficulties, what they in their delusion supposed to be free soil. These three classes were in Oberlin, trembling alike for their safety, because they well knew their fate should those men-hunters get their hands on them.

In the midst of such excitement, the 13th day of September was ushered in—a day ever to be remembered in the history of that place, and I presume no less in the history of this Court—on which those men, by lying devices, decoyed into a place where they could get their hands on him—I will not say a slave, for I do not know that—but a *man*, a *brother*, who had a right to his liberty under the laws of God, under the laws of Nature, and under the Declaration of American Independence.

In the midst of all this excitement, the news came to us like a flash of lightning that an actual seizure under and by means of fraudulent pretences had been made.

Being identified with that man by color, by race, by manhood, by sympathies, such as God has implanted in us all, I felt it my duty to go and do what I could towards liberating him. I had been taught by my revolutionary father—and I say this with due respect to him—and by his honored associates, that the fundamental doctrine of this government was that *all* men have a right to life and liberty, and coming from the Old Dominion I brought into Ohio these sentiments, deeply impressed upon my heart. I went to Wellington, and hearing from the parties themselves by what authority the boy was held in custody, I conceived, from what little knowledge I had of law, that they had no right

to hold him. And as your Honor has repeatedly laid down the law in this Court, a man is free until he is proven to be legally restrained of his liberty, I believed that upon that principle of law those men were bound to take their prisoner before the very first magistrate they found, and there establish the facts set forth in their warrant, and that until they did this, every man should presume that their claim was unfounded, and institute such proceedings for the purpose of securing an investigation as they might find warranted by the laws of the State. Now, sir, if that is not the plain, common sense and correct view of the law, then I have been misled both by your Honor and by the prevalently received opinion.

It is said that they had a warrant. Why then should they not establish its validity before the proper officers? And I stand here to-day, sir, to say that, with an exception of which I shall soon speak, *to procure such a lawful investigation of the authority under which they claimed to act, was the part I took in that day's proceedings and the only part.* I supposed it to be my duty as a citizen of Ohio—excuse me for saying that, sir—as an outlaw of the United States, (much sensation,) to do what I could to secure at least this form of justice to my brother whose liberty was in peril. *Whatever more than that has been sworn to on this trial, as act of mine, is false, ridiculously false.* When I found these men refusing to go, according to the law, as I apprehended it, and subject their claim to an habeas inspection, and that nothing short of a *habeas corpus* would oblige such an inspection, I was willing to go even thus far, supposing in that county a Sheriff might, perhaps, be found with nerve enough to serve it. In this I again failed. Nothing then was left to me, nothing to the boy in custody, but the confirmation of my first belief that the pretended authority was worthless, and the employment of those means of liberation which belong to us. With regard to the part I took in the forcible rescue which followed, I have nothing to say, further than I have already said.

The evidence is before you. It is alleged that I said “we will have him any how.” *This I NEVER said.* I did say to Mr. Lowe, what I honestly believed to be the truth, that the crowd were very much excited, many of them averse to longer delay and bent upon a rescue at all hazards; and that he, being an old acquaintance and friend of mine, I was anxious to extricate him from the dangerous position he occupied, and therefore advised that he urge Jennings to give the boy up. Further than this I did not say, either to him or any one else.

The law under which I am arraigned is an unjust one, one made to crush the colored man, and one that outrages every feeling of humanity, as well as every rule of right. I have nothing to do with its constitutionality; about that I care

but little. I have often heard it said by learned and good men that it was unconstitutional. I remember the excitement that prevailed throughout all the free States when it was passed; and I remember how often it has been said by individuals, conventions, communities and legislatures, that it never could be, never should be, and was never meant to be enforced. I had always believed, until the contrary appeared in the actual institution of proceedings, that the provisions of this odious statute would never be enforced within the bounds of this State.

But I have another reason to offer why I should not be sentenced, and one that I think pertinent to the case. I have not had a trial before a jury of my peers. The common law of England—and you will excuse me for referring to that since I am but a private citizen—was that every man should be tried before a jury of men occupying the same position in the social scale with himself. That lords should be tried before a jury of lords; that peers of the realm should be tried before peers of the realm; vassals before vassals, and *aliens before aliens*, and they must not come from the district where the crime was committed, lest the prejudices of either personal friends or foes should affect the accused. The Constitution of the United States guarantees—not merely to its citizens, but to *all persons*—a trial before an *impartial* jury. I have had no such trial.

The colored man is oppressed by certain universal and deeply fixed *prejudices*. Those jurors are well known to have shared largely in these prejudices, and I therefore consider that they were neither impartial, nor were they a jury of my peers. And the prejudices which white people have against colored men grow out of the facts, that we have as a people *consented* for two hundred years to be *slaves* of the whites. We have been scourged, crushed and cruelly oppressed, and have submitted to it all tamely, meekly, peaceably; I mean as a people, and with rare individual exceptions—and to-day you see us thus meekly submitting to the penalties of an infamous law. Now the Americans have this feeling, and it is an honorable one, that they respect those who will rebel at oppression, but despise those who tamely submit to outrage and wrong; and while our people as a people submit, they will as a people be despised. Why, they will hardly meet on terms of equality with us in a whiskey shop, in a car, at a table, or even at the altar of God,—so thorough and hearty a contempt have they for those who will meekly *lie still* under the heel of the oppressor. The jury came into the box with that feeling. They knew they had that feeling, and so the Court knows now, and knew then. The gentleman who prosecuted me, the Court itself, and even the counsel who defended me, have that feeling.

I was tried by a jury who were prejudiced;

before a Court that was prejudiced; prosecuted by an officer who was prejudiced, and defended, though ably, by counsel that were prejudiced. And therefore it is, your Honor, that I urge by all that is good and great in manhood, that I should not be subjected to the pains and penalties of this oppressive law, when I have *not* been tried, either by a jury of my peers, or by a jury that were impartial.

One more word, sir, and I have done. I went to Wellington, knowing that colored men have no rights in the United States which white men are bound to respect; that the Courts had so decided; that Congress had so enacted; that the people had so decreed.

There is not a spot in this wide country, not even by the altars of God, nor in the shadow of the shafts that tell the imperishable fame and glory of the heroes of the Revolution, no, nor in the old Philadelphia Hall, where any colored man may dare to ask a mercy of a white man. Let me stand in that Hall and tell a United States Marshal that my father was a Revolutionary soldier; that he served under Lafayette, and fought through the whole war, and fought for my freedom as much as for his own; and he would sneer at me, and clutch me with his bloody fingers, and say he has a *right* to make me a slave! And when I appeal to Congress, they say he has a right to make me a slave; when I appeal to the people, they say he has a right to make a slave, and when I appeal to your *Honor*, your *Honor* says he has a right to make me a slave; and if any man, white or black, seeks an investigation of that claim, they make themselves amenable to the pains and penalties of the Fugitive Slave Act, for **BLACK MEN HAVE NO RIGHTS WHITE MEN ARE BOUND TO RESPECT.** (Great applause.) I, going to Wellington with the full knowledge of all this, knew that if that man was taken to Columbus he was hopelessly gone, no matter whether he had ever been in slavery before or not. I knew I was in the same situation myself, and that, by the decision of your Honor, if any man whatever were to claim me as his slave and seize me; and my brother, being a lawyer, should seek to get out a writ of *habeas corpus* to expose the falsity of the claim, he would be thrust into prison under one provision of the Fugitive Slave Law, for interfering with the man claiming to be in pursuit of a fugitive, and I, by the perjury of a solitary wretch, would by another of its provisions be helplessly doomed to life-long bondage, without the possibility of escape.

Some may say that there is no danger of free persons being seized and carried away off as slaves. No one need labor under such a delusion. Sir, four of the eight persons who were first carried back under the act of 1850, were afterwards proved to be *free men*. They were free persons, but wholly at the mercy of the oath of one man. And but last Sabbath afternoon a letter came to me

from a gentleman in St. Louis, informing me that a young lady, who was formerly under my instructions at Columbus, a free person, is now lying in the jail at that place, claimed as the slave of some wretch who never saw her before, and waiting for testimony from relatives at Columbus to establish her freedom. I could stand here by the hour and relate such instances. In the very nature of the case they must be constantly occurring. A letter was not long since found upon the person of a counterfeiter when arrested, addressed to him by some Southern gentlemen, in which the writer says:

"Go among the niggers; find out their marks and scars; make good descriptions and send to me, and I'll find masters for 'em."

That is the way men are carried "back" to slavery.

But in view of all the facts, I say, that if ever again a man is seized near me, and is about to be carried southward as a slave before any legal investigation has been had, I shall hold it to be my duty, as I held it that day, to secure for him if possible a legal inquiry into the character of the claim by which he is held. And I go further; I say that if it is adjudged illegal to procure even such an investigation, then we are thrown back upon those defences of our rights which cannot be taken from us, and which God gave us that we need not be slaves. I ask your Honor, while I say this, to place yourself in my situation, and you will say with me, that if your brother, if your friend, if your wife, if your child, had been seized by men who claimed them as fugitives, and the law of the land forbade you to ask an investigation, and precluded the possibility of any legal protection or redress—then you will say with me, that you would not only demand the protection of the law, but you would call in your neighbors and your friends, and would ask them to say with you, that these your friends *could not* be taken into slavery.

And now I thank you for this leniency, this indulgence, in giving a man unjustly condemned, by a tribunal before which he is declared to have no rights, the privilege of speaking in his own behalf. I know that it will do nothing toward mitigating your sentence, but it is a privilege to be allowed to speak, and I thank you for it. I shall submit to the penalty, be it what it may. But I stand up here to say, that if for doing what I did do on that day at Wellington, I am to go to jail six months, and pay a fine of a thousand dollars, according to the Fugitive Slave Law, and such is the protection the laws of this country afford me, I must take upon myself the responsibility of self protection; when I come to be claimed by some perjured wretch as his slave, I shall never be taken into slavery. And as in that trying hour I would have others do to me, as I would call upon my friends to help me, as I would call upon your Honor, to help me; as I

would call upon you (to the District Attorney) to help me; and upon you, (to Judge Biiss) and upon you, (to his counsel), I stand here to say that I will do all I can for any man thus seized and held, though the inevitable penalty of six months imprisonment and one thousand dollars fine for each offence hangs over me! We have all a common humanity, and you all would do that; your manhood would require it; and no matter what the laws might be, you would honor yourself for doing it, while your friends and your children to all generations would honor you for doing it, and every good and honest man would say you had done *right!* (Great and prolonged applause, in spite of the efforts of the Court and Marshal.)

Selected.

PRAYER FOR GUIDANCE.

Guide us Lord! while hand in hand
Journeying toward a better land.

Foes we know are to be met,
Snares, the pilgrim's path beset;
Clouds upon the valley rest,
Rough and dark the mountain's breast,
And our home may not be gained
Save through trials well-sustained.

Guide us while we onward move
Linked in closest bonds of love.
Striving for the holy Mind,
And the soul from sense refined,
That when life no longer burns,
And the dust to dust returns,
With the strength which thou hast given
We may rise to thee and heaven.

God of mercy, on thee *all*
Humbly for thy guidance call.
Save us from the evil tongue,
From the heart that thinketh wrong;
From the sins whate'er they be
That divide the soul from Thee,
God of grace, on thee we rest,
Bless us and we shall be blest.

GOD IS EVERYWHERE.

Oh! show me where is He,
The high and holy one,
To whom thou bend'st the knee,
And pray'st "Thy will be done!"
I hear thy voice of praise,
And lo! no form is near:
Thine eyes I see thee raise,
But where doth God appear?
Oh! teach me who is God, and where his glories shine,
That I may kneel and pray, and call thy Father mine.

Gaze on that arch above,
The glitt'ring vault admire!
Who taught those orbs to more?
Who lit their ceaseless fire?
Who guides the moon, to run
In silence through the skies,
Who bids that dawning sun
In strength and beauty rise?
There view immensity! behold my God is there—
The sun, the moon, the stars His Majesty declare?

See where the mountains rise:
Where thundering torrents foam;

Where, veild in low'ring skies,
The eagle makes his home!
Where savage nature dwells.
My God is present too—
Through all her wildest dells
His footsteps I pursue:
He rear'd those giant cliffs—supplies that dashing
stream—
Provides the daily food which stills the wild bird's
scream.

Look on that world of waves,
Where finny nations glide;
Within whose deep, dark caves
The ocean monsters hide!
His power is sovereign there,
To raise—to quell the storm;
The depths His bounty share,
Where sport the scaly swarm:
Tempests and calms obey the same Almighty voice,
Which rules the earth and skies, and bids the world
rejoice.

Nor eye, nor thought can soar,
Where moves not He in might;
He swells the thunder's roar,
He spreads the wings of night,
Oh, praise the work divine!
Bow down thy soul in pray'r;
Nor ask for other sign,
That God is everywhere—
The viewless Spirit He—immortal, holy, blessed—
Oh, worship Him in faith, and find eternal rest!
—Hutton.

LETTER TO THE LITTLE FOLKS.

"O here's our new friend, Aunt Sue!" Yes, here I am, and really glad to see you all so bright and cheerful. I hope you are all trying to be good and do good. "Now for a story." Well you shall have one; but first let me tell you I never make up stories; I always tell those that are true, things that have really happened.

The little girl about whom I am going to tell you I have known all my life. She is a woman now, and often warns little folks to act differently from the manner in which she acted. The story is sad, but the wise man, Solomon, said: "By sadness of the countenance the heart is made better." "Honor thy father and thy mother" is the first commandment with a promise accompanying it, and you cannot escape punishment if you fail to obey it. Little Sarah, as I shall call her, for I don't want to tell her real name, had a dear kind mother, who loved her very much, and did all in her power to make her happy. One cold day Sarah's mother desired her to go up stairs and bring her something which she needed for her work. Instead of getting up quickly, and going for it pleasantly, she said petulantly: "O I don't want to go! can't William or Charles go?" "No, my dear, I wish you to get it," said her mother, gently. "I have to do everything," said Sarah, slamming the door behind her, and and stamping up stairs. Her mother called her back, and she opened the door, saying crossly: "What do you want?" Her mother told her to shut the door easily, and to walk up stairs quiet-

ly, adding, while her mild blue eyes filled with tears, "Soon my little Sarah will have no mother; then she will be sorry for this behaviour."—Sarah went off, muttering to herself: "No danger of her dying; she only says that to worry me." Ah, poor child, she forgot to honor her mother.

Weeks passed on. Sarah's mother was taken sick; she grew worse and worse very rapidly, and before the snow and ice were gone they carried her away to the graveyard in her native village, laid her down deep in the earth, and left her there; and "Little Sarah had no mother."

An hour or two after Sarah's mother died, her father took his little ones to look upon her dear, dead face; he lifted them up to kiss her, and they gazed wonderingly upon her and upon each other, not knowing why their mother was so icy cold. When Sarah, who was the oldest, and came last to the bedside, touched her mother's marble brow with her lips, an awful weight seemed to fall upon her heart as *that afternoon's behaviour* rushed upon her mind with terrible force, and she wished within herself, "O that my dear, dear mother could come back a little while, that I might tell her how sorry I am, and show her how good I can be!" But it was too late then; she was "*sorry*," as her mother had told she would be; but her mother was gone to heaven, and her voice would never again be heard in prayer for her children. But I must stop: I feel too sadly to tell any more, except that, although Sarah's mother died twenty-eight years ago, she never thinks of her wicked conduct on that cold winter day without tears of sorrow. You don't want to feel so dreadfully when your parents die. I know, therefore remember to "honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."

Phila April, 1859. AUNT SUE.

HOW TO READ WITH PROFIT.

For the sake of those who are not accustomed to systematic reading, we make some suggestions as to the best mode of reading, so as to gain the highest advantage from the books they peruse:

1. Ascertain the *aim* of the author. You will thus know what to expect from his book, and may save much time, which might otherwise be spent in looking for what you could not find. An attentive reading of the title-page, preface, and table of contents, will enable you to judge pretty accurately what the author is about. Some facts, too, which float only among intelligent men, will aid you greatly in these matters.

2. Read *wakefully* and *attentively*, and with a determination to comprehend thoroughly the book you are perusing. Read neither credulously nor skeptically, but candidly; endeavoring to go to the root of the matter, if possible. One hour of such reading is worth a week of the superficial reading which is so common.

3. Read with a *good dictionary at your elbow*, and consult it freely whenever you meet a word you are not sure you understand. Webster and Worcester are the best in general use. We use Webster. Never pass an important word without mastering its meaning in the work you are reading. In this way you will soon gain a good stock of words for your *own use*, while you are learning the meaning of the book you are reading.

4. After reading a chapter, close the book and try to recall, and state briefly in your own language, the substance of the chapter, in the order the author pursues. This is one of the most profitable exercises. It will show you just how much you have gained by reading. If you cannot do this, just read the chapter again. The second reading will probably do you some good. The first reading has been of little use to you, if you are unable to state what the main thoughts are.

5. If the book is your own—but not if it is a borrowed one—you may mark with a pencil the most important thoughts. You will thus remember them more easily, and can refer to them more readily.

Adopting these suggestions, you will read slowly, but what you read will become *yours*. It will stir up your own thoughts, and probably develop your mental powers as healthfully as any other discipline you can have.—*Ohio Farmer*.

HUMBOLDT'S VIEWS ON SLAVERY.

It is the duty of the traveller who has closely studied what tortures and degrades human nature to bear the complaints of the unfortunate to such as can relieve them. I have studied the condition of the black countries where the laws, religion and national habits tend to soften their fate; and yet, quitting America, I feel the same abhorrence for slavery which I felt in Europe. It is in vain that intelligent writers, seeking to hide the barbarity of institutions by the ingenious trick of literary art, have invented the words, Negro-Peasant of America, "Black Vassalage," and "Patriarchal Protection"—that is perverting the noble arts of reason and imagination by deceitful comparisons or captious sophisms, in order to disguise the excesses which afflict mankind, and which prepare the way for violent convulsions. Does any one think he has a right to endeavor to avert our pity by comparing the condition of the black with that of the serfs of the middle ages, or with that state of oppression at which some classes in the north and east of Europe are groaning still? These comparisons, these tricks of rhetoric, that disdainful injustice with which some men reject as chimerical even the hope of the gradual abolition of slavery—these weapons are useless in the present time. The great revolutions which have taken place on the Continent and the Archipelago of the Antilles, since the beginning of the present century, have influenced public

opinion even in the country where slavery exists; it begins to be modified by them.

Without doubt, slavery is the greatest of all the evils which have afflicted mankind.

We cannot sufficiently praise the wise legislation of the new Republics of Spanish America, which, at their very birth, have seriously buised themselves with the total extinction of slavery. In this respect, that vast portion of the earth has an immense advantage over the Southern part of the United States, where the whites, in their struggles with England, have secured their own liberty; but where the slave population, which is already 1,600,000* in number, increases faster than the whites. If civilization should be transferred, instead of being extended; if, at the end of the great and deplorable convulsions of Europe, America, between Cape Hatteras and the Missouri, should become the chief seat of the intelligence of Christianity, what a spectacle would be offered by that centre of civilization, where, in the sanctuary of Liberty, we might be present at the probate sale of negroes after their owners' decease, and hear the sobbings of the parents separated from their children! Let us hope that the generous principles which so long have animated the Legislatures in the North of the United States will, little by little, extend toward the south and to those Western regions where, by an imprudent and fatal law, slavery and its iniquities have passed the Alleghany and the Mississippi. Let us hope that the power of public opinion, the progress of intelligence, the improvement of morals, the legislation of the new Continental Republic (of Spanish America), and the great and auspicious event, the recognition of Haytian Independence by the French government—either through forecast and fear or through more noble and disinterested feelings—may have a happy influence in ameliorating the condition of the blacks in the other West India Islands, in the Carolinas, (!) in Guiana and Brazil."

THE NEW MAN-MONKEY.

At the London Royal Institution, recently, Professor Owen delivered a lecture to a crowded audience on the Gorilla, the recently discovered animal of Central America, which bears the nearest resemblance to man of any one of the monkey tribes that has hitherto been discovered, not excepting the chimpanzee. The first traces of this creature were made known in England in 1847, and from the bones and sketches of it which Professor Owen received from the missionaries, he inferred that the Gorilla was one of the most highly developed species of the monkey group. In August last a specimen of the Gorilla, preserved in spirits, was received at the British Museum, and a well executed drawing of it, by Mr. Wolf, was exhibited. Professor Owen first point-

ed out the anatomical characteristics of the Gorilla, which distinguish it from other species of monkeys, and he afterwards mentioned such particulars of its habits as he has collected from those who have visited that part of Africa where it is found.

The points in which it approaches nearer to man than any other quadrumanous are the shorter arm—particularly the shortness of the humerus compared with the fore arm—a longer development of the great toe, a projecting nose bone, and the arrangement of the bones of the feet to enable the creature to stand more erect. The drawing of the Gorilla from the specimen in the British Museum, though only two-thirds grown, represented a most formidable animal, and compared with the skeleton of the full-grown specimen, the skeleton of man seemed very slim and delicate. Not only are the bones and muscles calculated to give great strength, but the large capacity of the chest indicated the powerful energy with which they were stimulated.

The part of Africa where the Gorilla is found lies from the equator to 20 degrees south, on the western portion, in a hilly country abounding in palm trees and luxuriant vegetation. Its food consists of fruit and vegetables, and its habitation is the woods, where it constructs nests of the intertwining boughs, perched at heights varying from 12 feet to 50. It avoids the presence of the negroes, and is but seldom seen, but it is known to them as "the stupid old man." The want of intelligence that has induced the negroes to give it that name is shown by its carrying away fruits and sugarcanes singly, instead of tying them together and carrying several off at the same time. It is in thus returning to take away its provender into the woods by peacemeal that the negroes take the opportunity of waiting for and shooting it. The Gorilla is a formidable enemy to encounter, and in case the gun miss its mark or only maim the animal, the negro is quickly overtaken and killed, or dreadfully mangled by the canine teeth of the creature. Sometimes when the negro is passing unawares under a tree, in which the gorilla is seated, it will reach down its arm and snatch the man up by the throat and hold him till he is strangled. The elephant is an object of its attack, as they both live on the same food, and holding on to a high branch with its hind feet, it will stoop down and strike the elephant with a club. The gorilla exhibits a strong attachment to its young, as an instance of which it was mentioned that a female and her two young ones having been seen in a tree, she snatched up one and ran with it into the woods and then returned to fetch the other. Her retreat had in the mean time been cut off, and when the gun was levelled at her, as she held her young one to her breast, she waved her arm as if to beseech for mercy. But it was in vain; for a bullet was sent through her heart, and the young one wounded and captured. The gorilla is some-

*Nearly 4,000,000 now.

times seen walking erect with its arms behind its neck; its usual mode of progression, however, is on all-fours. Professor Owen mentioned several other points in the habits of the animal, as well as in its osteology, to show its nearer approach to man than any other animals of the tribe; and he concluded by alluding to the fossil remains of quadrumanes, to show that the gorilla, like man, had not existed till the earth had attained its present condition.

THE HUMAN EYE.

As a mere piece of mechanism, the world nowhere furnishes such a beautiful and complex piece of machinery in so small a space. It is an epitome of the whole human system. Almost every tissue of the body is here represented; muscle, ligament, gland, serous, mucous, and fatty tissues, hair, follicles, nerves, blood-vessels and fluids; besides it furnishes some wonderful examples of Divine providence and omnipotence, of which no other part of the body affords such exact illustration. We have the mechanical power of the pulley; the retina, that mirror in the bottom of the eye, upon which all external images are depicted, and that astonishing power of adjustment, by which that distinct image is formed upon it, whether it be six inches or six miles off; the colored pigment to absorb the superfluous rays; the sensitive iris, that beautiful curtain which raises and lowers, adapting itself to the light which is afforded; and when we add the cornea, which gives stability and strength to the organ; the vitreous humor with which it is filled; the external defences; the arched brow, crowned with that hairy ridge which prevents substances from rolling into it, and the lashes which throw it off as they reach it; and the canal by which the tears are conveyed away after having performed their intelligent office—the work of lubricating the eye; we shall perceive that all nature's laboratory has been exhausted to produce this wonderful organ.—*Dr. Clark.*

ITEMS OF NEWS.

FIRE ENGINES.—A self-propelling steam fire engine has been built for the Southwark Hose Company of this city. The weight of the machine is nine thousand pounds, it consumes its own smoke and gas, and makes no more noise when in motion than an ordinary dray. The mate to her, in use in New York, throws a two inch stream two hundred feet, and an inch stream as far as it will go without breaking. That the machine in question will do the same will undoubtedly be shown when she is tested. Three of them already in use in New York, have saved hundreds of thousand of dollars' worth of property that would have been destroyed but for their assistance.

INDIA.—The government of India has recently published the result of a geological survey of that country, which contains many matters of scientific interest. During the five months' duration of the surveyor's visit, there fell in his field of observations nearly four hundred inches of rain, and there were only sixty-three days in which the amount was less than an inch.

BOTTLES.—Eight millions of bottles are annually made at a manufactory of bottles at Folembay, France. It is the largest manufactory of the kind in the world. The largest glass bottle ever blown was at Leith, Scotland. It was in dimensions forty inches by forty-two, and was capable of holding two barrels in quantity of fluid.

LOTTERIES.—The Philadelphia *Ledger* says that since the last act of the Delaware Legislature, renewing the lottery grants, the business has revived with redoubled activity, and lottery tickets and lottery policies are sold here in Philadelphia by the thousands. The business has got so bold, that scarcely an effort is made to conceal it.

A private despatch has been received at Boston, from Halifax, announcing the death of Rufus Choate, of Boston. He was one of the ablest lawyers and most eloquent orators of the country.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—In the Flour market there is no change. The receipts are trifling, but the stock is ample. Old stock superfine is offered at \$5 50 per barrel and fresh ground from new Wheat at \$6 25, but there is no inquiry for the former, and buyers refuse the highest quotation for the latter. The sales to the trade range from \$5 50 to \$6 25 for superfine and from \$5 75 up to \$7 for extras and extra family, according to freshness and quality. Nothing doing in Rye Flour or Corn Meal. The former is held at \$4 25 and the latter at \$3 75 per barrel.

GRAIN.—There is a fair demand for new Wheat, and prices are well maintained. Sales of 3000 bushels good and prime new Southern Pennsylvania red at \$1 40, and 700 bushels white at \$1 50 per bushel. Rye is steady at 85 cents. Corn is in limited supply, but there is very little demand for it. The last sale of yellow was at 86½ cts. Oats are dull; small sales of Pennsylvania at 40 cents per bushel.

CLOVERSEED comes forward slowly, and is in demand. Sales of 100 bushel fair and good quality in lots at \$5 50 a \$5 75. per 64 lbs. Timothy, if here, would readily command \$2 50. Flaxseed is worth \$1 60 a 1 70 per bushel.

A well qualified teacher is wanted to take charge of Darby Monthly Meeting School. Application can be made for further information to

RACHEL T. JACKSON or
M. FISHER LONGSTRETH

6th mo. 1st, 1859.

Darby P. O. Penn.

BUCKS COUNTY MALE AND FEMALE ACADEMY.—Boarders taken by the year at reduced rates. Autumn Quarter of 12 weeks, commences on the 8th of 8th mo. Winter Term of 18 weeks, on the 7th of 11th mo. Charges for board and English branches, Autumn Quarter, \$36. Winter Term, \$66. 75 cents deducted per week, for such as are absent from sixth day to second day, without washing. Bills payable, one-half in advance, and no deduction for lost time, less than a week at one time. Day scholars, English branches, from 50 cents to 70 cents per week.

Extra charges for each twelve weeks. Latin, Greek, French, Pencilling, and Pellis work, each \$2.00; Water Colors, Monochromatic, Colored Crayons, Oriental, and Grecian Painting, each \$2.50; Reading Books only, furnished free of charge. Other books furnished if desired, and charged for, according to the care taken of them. SAMUEL BATCHELDER, A. M. Principal.

Atleboro', Bucks Co., 5th mo., 28, 1859. 6m.

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, SEVENTH MONTH 30, 1859.

No. 20.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 324 South Fifth Street,
PHILADELPHIA.

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

CONVERSATIONS ON RELIGIOUS SUBJECTS, BETWEEN A FATHER AND HIS SONS.

BY SAMUEL M. JANNEY.

(Continued from page 292.)

On Salvation by Christ.

James. In our last conversation, the attributes of the Divine Being and the Divinity of Christ, were discussed: and I now feel desirous of being better informed respecting the Christian doctrine of salvation.

Father. This is the most important subject that can possibly engage our attention; and we ought each one of us to take it into serious consideration, and endeavor to know by experience what it is to be saved from sin. It is an individual work; for "no man can save his brother, nor give to God a ransom for his soul;" but we must all "work out our own salvation with fear and trembling." Phil. ii. 12.

John. I should think this last quotation is not to be taken so literally as to imply that we can work out our own salvation without Divine assistance.

Father. Certainly not. It only means that we should accept the offers of Divine grace, and heartily co-operate therewith: for the apostle says in the next verse, "It is God which worketh in you, both to will and to do of his good pleasure." After all that we can do, our salvation must be attributed to God: for although it cannot be done without us, it is equally certain that it cannot be done of ourselves. "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God." Eph. ii. 8.

The first point to be considered in this inquiry is, What is salvation? I think all must acknowledge, that it is a deliverance from the *guilt* and

dominion of sin, and consequently an exemption from the misery that is entailed upon sin, both here and hereafter. This view is confirmed by the whole tenor of the sacred writings; and it appears that the special object of Christ's mission was "to save his people from their sins." Mat. i. 21. A man cannot be truly said to be *saved from his sins*, while he is living in the daily practice of sinning. For "he that doeth righteousness is righteous;" but "he that committeth sin is of the devil." 1 John iii. 7, 8. The next inquiry is, What is sin? The apostle John answers, "Sin is the transgression of the law." John iii. 4. Well, what law is it that we are now living under? It is not the law of Moses; but the law of the new covenant, which is *written in the heart*. For, "This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. viii. 10. Jer. xxxi. 33. It appears then, that sin is the transgression of this holy law: "for if our heart condemn us, God is greater than our heart, and knoweth all things;" but "if our heart condemn us not, then have we confidence towards God." 1 John iii. 20, 21.

Now if we will revert to our own experience, we shall find that every transgression of this law written in the heart, is followed by condemnation and disquietude: for the Divine Author of our being has so constituted the human mind, that we never can be happy while in a state of disobedience to his holy law; therefore he says, "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee." Jer. ii. 19. "Say ye to the righteous, it shall be well with him; for they shall eat the fruit of their doings: but wo unto the wicked, it shall be ill with him; for the reward of his hands shall be given him." Is. iii. 10. "The work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever." Is. xxxii. 17. This "peace of God, which passeth understanding" this holy joy and serenity of mind, which springs from "the love of God shed abroad in the heart."

is the only thing that can fill and satisfy the cravings of an immortal soul, which pants for the joys of eternal life. How important then is the inquiry, What is it that separates us from the Divine harmony, and cuts us off from the joys of paradise? "Behold," says the prophet, "your iniquities have separated between you and your God, and your sins have hid his face from you." Is. liv. 1. If sin separates the soul from God, it is clear that we cannot be united to him while we continue to be sinful: for "what communion is there between light and darkness? what concord between Christ and Belial?" But "thanks be to God for his unspeakable gift!" He not only sent his beloved Son into the world to "save his people from their sins," and to "destroy the works of the devil," (1 John iii. 8,) but he still reveals himself to man as a God "nigh at hand, a very present help in time of trouble;" and it is "through his mercy that he saves us by the washing of regeneration and renewing of the Holy Ghost." All he requires of man is, to repent of his sins by *turning away from them*, and to become obedient to "the law of the spirit of life in Christ Jesus, which makes free from the law of sin and death." This "law of sin and death" is the law which "wars in our members," (Rom. vii. 23, viii. 2,) and consists of "the lusts of the flesh, the lusts of the eye, and the pride of life, which are not of the Father, but of the world." It is needful that the power of God should be revealed *in man*, to overcome these spiritual enemies; and therefore his holy Word, or Spirit of truth, is sent to "convince the world of sin, of righteousness, and of judgment." This is that "grace of God which bringeth salvation, and hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." He who lives in obedience to this Spirit of truth, or grace of God, will find a continual growth and increase of strength, by which he will be enabled to resist temptation and to work righteousness; until, at length, it will become his study and delight to do the Father's will, and glorify his name on earth. This is the Emmanuel state, in which God becomes the life of the soul: for he is the Alpha and the Omega, the beginning and the end of our salvation. "I am the Lord," he says, "and besides me there is no Saviour." Is. xliii. 3, 11. "I am a just God and a Saviour: there is none besides me." Is. xlv. 15, 21, xlix. 26, lx. 16, Hos. xiii. 4. Therefore, unto him, "the only wise God our Saviour, be glory and majesty, dominion and power, both now and for ever." Jude, 25.

John. These views appear to be consistent with the scriptures, as far as they go; but it seems to me that a very important doctrine of Christianity still remains to be considered. I mean the doctrine of atonement.

Father. I have been speaking of what I con-

sider the doctrine of atonement or reconciliation. For it is admitted even by trinitarian writers, that "the doctrine of atonement, as far as relates to sin, is nothing more than the doctrine of reconciliation." And indeed, in a sense agreeable to this, that of bringing into a state of concord and reconciliation, the word atonement itself had been originally used by old English writers, with whom, according to Junius, Skinner and Johnson, it was written *at-one-ment*;—signifying to be *at-one*, or to come to an agreement. [See *Magee on Atonement*. pp. 184, 186.]

Now, it appears to me that God is altogether unchangeable himself and perfectly pure and holy; and therefore, the sinner cannot be in a state of *concord and reconciliation* with him, until his sinful nature is removed by "the washing of regeneration and renewing of the Holy Ghost." Thus, "putting off the old man with his deeds, and putting on the new man, which is renewed in knowledge, *after the image* of him that created him." Col. iii. 9, 10.

(To be continued.)

From the London Friend.

SOME OBSERVATIONS ON THE PRIVATE CHARACTER OF JOSEPH STURGE.

"In venturing to make a few observations on the character of my late dear and honored friend Joseph Sturge, which I hope may be profitable to some of the readers of *The Friend*, I shall scrupulously avoid entering upon any sketch of his most useful and devoted life, as I sincerely hope it will fall into abler hands than mine to prepare a memorial of him, which will be both interesting and instructive to the public at large.

There are some points, however, of a more private character, to which I think it may be well to allude in the periodicals which circulate in the religious Society to which he belonged.

It may be well supposed that a man whose generous and loving heart seemed large enough to embrace within its sympathies almost the whole human race, would evince towards the members of his own family all the warmth and sincerity of a most disinterested affection. And so it was. Joseph Sturge ever manifested such tenderness and sympathy towards the various members of his family circle, that he seemed like a magnet of love, drawing all together in a bond of uninterrupted union, which was not only a source of mutual happiness, but by its reciprocal influence was made instrumental to the enlargement of the sphere of public usefulness which he so nobly occupied.

The sympathy and assistance he received from the members of his own family during his long and varied public labors it is difficult fully to estimate; but it was ever felt and acknowledged by our departed friend with all that warmth and generosity which marked his general character.

It is not for me to enter into any details of this delightful reciprocity, although I know how much it assisted Joseph Sturge in his public labors, and how anxious he was to acknowledge what he owed to others for his release from much of the toil, and detailed attention, to a large and sometimes anxious business. Nor should it be forgotten, in the vast amount of writing which his diversified engagements involved, how truly valuable to him was the help rendered by his devoted sister, Sophia Sturge. The affection which subsisted between them from childhood was remarkable, and it is not easy adequately to appreciate the support and the strength this sister was to him through a series of years, until the close of her life in 1845.

But in speaking of his social and domestic relations, his conduct towards those who served him, both in his household and in his business, must not be omitted. Joseph Sturge was not only a kind and generous master, ever attentive to the physical comforts of those he employed, but he felt deeply the responsibility of his position, as it regarded their religious interests and their moral improvement. The whole of the men in the employ of the firm at Gloucester were every year invited, with their wives and families, to partake of a bountiful tea; and the invitations to this annual party being extended to various classes, the number who met on these occasions was seldom much under three hundred. The evening was occupied by addresses on various subjects, well adapted to improve and elevate, as well as to interest, those for whose enjoyment it was intended. At the close of the meeting each workman, as he retired from the room, was presented by Joseph Sturge with a packet of books, for the reception of which he provided a few years ago a small bookcase in each of their cottages. But that which, I believe, made a far deeper impression on the minds of these men and their families than any pecuniary liberalities, was the kindness and sympathy which Joseph Sturge evinced in visiting them at their own homes. To visit from seventy to eighty houses, rather widely scattered, was no light duty, and I believe often occupied several days, but these visits will be long and gratefully remembered by those who received them, and, combined with the general influence of Joseph Sturge's character, I have no doubt, have been mainly instrumental in raising the character of the men to a standard considerably above the general average.

If time and space would admit, I could relate some touching instances of his kind and delicate attentions to his domestic and other servants; but I trust I have said enough to awaken in the minds of others a desire to follow the example of one who, by the influence of divine grace, was enabled so beautifully to exemplify the character of a Christian master.

It was, however, in the parental relation that

he most strikingly exhibited the tenderness of his affectionate heart; and blended with this tenderness was a deep sense of his responsibility in the training of the beloved children whom God, in his providence, had entrusted to his care. Most truly was the government of his children a government of love!

Though arrived at that period of life when rest and quietude are most congenial, he yet constantly joined his little children in their recreations, and entered into their juvenile amusements with all that heartiness and cheerfulness which are so attractive to the young. Doubtless he looked upon this manifestation of sympathy as calculated to strengthen him in his efforts to lead them to their God and Saviour. But whilst he daily recognized the duty of religiously instructing his children, he yet deeply felt that without the divine blessing upon this labor of love, it would prove ineffectual in promoting the soul's salvation. Scarcely a night passed when he was at home that he did not sit by the bedside of his only boy, and there evince by his affectionate language, his tears, or his prayers, his deep solicitude for the present and eternal welfare of his now fatherless child. May the Lord in his mercy abundantly answer those bed-side prayers, and may He give to every one of us who are parents the inclination and the ability to imitate so bright an example of paternal love!

There are few things, I believe, which more correctly test the spiritual condition of parents than the interest they take in the religious instruction of their children; if their hearts are warmed by the love of Christ, and softened by the tendering influences of his Spirit, they will enter upon this important duty with hopefulness and pleasure; but if their own hearts are cold and indifferent to the things of God, they will feel it a lifeless, if not a painful duty, to perform. How solemn and touching to the affectionate parent must be the reflection that his continued refusal to accept in true contrition of soul the mercy of God in Christ Jesus, is not only jeopardizing his own soul, but alas! may endanger the spiritual welfare of his dear children, or lead to the awful consummation of an eternal separation from them. I think we can scarcely over-estimate the reciprocal advantages to both parents and children, of early religious instruction; and if that instruction is occasionally impressed on the loving child by a tender mother's tears, or an affectionate father's prayers, it will greatly deepen the impression, and may prove, by the divine blessing, a source of help and strength to the faltering child in after periods of temptation and trial, if it does not at once produce all the fruit they could desire.

And here I must say, in passing, that whilst I would by no means encourage the offering up

of vocal prayer, without some sense of need, and some feeling of love to God our Saviour; yet I do believe if the voice of supplication, or a simple word of encouragement or exhortation, was more often heard in our families, it would be a mutual benefit in promoting the growth of divine grace in the hearts of those who hear, and of those who speak.

The liberality with which Joseph Sturge contributed to almost every benevolent object which he considered worthy of support, has probably led to an over-estimate of his pecuniary means; but whatever may have been the amount of his property in later years, there was a time in his earlier life when he was so far straitened in his circumstances, as to feel it his duty to circumscribe his housekeeping expenditure to £100 a year. But the desire to share with others whatever he possessed kept pace with an increasing income, and if this course had not been dictated by his naturally kind and generous heart, it would have been pursued under a deep sense of his responsibility to God, as a steward of his manifold gifts. But the mode in which this duty and stewardship were fulfilled, developed one remarkable and very interesting feature in Joseph Sturge's character—namely, his uniform and Christian simplicity.

Generous hospitality was the characteristic of his house; but there was no display—no equipage—none of the assumption of position or appearance of luxury which we sometimes see in the establishments of Friends, who seem scarcely aware of its inconsistency with their Christian profession, or with the advocacy of the continuance of what are termed the peculiarities of Friends. I trust the consistency of our dear departed friend's example of Christian moderation adds weight to the views he so feelingly expressed on this subject in the last Yearly Meeting he attended.

There are other traits in Joseph Sturge's character which might be illustrated with interest and profit, but I feel that I have already trespassed largely upon your columns, and will therefore conclude this notice of some parts of the more private life of one of the most generous and devoted Christian philanthropists it was ever my privilege to know.

SAMUEL BOWLY.

SOME EXTRACTS FROM THE WRITINGS OF OUR DECEASED FRIEND, JACOB L. MOTT.

(Concluded from page 292.)

Happiness of Resignation.

Man may have the natural or acquired ability to deliver elegant orations, (either extemporaneously or by previous preparation,) and these may be couched in the language of Christ and his true ministers in different ages of the world, and they may impart much creaturely zeal, both in the

speakers and hearers, and move their natural feelings powerfully, and yet produce no real conversion to God, neither promote the advancement of his cause.

Oh, how necessary it is for those who are called to the work of the ministry to be faithful, feeling as Paul did, "Wo is unto me if I preach not the gospel." That they should not only feel it a necessity laid upon them to preach the gospel, but to keep close to their commission, which is not to convert or proselyte unto themselves, but unto Christ. "For other foundation no man can lay than that which is already laid; Christ revealed, the power and wisdom of God." No other saving principle can be preached than that which regenerates the heart, causing a surrender of the will of man to the guidance of his Heavenly Father.

Then let none be discouraged. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars, forever and ever." The true minister trembles when he stands in the presence of God as a public advocate for his glories.

I most fully believe in the Scriptures of truth, and cannot trifle with those sacred writings. The Society of which I am a member has never denied their authenticity, nor the account which the evangelists give of that stupendous miracle, the conception and birth of Christ, nor of other miracles therein recorded. Never have we doubted them, but with admiration and gratitude contemplate His holy example and humble resignation in that awful hour, when he felt the weight of that work upon him for which he came into the world, which caused him to cry out, "My God! my God! why hast thou forsaken me!"

I consider it extremely dangerous to indulge in speculations upon subjects connected with the Christian religion: to those who are endeavoring to be wise above what is revealed, Paul gives a merited reproof, "Thou fool!"

Some are so weak and low in their conceptions as to imagine that metaphors, by which invisible things are illustrated by visible, are to be taken literally, while others refine away everything until realities are called in question.

The Divine Master, to comfort his immediate followers, told them, "In my father's house are many mansions; if it were not so I would have told you." The humble Christian, the child of God, instead of dwelling on the query—how or where is this mansion? can repose in confidence, that when he shall have passed the time of his probation here, he may commit his spirit into the hands of his Heavenly Father.

No one can fail to perceive the superior beauty and sublimity of the language of the Scriptures, nor will the frequent repetition surprise us, when we consider that much of it is figurative and poetical; as for instance, "The fields smile;"

"The stars cry out;" "The floods clap their hands," &c.

In a letter to a friend a short time previous to his death, he says: I feel it right to recommend to parents that, while bringing up their children, they encourage them to read the Scriptures of truth. I have found much comfort in them during this long sickness; passages and circumstances are frequently brought to remembrance that are like bread cast upon the waters, found, and become food after many days.

Although he seldom appeared in vocal prayer, it appears from his writings on paper that he not infrequently poured out his suppliant feelings in retirement, from which the following is selected:

In commemoration of thy mercy, thy infinite mercy, Oh Father, I bow before thee, and with the voice of thanksgiving and praise offer the tribute which is due to thee alone. I acknowledge, with thy ancient servant, David, Oh Lord, my God! thou art very great, thou art clothed with honor and with majesty. Thou coverest thyself with light as with a garment. Thou stretchest out the heavens like a curtain. Thou makest the clouds thy chariot; thou walkest upon the wings of the winds; thou visitest thy dear children with every of thy sure mercies, even to the ends of the earth, and enable them to look unto thee, and to receive strength to cry, Abba, Father. Bless the Lord, Oh my soul, and forget not his benefits, who forgiveth all thine iniquities; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies. Give ear, Oh 'thou who dwellest between the cherubims, shine forth in mercy upon us, we commemorate thy gracious condescension, and pray for a continuation of thy favors. Although thou art centred in the eternal tribute, Holy! Holy! Holy! and hallelujahs of glorified spirits, angels and archangels, yet thou art with the humble and contrite soul, that trembles at thy word.

Like the Apostle Paul, he knew how to abound and how to be abased, as the following record of his experience testifies.

The beloved of my soul, who in my tender state had so graciously filled my heart, now hid his face from me, and I was not indulged with those seasons of solace which I had before enjoyed. I waited for the return of the dearest object of my soul, often querying, Why stayeth my beloved so long, or what have I done since his last embrace, to occasion this withdrawal of his presence? I was impatient; I sought him in my chamber, in meeting, and in the fields—places where I used to receive his favor, but these seemed to have lost their charm since my beloved was not there. I sought him, but I found him not. Like the spouse in the Canticles, I was ready to ask, "Did you see my beloved?" I was disconsolate day and night, and may say I mourned as

a dove who had lost his mate. My tears moved not his pity, and his ears seemed deaf to all my cries, whilst imperious watchmen wounded me, and the cruel enemy upbraided me with all I had gone through for my beloved's sake, telling me I had better stayed in Egypt, than thus to languish in the wilderness. Great indeed were the conflicts I met with, not knowing why it should be thus, and fearing that I was dying to all that was spiritual; yet my soul was encouraged to wait a little longer, and some days after, to my inexpressible joy, I felt the sweet influences of Divine Love, saying to my soul, "Follow on to know the Lord; Joseph, spiritual Joseph, is yet alive."

Oh, here I found again that inestimable jewel, the pearl of my best affections and the life of my hope, with such revivings as Jacob experienced when he had the assurance of the welfare of his son: and my soul, bowed under an humbling sense of gratitude, said, "*it is enough, it is enough,*" I will go down and see him before I die.

On another occasion he writes: When brought into a state of musing, what an immense field has the light of truth unfolded to my view. The whole universe, governed in all its parts with infinite wisdom, unbounded goodness, and Almighty power, glorious attributes of Divinity, whose omniscient eye pervades the whole, so that not even a sparrow shall fall to the ground, a leaf move, or a thought exist in the mind, without his notice; then how true is the doctrine that God searcheth the heart and trieth the reins of the children of men, and that "In him we live and move and have our being." That if we take the wings of the morning and fly unto the uttermost parts of the earth—if we descend into the deep or ascend to heaven, the darkness and the light are both alike to Him, from whose presence none can flee. Day unto day uttereth speech, and night unto night sheweth knowledge. What mind, enlightened from above, can contemplate, without grateful aspirations and profound veneration, that fountain of goodness and love; who inspires of his fullness, "All things are of God." Oh, how broad the expanse of mental vision! What mind can doubt his goodness and love? or that he continues to inspire his children? "Who art thou, Oh man, that shall attempt to scan or limit the attributes of God?" "Eye hath not seen, nor ear heard, nor the heart of man conceived the good things that God hath in store for them that love his appearance; with the glories he shall reveal." Where shall limits be found to man's exaltation? when raised in the image of God, he shall tread the courts of the highest heaven, being allied to him, joint heir with Christ in an inheritance that shall gladden the soul through an endless eternity. "For the glory of the Lord shall endure forever;" the Lord shall rejoice in his work. The Lord shall reign forever and ever, even thy God Oh Zion.

FEMALE INDUSTRY.

(Continued from page 292.)

In the United States, the telegraphing is largely consigned to women; and with it the kindred art of the compositor. From what we have heard in various directions within a few years, we believe that the manipulation of type by women is found to be such an advantage here that a great deal of our printing is likely to be done by them henceforth. Much was said beforehand about the impossibility of their enduring the smells of the office, but the same thing used to be said of oil-painting; and in both cases it is a mistake. If printing is on the increase among women, much more so is painting in oils and on glass. Printing reminds us of book-binding, which affords an admirable occupation to women. One well-known firm was, some few years since, employing 200 young women, under careful arrangements for their moral welfare, technical improvement, and daily comfort. Such means of instruction were provided as prevented their domestic qualities from being spoiled by their regular business. For the sake of quiet and respectability, little was said where so much was done: but the few who saw the workrooms, and followed the processes, from the folding of sheets to the highest ornamentation of the covers, are not likely to forget that spectacle of cheerful and prosperous industry.

Before quitting the commercial department of female industry, we must remark that in all countries, and at all times, the fitness of assigning to women what may be called the hospitable occupations had been admitted. In metropolitan hotels the presence and authority of a master may be requisite; but, all through the country, the image of a good landlady presents itself when rural inns are in question. Throughout our literature, the country landlady is a pleasant personage; and we hope it may be so for ages to come. She makes the angler welcome, and gives him a luxurious home during his summer holiday; and she cooks his fish as no other woman knows how to do. Her sister in the sporting county has a similar abode to offer in autumn, among stubble fields, and near some choice covers; and she is as admirable at game as her sister in fish. A pleasant landlord is very well; but a widowed hostess is fully up to the duty, and seems rightfully to fill the place. And so it is where the scenery is the attraction. She is weatherwise for the advantage of her guests. She can tell them at what time of day they should see the waterfall with its rainbow or slanting sunbeam. She can fit up the boat comfortably for delicate ladies or dreaming poets. She puts up good luncheons for explorers and mountain climbers; and when they come home wearied and hungry, she has the bright little evening fire ready, and the tempting light supper, and the clean airy bedroom. The race of rural landladies ought never to die out;

nor should woman's stake in institutions of hospitality ever be withdrawn.

We are told that boarding house life will become more common than it has been. We have boarding-houses in London and Edinburgh, Liverpool and Hull, and other towns, for foreigners accustomed to that mode of living at home. We see also, more and more, the tendency of our bachelors, young and old, to dine anywhere but at their lodgings. Some go to luxurious clubs; some to boarding-houses; some to chop-houses; and some to cooks' shops, of various grades. Bad cooking seems to be both cause and effect of the growing change. An ill-cooked-dinner, repeated sufficiently often, sends the lodger elsewhere for his chief meal; and the want of daily practice on the lodger's dinner causes the landlady to lose any skill she might once have had. Thus is swelled the popular lamentation over the decay of the art of cookery among the working women of England, from the peasant's wife, who gives her household dry bread or watery potatoes, to the great lady of the first-class inn, who is as helpless among her own servants as if she had come from another planet.

This is a topic worth a pause;—if indeed it be a pause or interruption to speak of an art which would, any day, make the fortune of any working woman who was skilled in it. Some of us, it may be hoped, have wives who are not bent on inflicting on us, in our leisure hours, the kitchen troubles of our own or our neighbors' houses: yet every man of us is aware that one of the irksome cares of life at present is the difficulty of obtaining cooks who can send up wholesome meals to the nursery (a thing of superlative importance), or satisfy the most moderate tastes of the dining-room. We are constantly hearing that the art of domestic cookery is declining in this country, and almost gone. After some deep reflection, and comprehensive observation on this matter, we are disposed to think that there is a good deal of exaggeration in some directions, while the evil is plain enough in others. Count Rumford's Essays prove that cottage cookery was, throughout many counties, as bad in the last century as it is now. The contrast which he pointed out between the prisoners of war who made a warm, savoury dinner out of a red herring and bread and water, and the natives round their prisons who ate up the same value in the shape of a slice of dry bread, and whose wives and mothers insisted that it must come to the same thing because it cost the same, was as striking as any cottage picture of a skill-less meal that we can offer now. Our religious tracts and other sermonising books for the poor tell us, as imaginative grandmothers used to do, of the laborer's home, where the wife made a good stew, every day, and there was always the hot juicy rasher or the Welsh rabbit for the good man's supper; but Count Rumford's account was the true

one; and the people [of more ranks than one] laughed to scorn his news that the process of cooking could alter the actual nourishment conveyed by a given portion of food. But there can be no doubt that the middle class of our countrywomen are far less skilled in the knowledge and practice of cookery than their grandmothers, who were themselves apparently inferior to *their* grandmothers. We are not going into the old controversy about how much time and thought the cares of the store room and kitchen used to occupy, and how much they ought to occupy. It is enough that the gentlewomen of a former century could not be said to be inferior in sense, intelligence, and manners to those of our own time; and that we have therefore every reason to believe that our wives and sisters would be no worse for understanding the business of the kitchen. The learning and graces of some of the ancient ladies of England compel us to suppose that, in each age, such narrowness or shallowness as exists is owing to restrictions on intercourse, by war or other influences; and that if the opportunities of our day had been granted to our ancestors, the dames would have been as accomplished as ours are, without being worse cooks. Well! is the art to be lost? or will an effort be made to recover it?

Our wives complain that they never had an opportunity of learning it. Their mothers took no notice of their natural wishes [every girl has an innate longing, we are confident, for the household arts, if nature had but her way]; and the consequence is—a heavy weight of care on the heart in marrying, and many an hour of keen mortification afterwards, in addition to the constant sense of inability and dependence, and dread of shame and tacit reproach. Such is the wife's confession, when she can bring herself to make a clean breast of it. But what can be done for the daughters? There used to be means of instruction in cooking and in sewing, as there now are in drawing and music. Why is it not a branch of female industry now to give such instruction, instead of leaving those departments of knowledge a blank, while hundreds of governesses are starving or living on charity, in the workhouse or out of it? It may not be necessary or desirable for young ladies to spend so many hours in the still-room, among conserves and quackeries, as the damsels of three centuries ago, when kitchen cookery was gross and wholesale; and it might be better that they should learn from their mothers how to order and superintend the administration of food; but if their mothers have not the requisite knowledge, skill and ideas, it would be a great blessing to have a professional instructress within reach. By none, we fear, is such a training more needed than by the heads of boarding-houses in England. Our ordinary tables d'hôte are almost as bad as the American, in regard to cookery. How different are the

German, where every lady is a trained cook! If the ladies of London complain that their husbands spend more and more time at the clubs, and take fewer meals at home; if boarding-house keepers find the business not a good one in England; if lodging-house keepers complain of the small gain of inmates who only sleep at home; let them all look to their consciences as to the table they offer, and say whether it is not reasonable that we should go for our dinner where we can have a good one for the same cost as a bad one.

A suggestion has been made and repeated, but not yet acted on, we believe, that lecturers should travel through the country with a portable kitchen, to give instruction in plain cookery, as improved by modern science and art, and especially by the discoveries of the lamented Soyer. Humble housewives were chiefly in the view of the adviser,—the wives and daughters of small tradesmen, artisans and cottages, who might become convinced, by the evidence of their senses, of the economy and luxury of a good treatment of the commonest articles of food. It would be a great work if some educated woman would try the experiment. Its direct success is more than probable; and it might introduce into our towns a regular method of instruction in establishments where young women of almost every rank would thankfully become pupils. Is not this one of the undisclosed paths of industry in which there would be no interference by the jealousy of men?

If the complaint be well founded, that there are no good cooks to be had for middle class households, why is such an evil permitted? If womankind has always had a faculty for that kind of achievement, how comes it to be in abeyance in England at present? Whose fault is it, if we are ill-supplied with cooks? The only use of asking the question is to learn how to supply the need. One mischief, no doubt, is the wrong-headedness with which we have gone to work in our popular schools, in our zeal to elevate the laboring classes.

Mrs. Austin quotes, in her useful little tract, the prospectus of a school, instituted by Miss Martineau of Bracondale near Norwich, for the education of a few girls of the shopkeeping and artisan class, apparently. Two old-fashioned adjoining houses are devoted to the object; and there is a good play-ground. For sixpence a week a sound practical education is given.

'This is the skeleton of the scheme,' Mrs. Austin says of the prospectus, 'which differs in nothing from a common day school, save in the things taught, and above all, in the direction given to the tastes and habits of the pupils. Without seeing it in operation, it is impossible to imagine the life and energy which Miss F. Martineau and her excellent assistants have infused into it. The lessons on objects, which I heard, those on arithmetic, and the writing, were excellent.'

The attention of the children never flagged. Their eyes were fixed with eager inquiry on the cheerful animated face of their young mistress. But excellence in these branches is not rare. Miss Martineau, in a letter now before me, touches the true points of superiority in her school and its mistress: "I think myself very fortunate in having a mistress so capable of teaching the higher branches of knowledge, and yet so anxious to give an interest to all home and useful duties. The idea of *taking pleasure* in cutting out their own clothes, washing, &c., seems so new to the children."

'According to Miss F. Martineau's wise plan of feeling her way, and attempting nothing on a large scale till she has proved its success on a small one, the girls at present only wash for the mistress and the housekeeper, who is their-instructress in this department.

'On the same principle of slow and cautious advance, cooking has as yet not been attempted. This will come hereafter. Every needful appliance is ready. Meantime, an important step in domestic education has been gained. Those of the girls who live a distance bring their dinners. Their humble repast is set out and eaten with the nicest attention to cleanliness and propriety. I saw the table exactly as it had been left by the girls who had just dined. Not a thing was out of its place, nor was there a trace of untidiness or disorder. The service of the table is performed by the girls in turn. They clear away the dishes and plates, knives and forks, clean them, and deposit them in their places. I saw one at her work washing the earthen vessels, wiping, *not smearing* them, and arranging them, dry and bright, on pantry shelves of spotless whiteness. It was with peculiar satisfaction that I soon afterwards saw the same girl come into the school and teach a class of younger girls arithmetic.' (Pp. 18-20.)

By an introduction of a subsequent date, we learn that at first the cooking was a difficulty,—the parents preferring sending the children with cold food of greater cost, to paying a small sum which would enable them to have a warm meal, with the benefit of learning to cook it. But the opposition was gradually giving way.

A letter to the 'Times' (January 29, 1858), from the Vicar of Sandbach, Cheshire, exhibits the next scene of progress;—a scene which contrasts remarkably with that of a learned philological inspector, hammering his abstractions into girls who had no idea how to discharge any one duty in life, and were certainly not at all likely to learn it from him.

'The results of the Sandbach National School kitchen for the sick and aged poor, are—that with the sum 77l 12s 6½d., derived chiefly from the offertory collections, 852 dinners of roast mutton, 307 of mutton chops, &c., making in all 2,104 meat dinners, with 176 puddings, and

102 quarts of gruel, were supplied to the village, simply by the adoption of a judicious and economical system of cookery.'

Mr. Armistead adds—

'It is a matter of thankfulness, though not of surprise, that a system so easy and simple of operation should have excited an amount of inquiry, personal and by letter, to an extent which leads to a well-grounded hope that in a few years a kitchen will form a necessary part of the National School of every large parish throughout the kingdom, a result no less beneficial to the sick poor than to the children themselves, thus early initiated in industrial employments well suited to their condition in after life.'

(To be continued.)

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SEVENTH MONTH 30, 1859.

We acknowledge the reception of an article from J., and like the spirit it manifests, but it is not written with sufficient clearness for publication.

Communicated.

DIED, at his residence in Smith Township, Mahoning County, Ohio, of a lingering illness of several years standing, JOHN TRAGO, in the 46th year of his age. He was a consistent member of West Monthly Meeting, and had recently been recommended a Minister, in which capacity he was much esteemed, his communications being of a practical and original character. The funeral took place in the afternoon of the next day, at West meeting house, attended by an unusually large number of friends, and neighbors. A few words were spoken in reference to his life, and character, a deep solemnity appeared to spread over the assembly, and a feeling of sympathy with the afflicted family seemed to pervade the mind of most present. He has left a fond wife, two affectionate daughters, an aged mother, brother and sister, as well as a number of other and more distant relatives to mourn their bereavement; but they are consoled by the reflection that their loss is his eternal gain. He expressed when apparently under much suffering, he had many seasons of sweet comfort they knew not of; his countenance was ever bright and cheerful, not a murmur escaped from him, so that it might be truly said, his "peace seemed to flow as a river." Thus much it has been thought right to say of our dear departed friend.

—, on the 4th inst., near Rising Sun, Cecil Co., Md., in the full faith of a blissful immortality, she having given satisfactory evidence that she was prepared, MERCY W. daughter of David and Anna Amelia Phillips, aged 22 years.

—, On the 25th inst., JOSIAH, son of T. Ellwood Chapman, in the 21st year of his age.

If thou hast done an injury to another, rather own it than defend it. One way thou gainest forgiveness; the other, thou doublest the wrong and reckoning.—PENN.

FOOTPRINTS IN THE ROCKS.

Unbelievers in geology often ask, "How was it possible for animals or reptiles to make the impressions which are now said to be their footsteps preserved in the solid rock?" Hugh Miller had a rare faculty of finding apt illustrations from daily life of the abstrusest theories of science, and in his "Popular Geology," just published a work of singular fascination and eloquence, he tells the following incident, which answers this perplexing question:

"The strange reptiles of this ancient time, in passing over the tide-uncovered beaches of the district, left their footsteps imprinted in the yielding sand; and in this sand, no longer yielding, but hardened long ages ago into solid rock, the footsteps still remain. And with truly wonderful revelations—revelations of things the most evanescent in themselves, and of incidents regarding which it might seem extravagant to expect that any record should remain, do we find these strange markings charged. They even tell us how the rains of that remote age descended and how its winds blew.

Let us see whether we cannot indicate a few of at least the simpler principles of this department of science. The artificial sheet of water situated among the Pentlands, and known as the Compensation Pond, was laid dry, during the warm summer of 1842, to the depth of ten fathoms; and as a lake bottom, ten fathoms from the surface, is not often seen, I visited it in the hope of acquiring a few facts that might be of use to me among the rocks. What first struck me, in surveying the brown sun-baked bottom from the shore, was the manner in which it had cracked in the drying into irregular polygonal partings, and that the ripple-markings with which it was fretted extended along only a narrow border, where the water had been shallow enough to permit the winds or superficial currents to act on the soft clay beneath. As I descended, I found the surface between the partings indented with numerous well-marked tracks of the feet of men and animals, made while the clay was yet soft, and now fixed in it by the drying process, like the mark of the stamp in an ancient brick. And some of these tracks were charged with little snatches of incident, which are told in a style remarkably intelligible and clear. At one place, for instance, I found the footprints of some four or five sheep. They struck out towards the middle of the hollow, but turned upwards at a certain point, in an abrupt angle, towards the bank they had quitted, and the marks of increased speed became palpable. The prints instead of being leisurely set down, so as to make impressions as sharp-edged as if they had been carved or modelled in the clay, were elongated by being thrown out backwards, and the strides were considerably longer than those in the downward line. And, bearing direct on the retreating foot-

prints from the opposite bank, and also exhibiting signs of haste, I detected the track of a dog.

The details of the incident thus recorded in the hardened mud were complete. The sheep had gone down into the hollow shortly after the retreat of the waters, and while it was yet soft; and the dog, either acting on his own judgment, or on that of the shepherd, had driven them back. A little further on I found the prints of a shod foot of small size. They passed onward across the hollow, the steps getting deeper and deeper as they went, until near the middle, where there were a few irregular steps, shorter, deeper and more broken than any of the others; and then the marks of the small shoes altogether disappeared, and a small naked foot of corresponding size took their place, and formed a long line to the opposite bank. In this case, as in the other, the details of the incident were clear. Some urchin, in venturing across when the mud was yet soft and deep, after wading nearly half the way shod, had deemed it more prudent to wade the rest of it barefoot than to bemoan his stockings. In each case the incident was recorded in peculiar characters; and to read such characters aright, when inscribed on the rocks, forms part of the proper work of the ichnologist. His key, so far at least as mere incident is concerned, is the key of circumstantial evidence; and very curious events, as I have said—events which one would scarce expect to find recorded in the strata of ancient systems—does it at times serve to unlock.

In some remote and misty age, lost in the deep obscurity of the unreckoned eternity that hath passed, but which we have learned to designate as the Triassic period, a strangely formed reptile, unlike anything which now exists, paced slowly across the rippled-marked sands of a lake or estuary. It more resembled a frog or toad than any animal with which we are now acquainted; but to the batrachian peculiarities it added certain crocodilian features, and in size nearly rivalled one of our small highland oxen. The prints it made very much resembled those of a human hand; but, as in the frog, the hinder paws were fully thrice the size of the fore ones, and there was a gigantic massiveness in the fingers and thumb, which those of the human hand never possess. Onward the creature went slowly and deliberately, on some unknown errand, prompted by its instincts; and as the margin of the sea or lake, lately deserted by the water, possessed the necessary plasticity, it retained every impression sharply. The wind was blowing strongly at the time, and the heavens were dark with a gathering shower. On came the rain; the drops were heavy and large; and beaten aslant by the wind, they penetrated the sand, not perpendicularly, as they would have done had they fallen during a calm, but at a considerable angle. But such was the weight of

the reptile, that, though the rain drops sank deeply into the sand on every side, they made but comparatively faint impressions in its footprints, where the compressive effect of its tread rendered the resisting mass more firm. "We have here, in a single slab," says Dr. Buckland, in his address to the Geological Society for 1840, in referring to these very footprints and their adjuncts—"we have here, in a single slab, a combination of proofs as to meteoric, hydrostatic, and locomotive phenomena, which occurred at a time incalculably remote, in the atmosphere, the water, and the movements of animals, from which we infer, with the certainty of cumulative circumstantial evidence, the direction of the wind, the depth and course of the water, and the quarter toward which animals were passing. The latter is indicated by the direction of the footsteps which formed the track; the size and curvature of the ripple marks in the sand, now converted into sandstone, show the depth and direction of the current; while the oblique impressions of the rain drops register the point from which the wind was blowing at or about the time when the animals were passing."—*Boston Journal*.

SKETCHES OF CHARACTER.

FROM THE LIFE OF M. A. SCHIMMELPENNINGCK.

Amongst the visitors who continually sojourned with us at Barr, were the venerable Judge Oliver and his niece Miss Clarke, with whom, as I have mentioned, an acquaintance had begun at Five Ways; the eccentric Lord Monbodo; and lastly, my grandfather Barclay, whose residence was at Urie, the home of our venerated ancestor, Robert Barclay, the Apologist. He generally came to us twice a year, when he attended or returned from Parliament. He was member for Kincardineshire. Of all the pleasures of my childhood, by far the greatest and the sweetest in recollection were the visits, whether of the days or weeks, to my dear grandfather at Dudson. I can hardly say how delightful to me was the quiet, the spirit of love and order and peace, which characterised his household. The family, as I remember it, consisted of my grandfather himself and of Lizzie Forster. She had formerly superintended the education of my aunts, my father's sisters, but after the death of my grandmother and my aunts, Lizzie Forster continued her post as head of the establishment. My grandfather himself presented so striking a likeness to William Penn in West's picture of the Treaty with Indians, that I never knew any person who had seen both who was not struck by it. He was very cheerful, orderly, active, acute as a man of business, and most kindly in his consideration and thought for the welfare and happiness of all about him. Whilst my mother bestowed out of her benevolent heart like a noble benefactress, my grandfather gave in a benevo-

lent, considerate, and business-like way; with brotherly kindness he ascertained what would add to the well-being of his people, and supplied the want kindly, beneficently, yet not lavishly, with a completeness that showed his pleasure in giving, yet with an orderly economy. He considered himself as a responsible steward, and as his fortune had been the fruit of God's blessing on industry, he desired, remembering the labor of his youth, to reward industry in others, and to make as many hearts as he could light and grateful to God the Giver, never, seeking to fix the eye of the receiver on himself.

"Lizzie Forster was, like my grandfather, truly a Friend in appearance and in principle. She was a person of excellent understanding, high principle, the kindest heart, distinguished for sagacious observation and keen wit, steadfast and self possessed. She held that place of high respect, in my grandfather's establishment and amongst his friends, which those always will hold who act firmly upon the love and fear of God, and whose bearing reaches the inward testimony in the heart of the beholder; that in nothing do they come forward from self-will, and in nothing do they hold back or compromise the divine teaching; and that neither deluded by their own voice nor that of others, they know and sedulously follow the voice of the Good Shepherd.

"Lizzie Forster was also eminent for a tact and prudence, which gave her an exquisite sense what to do and what to leave undone, what to regulate and what to leave uninterfered with, in the family in which her lot was cast, but to which she was not united by blood. I ever respected and loved her; length of years and experience have only added to my high veneration for her memory.

"All the servants at Dudson, from the butler down to the humblest labourer in the garden, seemed to partake of the influence of the heads of the household. All the habits, all the pursuits and conversation, were tintured by kindliness and usefulness; and the spirit of quietude and love which reigned there, was a delightful rest after the intellectuality, the brilliance, and the constant mental stimulus of Barr.

"Well do I recollect my dear grandfather's cheerful voice, as, at about six o'clock, on a bright summer morning, he would call me to accompany him in his early walk, or, if he were suffering from the gout, to walk by his wheel-chair round the shrubbery. First, we used to visit the little garden he had given me, and watch the growth of the seeds or roots I had planted there under his direction. Then we proceeded to the hot-house or conservatories, where my grandfather affixed to various bunches of grapes or pines the names of invalid friends or others, to whom they might be a comfort. If I had been a good child, he would let me affix the tickets, and would teach me to print the names on them, or perhaps allow

me to be the bearer of some of his gifts. And then he liked to visit his bees in their glass hives, whence he drew many a lesson on industry. He was likewise a great florist, and delighted to visit his greenhouse, his auriculas, or other choice flowers. Then we proceeded to the pond, or rather, perhaps, lake, since the stream on which Birmingham stands runs through it. This lake occupied eight or ten acres, and was of a considerable length. It was truly beautiful; its borders indented, and clothed with the finest willows and poplars I ever saw. The stillness was delightful, interrupted only by some sparkling leaping fish, or the swallow skimming in circles over the water, the hissing of the swans from their two woody islets, or the cries of the wild fowl from the far-off sedges and bulrushes. It used to be a delight to me, when standing near my grandfather in a rustic fishing-house at the farthest end of the pool, he applied to his lips a little silver whistle (such as now, sixty-six years after, I wear in remembrance of him), and immediately the surface of the lake seemed instinct with life. Water fowl of all descriptions rose from their coverts, and hurried towards us; the heavy Muscovy ducks, sheldrakes, Burrow-ducks, from the Severn, sea-gulls, Canada and Cape and tall Peruvian geese, and the little moor-hen and teal, half-sailing, half-flying, with six majestic swans, all drew near to be fed. How well do I remember my grandfather then saying to me, 'Thou canst not do much good, and canst feed but a very few animals; yet how pleasant it is to do even that! God, the Father of all, opens His hand, and all his creatures on the face of the wide earth are filled with good. How blessed is He!'

"Then my grandfather would visit his mill, which was near the lake; there he inquired after all his workmen, went to the cottages of any that were ill, and was sure to leave some substantial evidence of his visit, besides the kind word which accompanied all his gifts. Pleasant were his friendly calls on some infirm or aged person, or sickly child, and sure were those who diligently attended his school of a reward.

"On our return to breakfast, my grandfather would make me partake of his little ration of toast and clotted cream, and then came the pleasure of throwing open the window, and spreading corn with salt on the large pigeon board. How I enjoyed the sudden flight of almond tumblers, Jacobins, pouter, carrier pigeons, and doves, with many other sorts, and to hear their busy beaks on the board, making what I used to call 'pigeons' hail?' How eagerly I listened when my grandfather pointed out to me the deep attachment of the carrier pigeon to her home, of the queest to her nest, of the turtle-dove to her mate; that they could only flourish upon corn, and all their food seasoned with salt! He also showed me their beautiful but sober plumage, and pointed out, when

they soared up aloft, how bright their iridescent colours appeared in the sun. I loved to learn all these particulars concerning the Columbidæ in my childhood, but how many years after was it, when in a different phase of mind, and under a different teaching, I felt the force and beauty of the Christian symbol, that pure and holy dove-like spirit which wanders not from its home,—the heart of her Lord,—and can never be separated in affection from him to whom her heart is consecrated: who feeds on the living bread, the corn of the kingdom, whose thirst can be assuaged only by the living waters, and whose food is seasoned with salt; and, finally, whose external garb and bearing, modest, sober, and unobtrusive, is yet radiant with a heavenly light, caught from a beam of that Sun of righteousness in whom her heart delights. My grandfather only told me the facts of natural history; but I have thought, in long after years, that he had a deeper meaning, whilst he waited till the word and Spirit of God might itself explain the living truth to my heart; and oh! how often have I blessed him for it!

"It was a great pleasure to me, at my grandfather's, to listen to Lizzie Forster as she read aloud the lives of good men, or the accounts of the efforts made for abolishing slavery; and many a word of life, which they perhaps little thought I heeded, dropped like a seed, which, though long buried, sprang up in after years in my soul.

"I loved, too, to assist my grandfather in arranging old letters and papers from friends of his youth or of his ancestors. Many of these old letters were so worn with time that they scarcely hung together and my grandfather often read me some of their contents. I can well recall the feeling of awe with which I touched these papers, and looked upon the very handwriting and familiar expressions of daily life of those who had so long slept in the grave. I felt they were my relations, my own flesh and blood; they were once mirthful and cheerful, and talked as we talk, and now where are they? Where we shall soon be. Who will look over our letters, as we look over theirs? Will our souls be with God in happiness, or shall we be blotted out? And will the letters we leave behind speak a blessing or a curse from the dead to the living? These feelings sunk deeply into my mind.

"One more anecdote respecting my grandfather. He was most kind to us, his grandchildren, but I believe yet more especially to me, who was three years and a half older than any one of the others, and who from delicate health always preferred the quiet society of those older than myself, to children's play. It was his custom to give each of his grandchildren a guinea on the day of their birth, and on every birthday to add another, paying us also interest on the former. When we were seven years old he made us begin

to keep the account ourselves. This was to go on till each attained the age of twenty-one, when he intended the whole sum as a little present; besides this, he frequently gave me money, sometimes half-a-crown, sometimes a guinea. He gave me also a little account-book in which he desired I should accurately set down everything I received and expended. This was contrary to my natural taste and habits. It was also very different from my dear mother's magnificent manner of spending and acting in all that related to money; but one day my grandfather called me to him and said: 'My child, thou didst not like when I advised thee the other day to save thy sixpence, instead of spending it in barberry drops and burnt almonds. But dost thou remember that the beautiful flowers in thy garden, so sweet and so bright, all grow from those ugly brown roots thou wert so busy planting, and that it was so much trouble to weed and to water? And so the bright pleasure of being generous can in like manner only grow from the homely root of self-denial. Dost thou remember too, the Black and the cocoa-nut?' This alluded to the following incident? I had often heard of cocoa-nuts, and read descriptions of them, growing in the country of the Blacks, from the beautiful cocoa-nut palm; and I had been told that the pulp and the milk were delicious, and the husk good to make cordage, and the shell would make a beautiful cup. It had long been the object of my ambition to possess a cocoa-nut. When I was five years old my grandfather, to my great joy, brought me a magnificent one from Liverpool. I had set my heart upon making a little feast for the whole family, myself included, with its contents, and in my mind's eye I already saw its shell turned into a cup. Just at this time a gentlemen's servant, a Black, came to our house with his master, a West India captain. I had never seen a Black before, was frightened, and called him 'ramoneur,' thinking he was a chimney-sweeper; but on its being explained to me that he was a negro, that he had been kid-napped from his country, and taken from his family and friends, and brought away and sold for a slave in Jamaica, and that he could never see his country more, I immediately ran for my cocoa-nut and gave it to him, saying: 'This is from your country; it is all I have to give you, but take it and welcome.' The servant was ever after very kind to me, and I remembered the pleasure I had in giving the cocoa-nut was very much greater than I could have had in eating it and making a cup of it. 'Thus,' my grandfather said, 'thou seest the best pleasures arise from self-denial; we cannot be self-denying wisely till we know the real value of what we give up; that is why I wish thee to keep exact accounts.'

"My grandfather's household was a strictly friendly one, and there were some about him very

anxious to train me in the habits of Friends. One of these persons sometimes said to me; 'See how beautiful are the sober and unobtrusive colors of the linnets, of the dove, and the red-breast. I hope thou wilt imitate them in thy attire,' I would answer: 'But art thou not glad, though, that it pleased God not to create grandpapa's peacocks and golden pheasants on Friends' principles?' Nevertheless, I was deeply attached to Friends. It was one of my greatest pleasures to be taken to the Friends' meeting, either on the Sunday or week days, and scarcely knowing it, I felt the influence of that holy presence of God, visibly recognised by so many persons whose garb marked them as withdrawn from the world, and whose countenances for the most part bore the impress of love and peace. I felt as one entering an overshadowing summer cloud, where the presence of light is felt, though no distinct object is seen; and I well remember after my own childish 'meeting' was over, as I used to watch the progress of the sunbeam as it successively illuminated the countenances of those on the benches before me, how often did I say to myself; 'Oh, that a ray of light from God like that sunbeam would come to me and teach me truly to know Him!' And if this was not vouchsafed to me at that time, yet never can I sufficiently express my deep obligations to the Friends I met with at my grandfather's. They did not indeed bring forward dogmatic truth, as I have heard so many do since; possibly there was not enough of this; but still further were they removed from the irreverent habit of bandying about the most sacred truths as subjects of superficial and colloquial discussion. Deep and reverent was their feeling that the truth of God can only be taught by the Spirit of God: hence they lived the truth instead of talking about it. Their habitual recollection, if it did not announce the dogma, inspired a living sense of the Divine omnipresence and omniscience. Their chastened language and voice, and peaceful placidity of manner, spoke a sense of their accountability to that Supreme Power in whom they confided. The caution and guardedness, and yet definite correctness, with which they declared their sentiments, bore with it an impress of a humble consciousness of fallibility, and a feeling of the preciousness of truth. Their seasons of silence seemed to utter, with a silent tongue, 'Acquaint thyself with God and be at peace.' The indefatigable industry and zeal with which they pursued plans of benevolence told that their hearts recognised that God had indeed made of one blood all the children of men."

TO CURE THE APPETITE FOR TOBACCO.

A man who for many years was addicted to the chewing and smoking of tobacco, but who has entirely abstained from the weed for over thirty years, communicates to *The Independent*

the method of cure which he adopted. We copy it, hoping it will prove effectual in many other cases :

"I had a deep well of very cold water ; and whenever the evil appetite craved indulgence, I resorted immediately to fresh drawn water. Of this I drank what I desired, and then continued to hold water in my mouth, throwing out and taking in successive mouthfuls, until the craving ceased. By a faithful adherence to this practice for about a month, I was cured ; and from that time to this have been as free from any appetite for tobacco as a nursing infant. I loathe the use of the weed in every form, far more than I did before I contracted habit of indulgence."

THE OVER HEART.

BY JOHN G. WHITTIER.

*For Him, and through Him, and to Him are all things,
to whom be glory forever!—Paul.*

Above, below, in sky and sod,
In leaf and spar, in star and man,
Well might the aged Athenian scan
The geometric signs of God,
The measured order of His plan.

And India's mystics sang aright
Of the One Life pervading all,
One Being's tidal rise and fall
In soul and form, in sound and sight,
Eternal outflow and recall.

God is: and man in guilt and fear
The central fact of nature owns ;
Kneels, trembling, by his altar-stones,
And darkly dreams the ghastly smear
Of blood appeases and atones.

Guilt shapes the terror: deep within
The human heart the secret lies
Of all the hideous deities ;
And, painted on a ground of sir,
The fabled gods of torment rise !

And what is He? The white grain nods,
The sweet dews fall, the sweet flowers blow,
But darker signs His presence show ;
The earthquake and the storm are God's,
And good and evil interflow.

Oh, hearts of love! Oh, souls that turn
Like sunflowers to the pure and blest!
To you the truth is manifest ;
For they the mind of Christ discern
Who lean like John upon his breast !

In Him of whom the Sybil told,
For whom the prophet's harp was toned,
Whose need the sage and magian owned,
The loving heart of God behold,
The hope for which the ages groaned !

Fade pomp of dreadful imagery,
Wherewith mankind have defied
Their hate and selfishness and pride!
Let the scared dreamer wake to see
The Christ of Nazareth at his side !

What doth that holy Guide require?
No rite of pain, nor gift of blood,
But, man a kindly brotherhood,
Looking, where duty is desire,
To Him, the beautiful and good.

Gone be the faithlessness of fear ;
And let the pitying heaven's sweet rain
Wash out the altar's bloody stain,
The law of hatred disappear,
The law of love alone remain.

How fall the idols false and grim!
And lo! their hideous wreck above
The emblems of the Lamb and Dove!
Man turns from God, not God from him,
And guilt, in suffering, whispers love!

The world sits at the feet of Christ
Unknowing, blind, and unconsoled ;
It yet shall touch His garment's fold,
And feel the heavenly Alchemist
Transform its very dust to gold.

The theme befitting angel tongues
Beyond a mortal scope has grown,
Oh heart of mine! with reverence own
The fulness which to it belongs,
And trust the unknown for the known!

"BE FIRM AND TRUE."

BY J. HUNT, JR.

Be this thy duty, friend, through life,
To hoard the good with "miser care,"
And in the stern, contested strife,
Undaunted stand, and not despair.

He who continues firm and true,
And holds his passion under ban—
Whose soul abhors and scorns to do
A wanton wrong to any man!

And feels that he himself is bound,
By all the ties existence cheers,
To aid, support, where'er is found,
The needy in this "vale of tears:"

Will, by our God—as bards have sung—
Be deemed the wealth of earth above,
And ranked in heaven as rare, among
The treasured jewels of His love.

THE TRUTH DOTHT NEVER DIE.

Though Kingdoms, States, and Empires fall,
And dynasties decay ;
Though cities crumble into dust,
And nations die away ;
Though gorgeous towers and palaces
In heaps of ruin lie,
Which once were proudest of the proud,
The truth doth never die !

We'll mourn not o'er the silent past ;
Its glories are not fled,
Although its men of high renown
Be numbered with the dead.
We'll grieve not o'er what earth has lost,
It cannot claim a sigh ;
For the wrong alone hath perished,
The Truth doth never die !

All of the Past is living still—
All that is good and true ;
The rest hath perished, and it did
Deserve to perish, too!
The world rolls ever round and round,
And time rolls ever by ;
And the wrong is ever rooted up,
But the Truth doth never die !

For Friends' Intelligencer.

WAR.

It is impossible to estimate the vast amount of suffering and destitution entailed upon millions of our race, by the war that is now occupying the powers of Europe. We, who hear the distant rumor of the conflict, and oftentimes only the eclat of the victorious party, may lose sight of the dreadful carnage and sickening horrors attendant upon the battle field, but it is nevertheless a scene revolting to every feeling of our better nature and altogether at enmity with the precepts of our holy Pattern.

One, whom we would not cite as authority upon many subjects, has recorded that the crime and misery, the idleness and debauchery introduced into a country during a single campaign, equals or exceeds the vice encountered, under ordinary circumstances, in three centuries.

Walter Scott admits that the battle of Waterloo created fifteen thousand widows, and a late account considers it probable that twenty thousand widows and sixty thousand orphans were created by the recent battle of Magenta.

In the sixteen years intervening between 1799 and 1815, the French army absorbed four million five hundred and fifty six thousand men. Of a million and a quarter raised by conscription for Napoleon's army in 1813, only one hundred thousand remained alive the following year 1814.

It appears from official statements recently made, that the military forces of Europe now embrace four million two hundred and forty-six thousand two hundred and ninety two soldiers under arms, exclusive of "sailors, guards, civil, national or militia." Only think of it! a population equal to one seventh of our entire republic, whose professional business is murder and bloodshed. Trained and paid by taxation of enlightened Christian nations, by stratagem or open warfare, to slaughter and butcher their brethren, without provocation and without animosity, to gratify the selfish aims of ambitious partisans. We assert, and believe it to be undeniably a truth, that war under all circumstances is *wrong*, and at variance with the teachings of the meek and lowly Jesus, who declared that "all they that take the sword shall perish with the sword," and "my kingdom is not of this world; if my kingdom were of this world, then would my servants fight." If this be admitted, how important is it to turn the attention of the mind from the pomp and circumstances of war to a calm recognition of its true character.

Oh, ye teachers! to whom is entrusted so much of the training of the youthful mind, when in their text books they read of some "brilliant" sanguinary struggle, and their enthusiastic imaginations are dazzled with the glory of the "splendid achievement," are you careful to divest the fascinating and dangerous recital of its false glare, and to teach those who are looking

to you for instruction, that greater "is he that ruleth his spirit than he that taketh a city!"

When the history records a lengthy and graphic account of a spirited naval engagement, do you tell them the particulars are unnecessary, and teach them to omit them.

When they read that "the troops were the third time reluctantly led on to the charge," and their opponents were commanded "not to fire till they could see the pupils in the eyes of the enemy," do you show then such scenes are worse than brutal, and never were and never can be entitled to admiration, and that

"One self approving hour, whole years outweighs,
Of stupid starers and of loud buzzas."

Do you explain to their unformed judgments, that the expression "our glorious revolution," is, literally translated, eight years of privation and suffering, during which were sacrificed three hundred thousand of our ancestors?

Would I could present this subject so clearly to you who are devoting your time and energies to the responsible and interesting occupation of teaching, that you would be constrained to use every influence over the minds of those, whom I believe you are conscientiously endeavoring to instruct, to remove the false investitures from this unrighteous idol.

Do not be discouraged because your text books are not unexceptionable. Children readily sympathize with those they love and respect, and correct views constantly presented must make an impression; at all events, *do what you can*.

H.

7th mo. 19th, 1859.

TRAVEL FROM AND TO PHILADELPHIA THIRTY-FIVE YEARS AGO.

In 1824 the summer route of travel to Baltimore was by the Union line of steamboats and packets, from No. 6 South Wharves. The Steamboat left this city every day at 12 o'clock, and going by the way of New Castle and Frenchtown the passengers reached Baltimore early the next morning. When the navigation was obstructed, the route by stage was through Chester, Wilmington, Elkton, and Havre de Grace, leaving Philadelphia at 7½ o'clock, A. M., and arriving in Baltimore at 4 A. M., the following day. The New York United States Mail line by the way of Trenton, Princeton, and New Brunswick, left the office No. 30 south Third st. at 3 o'clock, P. M. daily. The summer route through Bordentown and Washington, left Market St., wharf by steamboat daily at 6 o'clock A. M., and arrived at the same hour. The winter route, by coach, was through Bristol, Trenton, Princeton, and New Brunswick. The New York Union line of steamboats left daily at 6 o'clock A. M., and 12 M., the route being through Trenton, Princeton, and New Brun-

wick; the New York Columbian Line of steam-boats left at 6 A. M., and 6 P. M., going through Bordentown and Washington. Another line known as the "New York New Line" by steamboats, left daily at 12 M., returning at 10 A. M., the route being through Bordentown, Princeton and New Brunswick. The Lancaster and Pittsburg stages left the Western Hotel, at 4 o'clock A. M., daily, the route being through Harrisburg and Chambersburg. Passengers by this line had to rise early, but early rising was more fashionable then than now. The stages for Bethlehem left the office in Race street above Third, three times a week. Frankford stage left twice a day; Downingtown stages three times a week; Bridgeton left daily at sunrise; Germantown and Chestnut Hill, twice a day; Great Egg Harbor Mail stage, once a week; Haddonfield stage, daily; Mount Holly stage, daily. Besides the above there were many stages running to many towns in the interior of Pennsylvania, Norristown, Reading, &c. Thirty-five years has made a marked change in mode and speed of inland travel. The traveller who left Philadelphia for New York, by the mail line, at 3 o'clock P. M., and by a change of horses at numerous stations, reached that city in time for dinner next day, after riding all night, may now breakfast in Philadelphia, dine in New York, and take his supper here, and have two or three hours to spare for business. The towns contiguous to the city, which could be reached twice a day, may now be travelled to every fifteen minutes or half hour, and to Frankford without the use of steam.—*Public Ledger.*

HOW THE INDIANS MADE STONE ARROW HEADS.

The heads of Indian arrows, spears, javelins, &c., often found in many parts of our continent, have been admired, but the process of forming them conjectured. The Hon. Caleb Lyon, on a recent visit to California, met with a party of Shasta Indians, and ascertained that they still used those weapons, which in most tribes have been superseded by rifles, or at least by iron-pointed arrows and spears. He found a man who could manufacture them, and saw him at work at all parts of the process. The description which Lyon wrote and communicated to the American Ethnological Society, through Dr. E. H. Davis, we copy below:

The Shasta Indian seated himself upon the floor, and laying the stone anvil upon his knee, which was of compact talcose slate, with one blow of his agate chisel he separated the obsidian pebble into two parts, then giving another blow to the fractured side he split off a slab some fourth of an inch in thickness. Holding the piece against the anvil with the thumb and finger of his left hand, he commenced a series of continous blows every one of which chipped off

fragments of the brittle substance. It gradually assumed the required shape. After finishing the base of the arrow-head (the whole being only little over an inch in length) he began striking gentler blows, every one of which I expected would break it in pieces. Yet such was their adroit application, his skill and dexterity, that in little over an hour he produced a complete obsidian arrow head. I then requested him to carve me one from the remains of a broken porter bottle which (after two failures) he succeeded in doing. He gave as a reason for his ill success, he did not understand the grain of the glass. No sculptor ever handled a chisel with greater precision, or more carefully measured the weight and effect of every blow than this ingenious Indian, for even among them, arrow-making is a distinct trade or profession, which many attempted but in which few attain excellence. He understood the capacity of the material he wrought, and before striking the first blow, by surveying the pebble, he could judge of its availability as well as the sculptor judges of the perfectness of a block of Parian. In a moment, all that I had read upon this subject, written by learned and speculative antiquarians of the hardening of copper, for the working of flint axes, spears, chisels and arrow heads, vanished before the simplest mechanical process. I felt that the world had been better served had they driven the pen less, and the plow more!

CAOUTCHOUC CARRIAGE WHEELS.

It is proposed by means of an improved method, to substitute caoutchouc tyres for wheels, instead of iron, as at present. This form of carriage wheel tyre has in various forms been before the public for a number of years, but the great difficulty in applying them was found to be in fixing them on the wheels. This difficulty according to a more recent mode, has been overcome, by forming the tyres with an elongated inner rib, which is held in a recess in the rim of the wheel, and tightly squeezed up. The first attempt to introduce elastic tyres consisted in using tubes of compressed air, formed of India rubber, and these were found to give an exceedingly smooth motion on the roughest road, but were liable to accidents of a rather awkward nature—they occasionally exploded with quite a startling report. An endeavor was made to form an India rubber tyre with a combination of strong canvass web made up with it in concentric layers, as in the strong India rubber hose used for fire engines, &c.; it was found, however, that although a tyre thus constructed was more easily retained on the wheel the canvass and rubber began to separate from each, by the internal working of the tyre when subjected to hard work on the road. It is thought however, that there is no difficulty of this kind which may not in time be overcome.

THE BEAUTY OF THE HEAVENS.

How delightful it is to contemplate the heavens! They are "stretched out as a curtain to dwell in!" Not only as far as the human eye can see, but beyond the remotest boundary which the highest telescopic powers can reach, does the ethereal firmament extend! We can find no limit, no boundary. Millions of miles may be traversed from any given point of space, and still the heavens appear illimitable. Infinity is stamped upon them. And with what gorgeous splendor and magnificence is that curtain adorned! In every direction it is studded with worlds, suns and systems, all harmoniously moving in perfect and undeviating obedience to the Almighty will. The soul in such a contemplation is absorbed. Earth ceases to hold us with its silver chain. The mind, set free from grovelling pursuits, mounts up, as on the wings of an eagle, and soars away through immensity of space, surveying and admiring the innumerable revolving orbs, which like so many "crowns of glory" and "diadems of beauty," bespangle that firmament "whose antiquity is of ancient days," and which so powerfully attest that "the hand that mad them is divine!"

The immense distance of the fixed stars claims our attention, and awakens the most enrapturing feelings in the mind. Reason is compelled to give the reins to imagination, which tells us there are stars so distant that their light has been shining since the creation, and yet, amazingly rapid as light travels, no ray from them has yet reached us!

ITEMS OF NEWS.

PEACE CONCLUDED BETWEEN FRANCE AND AUSTRIA.—The North Briton brings the important intelligence that the war between France and Austria is over, that a peace has been concluded by which France hands Lombardy over to the King of Sardinia, Austria retains her control of Venice, and the other Italian States are to be leagued together in a confederacy with the Pope to preside over them, Venice having the privilege also of being in the confederation, though under the rule of Austria.

SLAVE TRADE.—The Washington *Star* denies the report that sixty or seventy cargoes of African negroes have been landed in the United States since the successful voyage of the *Wanderer*. It adds, however, that the parties in the South, interested in the revival of the trade, are doing their best to embarrass the action of the Government officers charged with the duty of guarding the coasts.

ENGLISH NEWS.—A deputation from the Atlantic Steamship Company (Galway line) had waited on the Chancellor of the Exchequer to urge sundry improvements at Galway harbor.

It was announced that the Atlantic Telegraph Company obtain the cooperation of Robert Stephenson, Professor Wheatstone and Thompson, who, with Mr. Varley, consulting electrician of the Company, and other scientific individuals, will form a committee to investigate and advise as to the construction of the next cable.

Mr. Seward, Secretary of the Atlantic Telegraph Company, publishes letters contradictory of the absurd

rumor that the cable had never been in perfect operation. He shows that there were actually transmitted a total of three hundred and sixty-six messages or thirty-nine hundred and forty words.

In the British Parliament there are sixty members who are over sixty years of age.

JAPAN.—There appears to be considerable doubt if the proposed Japanese embassy to the United States will take place. The *North China Herald* says: "The conservative party, who are opposed to all innovations, are determined to prevent this infraction of the law which prohibits Japanese leaving their country. The two delegates who have been named for Washington are themselves anxious to go, but their departure will certainly be delayed, for the present at least. A council for foreign affairs has been established at Jeddo, consisting of five princes. The ambassadors for Great Britain are not yet nominated."

MOORE WILD AFRICANS.—The *Mobile Mercury*, which is good authority for such information, states that recently another cargo of wild Africans was landed in the South, and sold. We have no doubt that this infamous trade is carried on by our "Southern brethren," which can now be done with impunity, as no jury there will convict the pirates engaged in it.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is still exceedingly quiet. The receipts are small but the stock is ample. Old stock superfine is held at \$5 a 5 25 per barrel and fresh ground from new Wheat at \$5 50 a 6 2; there is no inquiry for the former, and buyers refuse the highest quotation for the latter. The sales to the trade range from \$5 00 to \$5 25 for superfine and from \$5 75 up to 7 50 for extras and extra family, according to freshness and quality. Nothing doing in Rye Flour or Corn Meal. The former is held at \$4 00 and the latter at \$3 75 per barrel.

GRAIN.—There is a light demand for new Wheat, and prices are again still very weak. Sales of 5200 bushels prime new red at \$1 18 a \$1 22, and choice white at \$1 27 a 1 31 per bushel. Rye is dull at 81 cents. Corn is in limited supply, but there is very little demand for it. Small sales of yellow at 79 a 81c. Oats are dull; small sales of Pennsylvania at 39c per bushel for old, and 38 cents for Delaware.

CLOVERSEED comes forward slowly. Sales of fair and good quality at \$5 50 a \$5 75 per 64 lbs. Timothy, if here, would readily command \$2 50. Flaxseed is worth \$1 60 a 1 70 per bushel.

BUCKS COUNTY MALE AND FEMALE ACADEMY.—Boarders taken by the year at reduced rates. Autumn Quarter of 12 weeks, commences on the 8th of 8th mo. Winter Term of 12 weeks, on the 7th of 11th mo. Charges for board and English branches, Autumn Quarter, \$36. Winter Term, \$66. 75 cents deducted per week, for such as are absent from sixth day to second day, without washing. Bills payable, one-half in advance, and no deduction for lost time, less than a week at one time. Day scholars, English branches, from 50 cents to 70 cents per week.

Extra charges for each twelve weeks. Latin, Greek, French, Penciling, and Pellis work, each \$2.00; Water Colors, Monochromatic, Colored Crayons, Oriental, and Grecian Painting, each \$2.50; Reading Books only, furnished free of charge. Other books furnished if desired, and charged for, according to the care taken of them. SAMUEL BATCHELDER, A. M. Principal.

Attleboro', Bucks Co., 5th mo., 28, 1859. 6m.

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, EIGHTH MONTH 6, 1859.

No. 21.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 324 South Fifth Street,
PHILADELPHIA.

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

CONVERSATIONS ON RELIGIOUS SUBJECTS, BETWEEN A FATHER AND HIS SONS.

BY SAMUEL M. JANNEY.

(Continued from page 306.)

On Salvation by Christ.

John. What I mean by the doctrine of atonement, is a belief in the *vicarious sufferings* of Jesus Christ, when he suffered death without the gates of Jerusalem, as a *substitute* for the whole human race, in order to satisfy the offended justice of God, and to render him propitious to guilty man. Adam, and all his posterity, having broken the law of God, it would have been necessary for the whole human race to have suffered eternal death, in order to satisfy the infinite justice of God; but the Son of God offered himself as a substitute for man, and agreed to pay the price of our redemption, by taking on him a human body, and suffering the pains of death.

Father. As I said on a former occasion, those who profess to derive their doctrines entirely from the scriptures, ought to be very careful to adhere strictly to the text. Now we find no such language in the scriptures, as the *vicarious sufferings* of Jesus Christ; nor do they say that he died as a *substitute* for guilty man; nor is there any language in them, from which such a conclusion can be fairly drawn. To punish the innocent, in order that the guilty may go free, is entirely inconsistent with the justice and mercy of the Divine character. "He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord." Prov. xvii. 15. It is said in the scriptures, that Christ died for all men; but there is not the slightest intimation that his sufferings were intended to appease the wrath, or satisfy the justice of God.

The object of his mission was to bear witness to the truth. "To this end was I born," said he, "and for this cause came I into the world, that I should bear witness unto the truth." John xviii. 37. But he could not bear witness to the truth, among that perverse and wicked generation, without exposing himself to sufferings and death; and he therefore voluntarily offered himself to die for the salvation of mankind. His death did not change the feelings nor the purposes of God towards mankind; for God is altogether unchangeable. "In him is neither variableness nor shadow of turning:" and he is always "kind, even to the unthankful and to the evil."

The mission of Jesus Christ was itself the effect of God's unchanging love to man; for all the good that he did, was done by the power of God operating through him. "I can of myself do nothing," said he; "my Father that dwelleth in me, he doeth the works." "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then, we are ambassadors for Christ," says the apostle, "as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2 Cor. v. 19, 20. There is not a word said in the scriptures, about God being *reconciled* to man by the death of his Son; but it is man that must be reconciled to God; for he has always loved mankind: but man being at enmity with him, it is in *man* that the change *must* be wrought, and the reconciliation effected. One means which the Divine Being has made use of, in all ages of the world, to change the hearts of wicked men, has been the patience, the resignation, and the joy with which his faithful servants have suffered for his cause, when persecuted by the wicked. It was in this way that Jesus Christ and his apostles bore their testimony to the truth, and exemplified before men the goodness, the purity, and the love of that Divine Power, whose kingdom was established within them. It was in this way, too, that the primitive Christians, though generally poor, illiterate, and despised among men, were made the instruments of convincing mankind, and enlarging the Redeemer's kingdom. And if the kingdoms of this world shall ever "become the kingdoms of God and of his Christ," (as I believe they will,) it must be effected by the holy living, the meek example, and the patient sufferings of the faithful. I can conceive of no

other means so well calculated to touch the feelings and to convince the judgment, as the example of one who is actuated by the love of God in all things, and who is willing to "lay down his life for the brethren," and for the testimony of truth.

We find that the holy living, the powerful preaching and the numerous miracles of Jesus, made but few converts, until he "laid down his life for the sheep," and sealed his testimony with his blood. It was then that many began to perceive that "his kingdom was not of this world, else would his servants fight." They were convinced that he had been actuated by Divine love in all that he did: and when the apostles, who were filled with the Holy Spirit, began to preach to the multitude, and showed them that "God had made that same Jesus whom they had crucified, both Lord and Christ," then they were pricked in their hearts, and said unto Peter and to the rest of the apostles, men and brethren, what shall we do?" Acts ii. 36, 37. And "the same day there were added unto them about three thousand souls." ver. 41.

Thus we see how the sufferings of the Messiah operated upon the people of that day, to reconcile them to God; but it is the life and power of God that dwelt in Christ, which *saves* from sin: "for if, when we were enemies," says the apostle Paul, "we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Rom. v. 10. For "in him was life, and the life was the light of men." John i. 4. It is this life of God, or "Spirit of truth" revealed in the soul, which purifies and saves from sin. This life is sometimes spoken of as the blood; for according to the Jewish law "the blood is the life." (Levit. xvii. 11, 14,—Gen. ix. 4,—Deuter. xii. 23.) And when Jesus told the people, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you;" he did not allude to the flesh and blood of his outward body, but to the life and power of God which dwelt in him, and spake through him. In confirmation of this view, he said himself to his disciples, by way of explanation, "It is the Spirit which quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." John vi. 53, 63.

When the apostle John saw, in the Revelations, "a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, who stood before the throne and before the Lamb, clothed with white robes, and palms in their hands," he was told, that these were they who had "come out of great tribulation," who had "washed their robes, and made them white in the blood of the Lamb." Rev. vii. 9, 14. Now, we cannot suppose that these robes were made of earthly materials; nor will any one contend that the blood with which they were

washed and *made white*, was the outward blood, shed upon mount Calvary. They were spiritual garments, and the blood too was spiritual; it was the life or spirit of God which dwelt in Jesus; and it is by this only that our hearts can be "sprinkled from an evil conscience." For "if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. ix. 13, 14. It appears very evident to me, that nothing of an outward character can purge the conscience, or purify the mind; for these are spiritual, and require spiritual agents to act upon them.

John. It appears to me that in this last quotation the apostle alludes to the Jewish sacrifices of bulls and of goats, as being the types of that great sacrifice which Christ was to make of himself once for all. The sacrifice of the scape-goat, once in the year, on the day of solemn expiation for the sins of the whole people, is generally considered a striking type of the sacrifice of Christ, which it was intended to prefigure. Two goats were brought to the door of the tabernacle for a sin-offering, and the high priest cast lots upon them, which should be sacrificed to the Lord and which should be set at liberty. One of them was then put to death for a sin-offering for all the people, his blood was sprinkled upon the altar, and his body was burnt without the camp. The other goat was the scape-goat, on which the high priest laid his hands, confessing his sins and the sins of all the people; he then sent him into the wilderness, to a place not inhabited, to be there set at liberty, and to bear the iniquities of the people. The first of these goats is supposed to have been intended to prefigure the death of Christ; and the second, which was saved alive, to typify his resurrection.

Father. We are not informed in any part of the scriptures, that these goats were intended as types of Jesus Christ, and I can see no reason for such a conclusion. There are, however, several reasons which have convinced me that they had no such meaning. In the first place, the goat was never made use of as an emblem of purity or holiness; but, on the contrary, always as an emblem of sin: for our Saviour himself spoke of it in this way, when he said he would place the sheep on his right hand, and the goats (that is, the wicked) on his left. 2. The Messiah is spoken of under the figure of a lamb; and it is not possible that he could be typified by two natures so entirely opposite as the lamb and the goat. 3. It appears to me that these sacrifices were figures of spiritual things, and that the holy men of old understood them in that light; for we find that the more enlightened they

became, the less reliance they placed upon these outward ceremonies.

The prophet Samuel said to Saul, "Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. xv. 22. The prophet Isaiah told the people that the Lord had no pleasure in their sacrifices, because their "hands were full of blood," and he exhorts them, in the name of the Most High, to put away the evil of their doings.—"Cease to do evil, learn to do well; seek judgment, relieve the oppressed; judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool." But the language of Jeremiah is still more decided against placing any dependence upon outward sacrifices. "Thus saith the Lord of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: but this thing commanded I them, saying, Obey my voice, and I will be your God and ye shall be my people; and walk in all the ways that I have commanded you, that it may be well with you." Jer. vii. 21-23.

(To be continued.)

Some account of the life and religious experience of RUTH ANNA RUTTER, of Potts-town, Pennsylvania, afterwards RUTH ANNA LINDLEY, wife of JACOB LINDLEY, of Chester county.

WRITTEN BY HERSELF.

I trust it is under a degree of the influence of the blessed Truth, that I now take up my pen, in order to commemorate the tender dealings of an Almighty and most merciful Father towards me, in the morning of my day; that if I am continued in this vale of mortality, to future years, my heart may be reverently bowed in gratitude, in taking a little retrospect thereof.

It pleased my Heavenly Father to incline my heart to seek him, from my infancy; and about the fourteenth year of my age, I was favored with a remarkable visitation, the beginning of which I was thus made sensible of: One day, being much interested in a little piece of work, and confining myself to my chamber, many serious reflections presented themselves. In the evening, sitting in the parlor with my parents, brothers and sisters, I burst into tears; and all leaving the room, except my dear mother, she asked the occasion of my uneasiness. I told her, I was just thinking, if it should please the Almighty to call me, before the light of another day, whether I was in a fit situation to appear before his great Majesty? She spoke suitably to me, and

said, she made no doubt if I sought properly to be rendered worthy an inheritance in the kingdom, I should gain it. But I felt great distress that night; and my concern continued for some time.

One evening, being left alone with my dear mother, and having some desire of improvement, I asked her what books would be suitable for me to read? She answered, "there is none more suitable than the Bible." This reply affected me: and she took that opportunity of querying with me, what society I thought I should join? I told her, I believed I would be a Quaker. Indeed, I saw it clearly to be my duty, to leave off several of my flounces, and superfluous things; and felt peace in giving up thereto: but through unwatchfulness, I lost ground, and became again captivated and ensnared, in the vain fashions and customs of the world. My sister being about to accomplish her marriage, several new things were provided for me, on the occasion. I put on a cushion, and dressed in the most fashionable style, for girls of my age. I joined in all the levity and mirth that was going forward, and was at times much elated. But alas! that innocent and calm serenity of mind, with which I had been favored while I lived in the cross to my natural inclination, was no longer in my possession. Every enjoyment carried with it a sting, and I felt a void which I cannot express; but which, no doubt, proceeded from the absence of my Beloved. Nevertheless, I pursued a gay line of life, till turned of seventeen; though I had often to recur to that season wherein I was favored with religious thoughtfulness, and in secret lamented my situation.

In the fall preceding the change in my dress, my sister invited me to spend the winter with her, in order to introduce me into company. I accordingly went, and frequented the dancing assemblies, theatre and all places of amusement that were usual. I also learned music, having a master to attend me; and made great proficiency therein, as I had a natural ear, and uncommon fondness for it. I promised myself much pleasure, and thought it would fill up many vacant hours which I should have in the country; for, from the sensations that often attended my mind, I thought I should not long continue in the circle I was then in.

Through the course of the winter, I have since thought, I was under a very tender visitation of divine love; though at that time I knew it not. My mind was, at seasons, so absorbed, that when paying formal visits, and surrounded with company, I scarce knew what passed, and but few expressions escaped my lips; so that my friends would often tell me I was extremely silent, and laugh at me for it. And indeed, I was, at times, almost ready to conclude, there was a great degree of insensibility in me, and a natural uneasiness of disposition; for, notwithstanding

ing no exertion of my friends nor expense of my parents were spared, to render every thing agreeable to me, I was not happy. When under the hands of the hair-dresser, tears would stream from my eyes, though I could not tell the cause: but doubtless, it was the cords of thy divine love, O my Beloved! operating in me, in order that I might become wholly thine!

I well remember, one afternoon, being engaged upon a large party, I went up stairs to dress, and sat before the glass, attempting to crape my hair; but not considering what I was about, being in deep thought, it grew late, and I was hurried; and not readily finding some of my finery which I wanted to put on, it fluttered me, and I felt entangled in those things, which gave me much pain and anxiety without knowing where to seek relief. I threw myself on the bed, in great agony of mind, and gave vent to many tears: but after some time I arose, went down stairs, and made excuse to my sister, who expected to see me in full dress. But truly, my mind was not in a fit condition to join a large company; though I strove to hide the real cause. At another time, going with some company to see a pantomime performed, my mind was so abstracted from the objects around me, that I could pay no attention to the scene, but felt a dejection and distress not easily to be conceived.

The last ball I attended was given by some young men of my acquaintance; my sister had a dance the preceding evening at her own house; and I, being much fatigued, wished to have excused myself from going to the ball; but it being a set company, and my friends pressing me to go, I yielded and went; but had not danced more than two or three dances, before I again felt deep distress and dismay to cover my mind. I called my brother, and told him I was not well; desiring him to call one of the servants who were in waiting, to go home with me, as I wished to leave the room unobserved; which he accordingly did; and my sister expressing her surprise at my quick return, I plead indisposition, and went to bed.

Soon after this, I lost an uncle; and he dying suddenly, it greatly shocked and affected me. The next first-day evening, being the time of the Spring meeting, and an evening meeting held at Pine Street, a connexion of mine asked me to go there with her. I had frequently, in the course of the winter, gone in there, when my sister would go on to church (we lived but two doors from the meeting house.) She and her husband would sometimes smile, and tell me they believed I intended to be a Quaker. I did not know it would so soon be the case, but I felt a secret satisfaction in attending their meetings. I generally sat near the door, or in the back part of the house, lest my appearance should attract their attention. In the evening above alluded to, we had not sat long, before a Friend got up

and spoke; and as he was rather tedious, my companion soon got tired and proposed going; but I chose to stay, and she left me. After some time, dear Daniel Offley appeared largely in testimony. He mentioned the prospect he had, of some youth then present having a great work to do; and spoke so clearly to my state that I was much struck with it; but knew not at that time it was intended for me: and thought, how deeply those must feel for whom it was meant.—But although I did not, at that time, take it to myself, I had afterwards cause to remember that solemn testimony, and it was a strength to me.

About the middle of the fourth month, I returned home; and soon after was invited to attend a wedding; and, being again in a very thoughtless state, I was pleased with the thoughts of having the opportunity to display my fine clothes. A few nights before the wedding, I had a dream, which made considerable impression upon my mind; and the next day, sitting with a near connexion, with whom I was very intimate, I related it to her; and told her I believed there would shortly be a death in the family. While we were conversing together, there seemed to be a cloud or mist which overshadowed me, and I felt as if I was raised off the chair. I believe I was at that moment, insensible to every thing around me; my countenance changed; and my cousin, in some surprise, asked me what was the matter. I told her I felt very strange; and burst into a flood of tears. When I a little recovered, I told her, if nothing happened to myself, or in the family, never to mention the situation I had been in. My mind then became very awfully impressed with the thoughts of death and the necessity of being prepared. On the succeeding day I heard of the decease of a little cousin, who died of a short illness; and when we were assembled to attend the burial, two children out of one family were carried by the door, who both died of the same disease. All these things had a tendency deeply and awfully to impress my mind. I seemed in a state of amazement and distress, and was willing to deliver myself up to the Lord, but knew not what step to take: all was dark and gloomy before me. May I never forget the night I passed after that funeral; a thick veil of darkness seemed to cover me, and the terrors of an angry God encompassed me about. A near relation slept with me, who had taken a serious turn some time before; she spoke encouragingly to me, but alas! my mind was not in a fit state to receive it. The next day my parents came home, having been absent some time; I shed abundance of tears, which they, not knowing the real cause, attributed to the deep sympathy I had for my afflicted relations.

The young woman, whose wedding I had been invited to, was married according to appointment; but I felt no disposition to attend the

marriage, being sorely distressed in mind. The day following, I paid her a morning visit, though I scarce knew where I was or what I was about. For six weeks, I experienced a state of deep conflict and exercise. My dress became very burdensome to me, and the fear of not having stability, deterred me from changing it. In the course of that time, I spent a week with some Methodist relations. Their minister came while I was there, and I attended their meeting; with which I was much pleased, my mind being in a very tender state. They also invited me to attend their class-meeting, but I did not feel the same unity with that; however I believed them to be a seeking people, and became greatly attached to them, and thought I should join the society. But after my return home, still feeling some doubts, and not that peace and confirmation, which, above all things, I desired,—at times, when a little strength was afforded, my prayers were put up in secret, that I might be rightly directed. But Oh! I knew not what to do, nor which way to turn myself, for peace of mind.

(To be continued.)

Extracts from *Theologia Germanica*.

ACCOUNT OF THE "FRIENDS OF GOD,"

A PEOPLE OF THE THIRTEENTH CENTURY.

In these chaotic times, and in the countries where the storms raged most fiercely, there were some who sought that peace which could not be found on earth, in intercourse with a higher world. Destitute of help and comfort and guidance from man, they took refuge in God, and finding that to them He had proved "a present helper in time of trouble," as "a shadow of a great rock in a weary land," they tried to bring their fellow men to believe and partake in a life raised above the troubles of this world. They desired to show them that that eternal life and enduring peace which Christ had promised to His disciples, was, of a truth, to be found by the way which he had pointed out, by a living union with Him and the Father who had sent Him.

With this aim, like-minded men and women united themselves together, that by communion of heart and mutual counsel they might strengthen each other in their common efforts to revive the spiritual life of those around them. The association they founded was kept secret, lest through misconception of their principles, they might fall under suspicion of heresy, and the Inquisition should put a stop to their labors; but they desired to keep themselves aloof from everything that savored of heresy or disorder. On the contrary, they carefully observed all the precepts of the Church, and carried their obedience so far that many of their number were among the priests who were banished for obeying the Pope, when the Emperor ordered them to disregard the interdict. They assumed the appellation of

"Friends of God," (*Gottes Freunde*), and in course of a few years, their associations extended along the Rhine-provinces, from Basle to Cologne, and eastward through Swabia, Bavaria and Franconia. Strasburg, Constance, Nuremberg and Nordlingen, were among their chief seats. Their distinguishing doctrines were self-renunciation, the complete giving up of self-will to the will of God; the continuous activity of the spirit of God in all believers, and the intimate union possible between God and man; the worthlessness of all religion based upon fear or the hope of reward, and the essential equality of the laity and clergy, though for the sake of order and discipline, the organization of the Church was necessary. They often appealed to the declaration of Christ, (John xv. 15,) "Henceforth I call you not servants, for the servant knoweth not what his Lord doeth, but I have called you friends, for all things that I have heard of my Father I have made known unto you;" and from this they probably derived their name of "Friends of God."

Their mode of action was simply personal, for they made no attempt to gain political and hierarchical power, but exerted all their influence by means of preaching, writing and social intercourse. The association counted among its members, priests, monks, and laity, without distinction of rank or sex. Its leaders stood likewise in close connection with several convents, especially those of Engenthal, Maria-Medingen, near Nuremberg, presided over by the sisters Christina and Margaret Ebner, much of whose correspondence is still extant. Agnes, the widow of King Andrew of Hungary, and various knights and burghers, are also named as belonging to it.

Foremost among the leaders of this party should be mentioned the celebrated Tauler, a Dominican monk of Strasburg, who spent his life in preaching and teaching up and down the country from Strasburg to Cologne, and whose influence is to this day active among his countrymen by means of his admirable sermons, which are still widely read. At the time of the Interdict, he wrote a noble appeal to the clergy, not to forsake their flocks, maintaining that if the Emperor had sinned, the blame lay upon him only, not with his wretched subjects, so that it was a crying shame to visit his guilt upon the innocent people, but that their unjust oppression would be recompensed to them by God, hereafter. He acted up to his own principles, and when the Black Death was raging in Strasburg, where it carried off 16,000 victims, he was unwearied in his efforts to administer aid and consolation to the sick and dying.

Much of Tauler's religious fervor and light he himself attributed to the instructions of a layman, his friend. It is now known from contemporary records that this was Nicholas of Basle, a citizen of that free town, and a secret Waldensian.

Little is known of his life beyond the fact that he was intimately connected with many of the heads of this party, and was resorted to by them for guidance and help; for being under suspicion of heresy, he had to conceal all his movements from the Inquisition. He succeeded, however, in carrying on his labors and eluding his enemies, until he reached an advanced age, but at length, venturing alone and unprotected into France, he was taken and burnt at Venice in 1382. Another friend of Tauler's, and like him an eloquent and powerful preacher, whose sermons are still read with delight, was Henry Suso a Dominican monk, belonging to a knightly family in Swabia.

One of the leaders of the "Friends of God," Nicholas of Strasburg, was in 1326 appointed by John XXII, nuncio, with the oversight of the Dominican order throughout Germany, and dedicated to that Pope an essay of great learning and ability, refuting the prevalent interpretations of Scripture, which referred the coming of Antichrist and the judgment to the immediate future. Thus we see that the "Friends of God" were not confined to one political party, and this likewise appears from the history of another celebrated member of this sect, Henry of Nordlingen, a priest of Constance, who, like Suso, was banished for his adherence to the Pope. One of the most remarkable men of this sect was a layman, and married, Rulman Merwin, belonging to a high family at Strasburg. He appears to have been led to a religious life by the influence of Tauler, who was his confessor. He is the author of several mystical works, which he says he wrote "to do good to his fellow creatures," but he contributed perhaps still more largely to their benefit by his activity in charitable works, for he established one hospital, and seems to have had the oversight of others also. He likewise gave largely to churches and convents, but is best known by having founded a house for the knights of St. John in Strasburg. The characteristic doctrines of the Friends of God have been already indicated. That they should not have fallen into some exaggerations was scarcely possible, but where they have done so, it may generally be traced to the influence of the monastic life to which most of them were dedicated, and to the perplexities of their age.

LECTURES BY A LADY-DOCTOR.

Three lectures on physiological and medical science, addressed to women, were delivered recently in London by Elizabeth Blackwell, M. D. This circumstance gave an opportunity to such persons as were either curious, skeptical, or otherwise interested in the subject of "women-doctors," to hear the cause advocated by one of themselves. We were among the number of the curious, and on Wednesday, 2d March, we found our way to

the Marylebone Institute. A goodly company of ladies were already assembled; and among the number were not a few whom the world honors for good work done in literature, art, and, above all, in charitable labor.

After a brief delay, Dr. Elizabeth Blackwell entered the room. She stood with quiet dignity on the platform by the desk, while Mrs. Jameson read the address which had been presented to her, requesting her to give these lectures. Dr. Blackwell was received with a general expression of sympathy. Many of the persons present were fully aware of the almost unexampled difficulties which had attended the prosecution of her singular career—a career which has initiated women to the possibility of a professional study of medicine. A sketch of this lady's life has already appeared in this *Journal*; but to such of our readers as may be unacquainted with the facts, we will briefly give the following particulars.

Elizabeth Blackwell is an *English-woman*, and not an American, as some persons have erroneously believed. Her father was a Bristol merchant, much respected in his native city, but, in consequence of commercial embarrassments, he went to America some years since taking his family with him. He had hoped to re-establish his broken fortunes, but disappointments and early death frustrated these expectations. His family of nine children were left without any other resources than those supplied by endurance and perseverance. After many trials common to their position, two of the sisters conceived the idea of entering the medical profession. In 1849, Elizabeth Blackwell received her diploma from the President of the Medical College of the University of Geneva, in the State of New York.

In one of her lectures, Dr. Blackwell eloquently and feelingly described the privations, the difficulties, the calumnies, which attended her during the prosecution of her studies; but a high interest in the vocation she had adopted sustained her in her earnest resolve to pioneer the way for an extended sphere of usefulness to women—a sphere in which, under one form or another, they are virtually more or less engaged already—but for which their education has left them, if not totally unfit, at least very inadequately prepared.

This brings us to the subject touched upon in the first lecture; namely, the utility and importance of physiological knowledge to women generally. Books without number have been written on home-duties and maternal obligations—the *morale* of all this is accepted and unquestioned. Our lecturer, with much point, delicacy and justness of reasoning, demonstrated the fact that physiology is the basis upon which women must found a knowledge of these special duties. We are all aware of the effects of the general health and equanimity of the mother upon her offspring. We all know that the management of infancy has a direct and sometimes fearful influence upon the

future life of the child. And especially while the physical and moral faculties are in progress of development is the mother's judicious care and direction necessary. Granted, the important function of woman as the guardian of childhood and youth. Now, let us for a moment imagine a person intrusted with a complicated and delicate piece of machinery, which must and, indeed, *can* only be preserved by constant care and attention. Imagine that person to be ignorant of the principles of the construction of that machine; y unob-servant of its workings, its powers of application, its possible derangements; y unconscious that certain conditions are injurious, and often fatal to its organization; y imagine, we repeat, such a state of things, and what would be the result? The answer is self-evident, and yet that precious thing called *health*—the health not only of individuals, but of families—is in the hands of women whose education has never included even the most elemental knowledge of physiology.

Be it clearly understood that we are now speaking of physiological knowledge in reference to the *preservation* of health; professional aid is sought when remedial efforts are absolutely essential, but how frequently does it not happen that this state of disease is consequent upon want of foresight, want of judgment, want, in fact, of the application of the commonest hygienic principles.

In the savage state, where nature is allowed free play, it is true, pharmacy is confined to some few simple herbs, and professorships are not. But we who are living in an artificial condition are bound to assist nature out of the difficulties with which we ourselves environ her. Dr. Blackwell dwelt at some length upon the laws of health, the fitness of the pursuit for feminine study, and the possibility of improving the general standard of health. There is a homely saying, "It is easier to prevent than cure," but it is a saying more frequently quoted than practised—so called "common sense" is insufficient without a knowledge of principles, and surely that knowledge, without being exclusive or pedantic, might be admitted into the general education of females.

The lecturer dwelt on the benefits likely to arise from the cultivation of the science of physiology. The mental and moral progress is so intimately connected with physical conditions that no person is worthy the name of educator who does not carefully observe the action and reaction of the mind on the body—the body on the mind. We were reminded of several pertinent instances of the power of the will in shaking off disease. We ourselves know of a case where hydrophobia was arrested by a tremendous effort of the will. The power possessed by man of preventing or controlling insanity, is a subject of the highest importance, and one, we think, deserving of further investigation than it has ever yet received. There is a class of phenomena which, though not yet sufficiently assured, may some day help us to an

understanding of the abnormal state of the brain. Any disturbance of the due equilibrium is injurious. The lecturer pointed out the necessity of acquiring or avoiding certain habits of thought, of varying employments, as among the many means of maintaining mental and physical health. Dr. Blackwell mentioned the singular fact, that there are two classes of people, the most widely separated by social rank, whose numbers are thinned by death and disease, beyond the average of their fellow-citizens. These classes are represented by the common soldier of the barracks, and the fine lady. For months past, the newspapers and periodicals have been teeming with facts relative to the sanitary condition of the army; fashion yields her statistics more grudgingly; but monotony of life, vitiated air, deficiency of exercise, want of duties and employment, and injurious release from care and self-dependence, contribute, together, to identical results, in cases which at first sight seem as dissimilar as the poles.

Individuals are lost sight of in a system; but no system, however wisely conceived or humanely practised, can abrogate that law of nature which we understand by self-development—hence *all* persons ought to know something of that frame which is so "fearfully and wonderfully made." "A little knowledge is a dangerous thing," is the oft-repeated adage of the satisfied ignorant. No knowledge at all is still more dangerous. Would that statistics could reiterate again and again the number who are sacrificed annually to ignorance and neglect, on the one side, and to the omnipotence of fashion on the other. Social life is ruled by women—let women inform themselves of the evils which lie in and about it.

To women as dispensers of charity, physiological knowledge is essential; and though much has been done by the noble institutions of our country, much special work remains for women—the name of Miss Nightingale is sufficient to endorse this statement with authority.

In a Journal of this character, we can only allude to the more purely medical portion of Dr. Blackwell's discourse. After receiving her diploma in America, that lady further prosecuted her studies in London and Paris, where she received high testimonials. Subsequently, she established herself at New York as a physician for women and children. She has now returned, hoping to find in her native country a sphere of usefulness, and her due meed of encouragement. She proposes to establish a hospital in London for the diseases of women and children, under the care of herself and her sister, who has likewise obtained a medical diploma. We understand, through the medium of the newspapers, that a lady has offered £8,000 towards this object.

It is further proposed that there should be a professorship for instructing women generally in hygiene.

The medical movement in America is successfully progressing. Society there has accepted the fact as one which is full of the promise of increasing utility.

The question of whether the innovation will find favor in England can only be answered by time and trial. If the female branch of the profession had many such able advocates as Dr. Elizabeth Blackwell, we have no doubt that indefinite progress would be made ere long, and that an assured position would be gained for the lady-professors. At present, the movement is an experiment. If public opinion might be tested by Dr. Blackwell's sympathizing audience, we should certainly pronounce a favorable augury.

There is one remark we will make in conclusion—that the power of *intuition*, characteristic of the feminine intellect, is admirably calculated to assist in discovering particular forms of disease, especially that class which is connected with hysteria—often so subtle, so complicated in its symptoms.

After the conclusion of the course, Mr. Jame-son, in the name of the ladies present, returned thanks to the accomplished lecturer; and so terminated a very interesting and certainly a very novel gathering, which, we doubt not, will afford subject for much earnest thought.—*Chambers' Journal*.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, EIGHTH MONTH 6, 1859.

DIED, 6th mo. 3d, 1859, at the residence of her brother, Robert Titus, ELIZABETH TITUS, aged 49 years, only daughter of George P. and Mary C. Titus, much beloved by her relatives and friends; a member of Westbury Monthly Meeting, Long Island, N. Y.

THE POWER OF KINDNESS.

What a wondrous power has kindness; it softens the hardest heart and tames the most savage beast. Everybody and everything yields to its all pervading power. It binds up the broken heart and soothes the departing spirit—it lends an additional charm to beauty and makes plain features seem beautiful.

No one ever did or ever will lose anything by kindness. Is anything gained by being cross or ill-natured? No, on the contrary, try the power of kindness—be kind to everybody and they will love you—no matter what they say or feel at the time. That kind word or act will never fade from their memory. They will have a much deeper respect for you, at least, than if you had spoken or acted harshly. Even to a servant, speak kindly, it will not be lost—they will serve and like you all the better for it. Be kind to animals. Is it not better to have your dog come bounding out to meet you—with a

smile on his shaggy phiz—laughing and frisking in anticipation of your caresses—than to see him slink away at the sight of you—his tail between his legs and a gloomy foreboding on his face of the expected “get out, sir.” If you be a man and married, be kind to your wife and children—your wife surely has enough to fret and worry her without your coming home and beginning to find fault about some trifling thing.

Be kind to your children—if they grow up with harsh reproofs and angry words ringing in their ears—with scowls and gloomy faces before their eyes to check their innocent mirth—think you that they will be good and respectable men and women—that they will love and respect you—that they will all try to make your declining years comfortable? No, as soon as they can, they will go way from such a home—very likely to plunge into all the dissipations and vices they can find. Yes, be kind to your children, speak kindly to them—gratify their few desires—join them in their sports—take an interest in their studies—and mark my word, you are laying up ten times more towards a *truly* happy, cheerful and comfortable old age, than if you were earning hundreds of dollars at the same time. For what profiteth a man if he gain the whole world and lose his own soul?—*Germantown Telegraph*.

FEMALE INDUSTRY.

(Continued from page 312.)

The number of women employed in textile manufactures in 1851 were nearly 385,000. Under this head are included cotton and its fabrics, woollen, flax, silk, straw, lace, and articles in fur, hair and hemp, and the paper manufacture. In the mechanical arts which usually rank in the same class, such as metal-works and earthenware, there were nearly 40,000. With these two classes may be united the third,—the women engaged in providing and treating Dress;—making, mending, and washing articles of dress. These are set down as above half a million. The three amount to within a fraction of a million. If we could include the women of Ireland, so largely engaged in the linen, cambric, and muslin manufactures of Ulster, and in the embroidery of muslins (as we have already shown,) and in lace-making and knitted goods, the number would be greatly increased. Now, what a section of the nation this is,—a million and a quarter of women above twenty, earning an independent subsistence by manufacturing industry! The condition, claims, and prospects of such a section of the population ought to be as important and interesting to us as those of any class of men in the community.

The three sorts of employment need not here be considered separately. In the case of textile manufactures, the greater part of the work is done in factories; but not a little is carried on at home,—looms being set up in the cottage, or

in the town lodging. In such old towns as Norwich, and in many a village in the eastern counties, the click and smack of the loom is heard in the narrow streets and over garden walls, as it is in the singular region of Spitalfields. A visitor will find the family engaged in winding, piecing and weaving,—father, mother, boys and girls all doing different parts of the work: and this is just the case of a large proportion of the Birmingham metal workers. They have a light room which they call a shop, where they work together at the articles which are to be completed by a certain time. So it is with the occupations which relate to dress. The lace-maker is an old fashioned figure in English life,—sitting at her door with her pillows before her, and her fingers busy among the bobbins. So it is with the straw-platter, and the clear starcher and mender, and the artificial-flower maker, and the embroiderer, and, as we may see in every street, with the dress-maker. The 'Song of the Shirt' tells us that this is the way also with poor needlewomen. On the other hand, the factory, and gregarious occupation in many modes, is not now, as formerly, supposed to mean cotton or flax spinning. Silk, cotton, and flax mills may still be the representatives of the factory life of English women; but genuine factory-life can be seen at Birmingham as truly as at Manchester or Leeds. Long ranges of upper apartments in Birmingham factories are occupied by women, sitting in rows, quiet, diligent and skilful, putting together the links of cobweb gold chains, or burnishing silver plate, or cutting and polishing screws, (a manufacture mainly in their hands, because the machinery requires delicate manipulation,) or sorting needles, or painting *papier-mache* trays. Of the 40,000 female workers in metals and clay, the greater portion now are factory women, as much as any Lancashire or Yorkshire spinners or weavers. As for the third class, not only are the Nottingham and Leicester lace-makers and hosiery weavers of the genuine manufacturing class, but the London dressmakers may be called so; and the upholstresses too. They are collected, not always in large apartments alas! but in considerable numbers, and under a scheme of division of labor,—which is, we suppose, on an extensive scale, the distinction between domestic and factory labor; a distinction not interfered with by the distribution of portions of the work to different members of the family at home. Whatever may be the respective proportions of the factory and domestic workers who make up the million and a quarter of industrial women now under notice, it is a question of the deepest interest to us all, in every view, whether the factory work is likely to increase or diminish in years to come.

At first sight, most of us are disposed to pronounce that the number will certainly increase. The demand for industry seems at present rather

to exceed the supply,—generally speaking. We want more soldiers, more sailors, more agricultural laborers and rough workers, while emigration carries off tens of thousands every year. The rapid increase of labor-saving machinery indicates a want, rather than a superfluity, of hands; and so does the liberty to work which has been acquired by women within a few years. It is not very long since the Coventry men were as jealous and tyrannical about the women winding silks and weaving ribbons as they are still about their engraving watch plates; yet now many thousands of women are earning a subsistence in the ribbon and fringe manufacture. The increasing use of sewing-machines, at centres of dressmaking, tailoring, and blouse and shirt making, points in the same direction. In a community where a larger proportion of women remain unmarried than at any known period; where a greater number of women depend on their own industry for subsistence; where every pair of hands, moved by an unintelligent head, is in request; and where improved machinery demands more and more of the skilled labor which women can supply, how can there be a doubt that the women will work more and more, and in aggregate ways, as combination becomes better understood and practised? Such is the first aspect of the cases: but there are others. It will not be going out of our way to show by an example that factory life is not everywhere the same; that it does not necessitate the evils of which too many of our manufacturing classes are examples. We conclude as a matter of course in England, that a factory girl cannot make her own clothes, cannot cook her father's dinner, cannot do the household marketing, or cleaning; is, in short, fit for nothing but the spinning or weaving, burnishing or sorting, in which her days are passed. If we can find good evidence that the occupation need not have these effects, it will be a great comfort. There are such evidences in abundance, and the facts work in opposite directions,—on the one hand, extending the inducements to factory labor for women, and on the other, giving the women themselves, a freer choice, and a stronger disposition to remain at home.

Twenty years ago, there were about 4000 women employed in the cotton-mills of Lowell, in Massachusetts. They worked seventy hours per week, earning their meals and from one to three dollars per week. They had built a church, and a Lyceum, and several boarding houses and in the winter they engaged the best lecturers in the state to instruct them in their Lyceum. These factory girls issued the periodical called the 'Lowell Offering,' which Mr. Knight reprinted in his series of Weekly Volumes, under the title of 'Mind among the Spindles.' Prefixed to that volume was a letter from Harriet Martineau, in which the factory life of these literary spinners

was described. They are the daughters and sisters of the yeomen of New England,—some aiming at disencumbering the farm, or educating a brother for the church, whilst others club their earnings to build a house in which to live under the sanction of some elderly aunt or widowed mother. Whole streets of pretty dwellings adorn the factory settlement; and books, music, and flowers within testify to the tastes of the young proprietors. The girls are well dressed, week days and Sundays; and the Savings' Bank exhibits their provident habits. At the date of this account, in 1834, there were 5000 work people at Lowell, of whom 3800 were women and girls; and the deposits, after all the public and private edifices were paid for, amounted to 114,000 dollars.

In a recent publication there is a contrasting view of the same class, employed in a silk mill, under one of these dozen, or twenty, or fifty, or hundreds of good men who are each called by all who know them 'the best employer in England.' It is cheering to find how many 'best' there are. The writer was evidently taken aback at first, confounded by the 'yelling and screaming' of the women in the lane, which she supposed to mean some terrible accident, and astonished at the universal supposition that everybody was purely selfish, and bent upon cheating everybody else. The experiment of inducing a more womanly mode of life among the girls is described in a very interesting way in the tract called 'Experience of Factory Life,' which is in the list at the head of our article. The passage is too long for quotation; but it is to be hoped that our readers will turn to it, if they have any desire to see what the differences between the factory girls of Old and New England really are, and to ascertain whether any part of what is repulsive and lamentable here is owing to the occupation, or to any mode of life which it necessitates. We believe that the conclusion of the best observers will be that it is not the labor of the factory which hardens and brutalizes the minds of men or women, but the state of ignorance in which they enter upon a life of bustle and publicity. The Lowell Factory girls are great reciters and even writers of poetry; the Sunday sermon is quite a pursuit to them—as in puritan New England generally. Literature and music are the recreations of many of the factory girls of the mills. Now—can the chasm be bridged over which divides these conditions of factory life? Can the English factory girl be made as womanly as other people? If so, what is the effect on the industrial aspect of affairs?

We find something like an answer to this in such accounts as we can obtain of the operation of evening schools on this class of people. There was a narrative published in 'Household Words,' we remember, some years ago, which afforded

great encouragement. In that case the girls were eager to learn to write, above everything, one explanation being 'Hur wants to write to hur chap,' who was gone to Australia; but where it was possible to deceive themselves about their own ignorance they did so. No girl could pretend to write when she did not know a letter; but whenever they could fancy themselves treated like children, they put on airs of resentment,—as when one, who had to spell *ox* and say what it meant, exclaimed 'As if everybody didn't know that a *hox* is a cow!' They fancied they could sew till a pull at the thread undid half a yard at a time. They were averse to bringing clothes to mend, but liked making new smart gowns. They were partly interested and partly offended at the instruction given about the human frame and its health—one, who was laced up into the shape and stiffness of a tree stem, exclaiming that she had 'got only six and twenty whalebones.' Some of them had witnessed a sad misfortune,—the first and fatal quarrel of a married couple, from the bride having rendered her husband's one white shirt unwearable, the first Sunday after their marriage, by starching it all over, 'as stiff as a church.' She had spent two days on the job; neither of them knew how to get the starch out: and the bridegroom cursed his spouse as a good for nothing slattern. Such cases were coming before them every day. The handsome shawl which the lover so admired on Sundays was found to be pawned on Monday mornings, and redeemed on Saturday nights. All clothes had to be bought ready-made, and all food prepared, as far as it could be. The bread and the ham,—a shilling plate at the time,—were obtained on credit at the huckster's shop; and, to obtain that credit, every article of every sort had to be bought at that miscellaneous shop. The wives could not boil potatoes, nor mend stockings, nor wash a garment, nor even scrub the floor. These deficiencies sent pupils—married women as well as single—to the evening school, eager to learn. What was the consequence? A vast complacency in carrying home a garment of their 'own making,' and a desparate set-to at arithmetic in its ordinary form. The sorters could reckon by grosses, miraculously; but had no notion of pounds, shillings and pence: and, sooner or later, the notion dawned that it might be *worth while* to be comfortable at home, and that their teachers meant to show them how to manage it. At a more advanced period, came further discoveries. The wife who locked her door before daylight, and turned her back upon her home till dark, except on Sundays, obtained a good deal of money: for at that time women's factory wages had risen twenty per cent., and were still rising: but yet there was never any cash left over, and generally more or less debt at the huckster's shop. When able to keep accounts, even in the humblest way, the wife oc-

asionally found a penny set down in the shilling column,—not necessarily from dishonesty, for the small shopkeepers themselves are often very ill-educated. This discovery led to inquiry and thought; till the grand idea presented itself that it might answer better, even in regard to money, to stay at home than to work at the factory. No more plates of ham or light loaves! no more expensive washing bills, or heavy purchases of ready made clothes, or fancy head-dresses which cost nearly a week's wages! No more hard potatoes, smoky fires, and tea smoked accordingly! No more damp, half grimy floors on Saturday nights; nor husbands driven elsewhere in search of comfort! If they earned twelve shillings a week less, they saved twelve shillings a week, and much of more valuable things that no money can buy.

Since those early attempts at schools for wives were instituted, great improvements in particular cases have become common: but there has not yet been that distinct step in civilization which gives every woman in a manufacturing town the clear understanding that she has to choose between being an earner of money in a way which precludes her being a housewife, or being qualified for a housewife, at the expense of some of her power of earning, but with great power of saving her husband's earnings. We need not despair of seeing girls so educated as that they may be capable of both employments; and this is well, as there can be no expectation that, within any time we can look forward to, the employment of women in factories will cease. If it is ever superseded, it will not be by the labor of men, but by new inventions: and in the interval it will do no good to declaim, and exhort, and lament. We must take in hand the evils of the case, and improve its conditions. We must see whether we cannot make needlewomen and plain cooks of the little girls, and sensible housewives as they grow up. This done, we suspect that not even the best paid factory labor will throw them back to the point from which many of the class are now rising.

(To be continued.)

SPARE MOMENTS.

A lean, awkward boy came one morning to the door of the principal of a celebrated school and asked to see him. The servant eyed his mean clothes, and thinking he looked more like a beggar than anything else, told him to go around to the kitchen. The boy did as he was bidden, and soon appeared at the back door.

"You want a breakfast, more like," said the servant girl, "and I can give you that without troubling him."

"Thank you," said the boy, "I should have no objections to a bit of bread; but I should like to see Mr. ———, if he can see me."

"Some old clothes, may be, you want," remarked the servant, again eyeing the boy's patched trowsers. "I guess he has none to spare; he gives away a sight;" and without minding the boy's request, she was away about her work.

"Can I see Mr. ———?" again asked the boy after finishing his bread and butter.

"Well, he's in the library; if he must be disturbed, he must; but he does like to be alone sometimes," said the girl in a peevish tone. She seemed to think it very foolish to admit such an ill-looking fellow into her master's presence; however she wiped her hands, and bade him follow. Opening the library door, she said:

"Here is somebody, sir, who is dreadful anxious to see you, and so I let him in."

I don't know how the boy introduced himself or how he opened business, but I know that after talking a while, the principal put aside the volume which he was studying, and took up some Greek books, and began to examine the new comer. The examination lasted some time. Every question which the principal asked the boy, was answered as readily as could be.

"Upon my word," exclaimed the principal, "you certainly do well," looking at the boy from head to foot over his spectacles. "Why, my boy, where did you pick up so much?"

"In my spare moments," answered the boy.

Here he was, a poor hard-working boy, with but few opportunities for schooling, yet almost fitted for college, by simply improving his *spare moments*. Truly, are not spare moments the "gold dust of time?" How precious they should be! What account can you show for them? Look and see. This can tell you how very much can be laid up by improving them; and there are many, *many* other boys I am afraid, in jail, in the house of correction, in the fore-castle of a whale-ship, in the tipping shop, who, if you should ask them when they began their sinful course, might answer, "In my *spare moments*."

In my spare moments I gambled for marbles. "In my spare moments I began to smoke and drink." "It was in my spare moments that I began to steal chestnuts from the old woman's stand." "It was in my spare moments that I gathered wicked associates."

Oh, be very careful how you spend your spare moments! Temptation always hunts you out in small seasons like these, when you are not busy; he gets into your hearts, if he possibly can, in just such gaps. There he hides himself, planning all sorts of mischief. Take care of your spare moments.—*C. Knight*.

It is a beautiful custom in some Oriental lands to leave untouched the fruits that are shaken from the tress by the wind; these being regarded as sacred to the poor and the stranger.

From The Salem Register.

MAGNITUDE OF OUR PUBLIC WORKS.

It has been fashionable to compare unfavorably the works of this country with those of Europe. To such an extent has this been carried that it is not unfrequently said that we have to look to England or the Continent for most of our examples. We are continually told by travellers of the great extent, beauty and durability of the continental works, and of the enormous strength of the English structures. Now it is perfectly true that Europe can boast of railroads, canals, bridges and aqueducts unrivalled in the world for beauty and excellence of workmanship and design, but it is equally true that America can point to works of utility that, in the magnificence of their proportions, are not exceeded anywhere.

The Julian Aqueduct of Rome, is two miles longer than the Croton Aqueduct of New York, built by John B. Jarvis and Horatio Allen, but the Croton carries more water than all the seven aqueducts of Rome put together, and more than any other aqueduct in the world, and is longer than any other excepting the Julian.

The Illinois Central Railroad, built by Colonel Mason, is the longest line ever constructed by one company, and in point of workmanship is equal to any European road.

The National Road, over the Cumberland mountains, built by the United States Engineer Corps, is more extensive and durable by far than the Appian Way.

The stone arch over Cabin John's Creek, on the Washington aqueduct, built by Captain Meigs, is about fifty feet greater span than any other stone arch in the world, and is more beautiful in proportion than the arch over the Oco, so long celebrated for its magnificence.

The tunnel built by Mr. Haupt, on the summit of the Pennsylvania Railroad, was a more difficult work than the tunnel under the Thames.

The structures on the Baltimore and Ohio Railroad at Harper's Ferry, and beyond the Summit, built by Latrobe; and the Starrocca Viaduct, on the New York and Erie Railroad, built by Julius Adams, are equal in magnificence and excellence of workmanship to anything Brunel ever did in England, or Moran in France.

The Suspension Bridge over the Niagara river at Lewistown, built by Major Serrell, is 1,042 feet 10 inches in one span, and is 43 feet greater than any other single span in the world, being nearly twice as great and quite as strong as Telford's celebrated bridge over the Menai Straits in England.

The United States Dry Dock at Brooklyn is the largest dry dock in the world by many feet. The workmanship, done under the direction of Mr. McAlpine and General Stuart, is equal, if not superior, to anything of the kind anywhere. The plates of iron used in the gates of this dock

are the largest that had ever been made up to the time they were rolled.

The flight of combined locks on the Erie Canal at Lockport, built by the State Engineers, are equalled only in one other place in Christendom, Sweden.

The Railroad Suspension Bridge, built by Roebling over the Niagara, is within a few feet of twice the span of Stephenson's great Tubular Bridge in England, the largest structure of the kind. It is 800 feet in one span, and is two stories high, the railroad being above the public highway. Nothing like this exists anywhere else.

The Light-house on Minot's Ledge, being built by Capt. Alexander, is in a more exposed situation, and as far as proceeded with, is more securely bolted together than the famous Eddystone Lighthouse in England.

The bridge at Wheeling, built by Charles Ellet, is exceeded only in span by the Lewistown Bridge, and is heavier than it; it is the second largest span in the world, and is much more beautiful than the Fribourg Bridge, its European rival.

In carpentry we are unexcelled in the world. Such structures in timber as the Dry Docks at San Francisco and Philadelphia, McCullam's and Col. Seymour's bridges on the Erie Railroad and branches, the timber viaducts on the Catawissa Railroad, built by Stancliff, Col. Long's bridges on the various New England Railroads, and Howe's trusses at Harrisburg, have not their equals across the Atlantic.

Then, again, in Europe, many structures are built that might have been avoided—a few hundred rods of detour would have saved the great Box tunnel. Now we maintain that the location of Slidell's division, for example, on the Erie, evinced more skill in avoiding the necessity of great structures than could be shown in building them.

The stones on either corner of the Exchange in Boston, built by Rogers, are larger than any single stone in Cleopatra's needle, and those now being put into the United States Treasury at Washington, are much heavier than any stone of Pompey's pillar, or the Pyramids of Egypt.

As to the difficulties of location, there is no country where more science and skill have been brought to bear than in ours, and it is a remarkable fact that, in point of time, last year, our average travelling was faster by two and a half miles per hour than in England, comparing our principal lines with theirs, while the charges on the American lines were but little over half the English rates.

The reason why these things are not generally known is, that here we build a great work, announce its completion in the same advertisement that heralds the opening of the road, and no more is said about it, except, perhaps, what may appear

in one or two scientific periodicals, where dry feet and inches, stress, strain and tortion are discussed, and are never read except by the professional engineer. While on the contrary, in England and France, as soon as a great work is built, and while it is being erected, pictures by thousands are published, medals are struck and circulated, glass models are made, and the illustrated newspapers show it in every stage of progress and from every point of view; the engineer is knighted, if he is not already of the nobility, and the fame of the structure is sent from land to land; while with us, as we have shown, may be found some of the most gigantic works ever undertaken that are passed by and over without hardly any notice. It is remarkable that the best popular descriptions of our own public works of great magnitude are to be found in the journals of France and Germany.

For Friends' Intelligencer.

THE MOUNTAIN RILL.

One morn we took a mountain ride, and as we climbed the hill,
We came upon a level spot where our tired horse stood still.
The sun had not yet peeped above the hill top crowned with trees,
And graceful forms that edged the path waded in the morning breeze.
From out the rock a little rill stole down with noiseless flow;
And careful hands had placed a spout and rustic trough below;
Which, ever full, detained it not, but as it overflowed,
It watered all the herbage round, then stole across the road.
We drank and rested, musing thus—How vain is human pride;
Man cannot bid the spring gush forth from out the mountain side;
As powerless to command one drop of that diviner stream
Which, whoso drinks of, all beside but muddy waters seem.
How sweet the lesson taught us by the little mountain rill;
Man may prepare the reservoir, but God alone can fill!

Highland Dale, 7th mo. 23, 1859.

S.

Selected.

RELIANCE ON GOD.

If thou hast ever felt that all on earth
Is transient and unstable; that the hopes
Which man reposes on his brother man
Are oft but broken reeds; if thou hast seen
That life itself "is but a vapor" sprung
From time's up-heaving ocean—deck'd, perhaps,
With here and there a rainbow, but full soon
To be dissolved and mingled with the vast
And fathomless expanse that rolls its waves
On every side around thee; if thy heart
Has deeply felt all this, and thus has learn'd
That earth has no security;—then go
And place thy trust in God. The bliss of earth
Is transient as the color'd light that beams
In morning dew-drops. Yet a little while,

And all that earth can show of majesty,
Of strength or loveliness, shall fade away
Like vernal blossoms. From the conqueror's hand
The sceptre and the sword shall pass away,
The mighty ones of earth shall lay them down
In their low beds, and death shall set his seal
On beauty's marble brow, and cold and pale,
Bloomless and voiceless, shall the lovely ones
Go to the "congregation of the dead."

Yea, more than this; the mighty rocks that lift
Their solemn forms upon the mountain heights,
Like time's proud citadels, to bear the storms
And wreck of ages! these, too, shall decay:
But the power of God, his goodness and his grace,
Shall be unchanged—the same in love,
In majesty, in mercy;—then rely
In faith on him, and thou shalt never find
Hope disappointed or reliance vain.

Correspondence of The N. Y. Tribune.

THE AQUARIAL GARDENS.

Boston, May 20, 1859.

Conspicuous among the shows that attract the admiring gaze of passers by, for a year past, have been the aquaria in the windows of Philips, Sampson & Co., in Winter street. Tastefully arranged, well cared for, and constantly replenished, as death, or internal warfare may have thinned out the population, they have always allured a wondering crowd, curious to observe the social habits and modes of life of these hitherto unknown dwellers beneath the sea. But the shrimps that inhabit the crystal palaces of Philips & Sampson hide their diminished heads, the soldier-crabs retire into their shells as far as they are able, the anemones shrink back into themselves, and grow dim, in comparison with the splendors of the denizens of the "Aquarial Gardens" in Bromfield street, that have now been open for public exhibition some three or four weeks. Interested in them by reason of the perils and pleasures passed through in "A Summer's Cruise on the Coast of New-England," I have visited the "Aquarial Gardens" often, and am moved to write some account of this novel exhibition.

The Aquaria of Messrs. Cutting & Butler are displayed in a fine, well-lighted hall in Bromfield street, which was formerly occupied by the Mercantile Library Association, and is admirably adapted for the purpose by the excellent arrangement of the light from the dome and the windows on both sides of the apartment, so that the translucent dwellings of the marine strangers are well illuminated in the most secret corners.

The Aquaria are arranged upon tables of convenient height, extending round the room in an oval form, visitors being able to pass on either side of the tables. In the center of the hall is a large octagonal tank, of some eight feet in diameter, in which two sturgeon, a fish rarely seen except by fishermen, are peacefully and comfortably gliding about. These beautiful specimens are now about three feet in length, and will doubtless rapidly increase in size.

The tanks in which the specimens are exhibited are real crystal palaces, made of beautiful white marble, as to the bottom and ends, while the sides are of the clearest and most perfect plate glass. The interiors are tastefully arranged with rocks, gravel, seaweed and other water plants, adapted in all cases to the habits and customs of the inhabitants. Some are filled with sea water, and some with fresh, all being aerated perpetually by a bubbling current of pure air which is forced through pipes and ascends in sparkling bubbles through the gravelly bottom to the surface of the water. This plan of aerating the water I understand to be an invention of the proprietors, and to be so successful as entirely to remove all necessity for any change of the water, except to supply the waste caused by evaporation or accident.

Not only are the fishes well ventilated, in the manner that I have described, but care is also given to preserving a proper *temperature* of the water, so that the brook trout, on a warm day, are rejoiced, and comforted by a generous lump of ice, to bring back the sun-heated waters to the more genial temperature of their native mountain brooks.

The strong light in which the aquaria are placed has a queer effect upon the fishes, promoted, too, somewhat by the light-colored pebbles, which, for the most part, form the bottoms of the tanks, inasmuch as it bleaches them out in a very odd manner, so that the familiar *tautog*, (or *black*, fish), for example, that off Tinker's Island last Summer, was of almost raven darkness, is here paled to a ghastly hue, so that in his changed color, the well-known fish is so thoroughly disguised, that at first glance he is hardly recognized. The specimen here was born and bred in an aquarium, and has now attained some two years in age, and a goodly size. He comes quietly to the surface when called by a low whistle, or a snap of the fingers, and, for all his pale complexion, seems healthy and well contented. His habits are not a little curious, reminding one very much of the ways of a well-fed hog in a sty, lying as he does, on his side, upon the bottom, under a waving shade of seaweed, looking about him languidly with his staring eyes, and ever and anon rolling lazily over, and reclining for a time upon the other side, and taking a different, and at the same time indifferent view of the curious faces that surround him.

The brightly speckled trout, too, in the glare of day and sunshine, fade into a lighter hue, and though, like the leopard, they cannot change their spots, unlike the Ethiopian they very considerably change their skins.

Among the smaller fishes none have attracted a greater attention than a couple of male sticklebacks, who have been engaged in taking care of the spawn left as a pledge of their affectionate union by their fair partners, who have been re-

moved to another tank, after having deposited it. The males have carefully built nests over the precious deposits, one at each end of the tank, carrying with laboring toil little stones and sticks, and fragments of weed, and have raised a little pile above each collection of eggs, watching all the while, with anxious care, lest any harm should befall. And now, since the young are hatched, they mount guard with paternal care over their minute progeny, so small, that as yet it requires an experienced eye to see them before they have been pointed out. If the finny infants wander too far from the paternal roof, the parent blows them back with a little stream from his mouth, gently to the nest. I regret, on a later visit, to see that this interesting little family has entirely disappeared, in consequence of the unfortunate whim taken by the paternal head, who, like Saturn of old, has swallowed them head and tail and swims solitary and alone, fearless of the attacks of any heirs to his now undisputed throne. They grew with wonderful rapidity after they were hatched, and their loss is much regretted by the frequenters of the Aquarial Gardens, where, during their short existence, they attracted much notice, especially from the great authority of the scientific world, Agassiz, who often visits the room with delighted interest. Indeed, the *fishes* seem to be the objects of the greatest interest to most visitors, partly from their larger size, and in part from the novelty of seeing deep water fish so closely as to observe their movements and habits at leisure and with minuteness. The various families of crabs, and molluscs of divers kinds have been made quite familiar objects to most people in the shop windows where aquaria are exposed for sale. Among the objects of this latter class nothing equals in beauty the *Rhodactina Davisii*, predominant in size and the splendor of its salmon-colored tentacles, which, when fully expanded, render it one of the most beautiful, objects conceivable. As rich in color and graceful in form as a passion-flower, the wonderful element of *animal life* is added, to give it a new glory. This beautiful creature is dredged upon George's Bank, and received its name from Agassiz in honor of Commander C. H. Davis, formerly of the United States Coast Survey, and recently in command of the sloop *St. Mary's*, in the Pacific. Anemones and medusæ of various size and beauty are here in abundance; the latter drawing the admiring gaze of all as they pump themselves so gracefully and wonderfully through the water. After all, there is nothing in all animated nature so passing strange as these curious transparent creatures, known as jelly-fish, when cast away in the receding tide upon our beaches, where they dissolve in the sun into a mere film upon the sand. Very beautiful are they as you see them in deep waters, pulsing along, with movements as regular as those of an ocean steamer; and still more beautiful, as

you lean over the side of your vessel at night, when they float by in the darkness, sparkling with phosphorescent light. The fishermen call them *sun-squalls*, and their variety is infinite, as well as their size, which varies from a body as large as a pea, to a foot and more in diameter. At sea, you never tire of watching these larger specimens; and here, in the aquaria, the movements of the smaller species may be observed with convenience as they mount like aquatic balloons or bubbles through the water, and descend again at pleasure.

Some tanks inclose more familiar forms, and we see perched upon a pile of rocks a crowd of spotted turtles and frogs contending with each other for the most desirable posts. In another are clams, and lobsters, and crabs: tadpoles scull about, with legs half developed and tails very much so, and here and there the stranger figure of a lizard.

Strangest of all the lizard tribe is the *Menobranthus*, a singular animal (from Lake Superior) breathing through gills, which, unlike those of other creatures, instead of being stowed away *inside* of his body, are conspicuous ornaments adorning the outside, waving about his head gracefully in the vicinity of his ears, thus being not only useful but ornamental. There were two of these curious reptiles, but their tempers were incompatible—they fought, and one has been gathered to his fathers.

Conspicuous among the ugly monsters of the deep may be seen the sculpin, specimens of which are caught in great abundance by the young amateurs in fishing from our bridges and wharves, and in no less abundance in deep waters and good fishing grounds. Is there any keener disappointment than that of the fisher, who fancies a cod or a pollock of fair proportions safely hooked on the end of his many fathoms of line, when he laboriously draws to light the hideous "grubby," as the fisherman of these parts called them? Now he lies among the pebbles, pale like his companions, perhaps a little more repulsive for his pallor than he is *au naturel*.

But the "grubby" must strike his colors and yield the palm of ugliness to the sea raven, which is more hideous still. The specimen here is small but ill-favored to a wonderful degree. Ragged and uncouth in figure, he lies among the waving weeds at the bottom of his tank, scarcely distinguishable from them, glaring around with eyes that look anything but amiable in their expression. His looks however remind me of one desideratum in this department of the exhibition, and that is an uncouth monster that the fishermen have christened the goose-fish, which presents a flat expanse of body, somewhat like that of a flounder, of some 36 inches or more in diameters, of which the mouth apparently occupied 35, and yawns, a horrid abyss, armed with double rows of teeth as sharp as needles, all across the

fore part of the body. This prodigy of ugliness would strike terror into the visitors of aquarial gardens, I am confident, more than any other fish that swims in the sea. Naturalists call him the "*Lophius piscatorius*."

All the commoner variety of fish, both from salt and fresh waters, may be seen here—trout, perch, pout, eels, flounders, smelt, pickerel, bass—in short, all the common fishes of our waters. The tanks are of such size, some of them being, perhaps, five feet in length, that they have ample room to swim and play at pleasure, while the visitors have the freest approach to the tanks and can examine as closely as they please—some excellent glasses of high magnifying power being provided for the inspection of the smaller specimens, or for observation of the motions of some of the larger mollusks, which are of great interest.

The exhibition has already drawn numerous visitors of the most intelligent of our people whose interest increases with every visit, the natural consequence of an investigation into the habits of a hitherto quite unknown class of living creatures. It cannot be doubted that the undertaking will be rewarded by such a large public patronage as it really deserves from the admirable manner in which it is arranged and has been conducted.

It is proposed by the proprietor to enlarge the collection very considerably—in fact, to double it, by adding another room of equal size to the one now occupied. It is not to be a transient travelling show, but one of the permanent objects of interest to be seen by strangers in the city, and studied at leisure by our citizens, who will doubtless soon take a deep interest in that important interest of Massachusetts—the Fisheries.

SHOCKING AFTER-BATTLE SCENE.

The correspondent of the *Daily News* writes from Solferino, on the 27th of June. "Having surmounted many difficulties, on the day after the battle I arrived here with the object of inspecting the plain, now famous in the military annals of Italian independence. The thousands who fell on the memorable day of Friday last were not yet all buried, so that I could see with my own eyes the dreadful and heart-rending traces of that battle of giants. Many gallant fellows, who are now at rest, can yet be seen, both here and at San Martino, stripped naked, and waiting for their last receptacle, which the grave diggers are preparing for them. The number of bodies being so great, hundreds of the peasants of Rivoltella, San Pietro, San Martino, Solferino, and Carriana, were enlisted to perform that painful duty. The scene presented by this mournful ground is still more affecting than at Magenta. Not only was the slaughter far greater,

but the intense heat of the season has corrupted the bodies to a dreadful extent, and all the noble features of men's faces have been hideously decomposed by the process of putrefaction.

As you may easily imagine, the stench has polluted the air to such a degree, that the surrounding villages are in great danger of typhus. Some cases of that terrible disease have already been noticed in the hospital of Castiglione delle Stiviere, and amongst the rural population of Pozzolengo and Castel Venzago. The local and military authorities have of course taken all necessary precautions, as, for instance, that of spreading great quantities of lime both over the ground and within the graves, but they have yet been unsuccessful in checking the pestilential exhalations.

ITEMS OF NEWS.

DEATH OF THE KING OF SWEDEN.—We have, by the steamship Africa, the news of the death of Oscar, King of Sweden. He died at Stockholm on the 8th ult., at the age of 60, having reigned fifteen years. He was the son of the celebrated Bernadotte, and was said to be personally popular with his subjects. For the last two years he has been insane, and his son, Charles Louis Eugene, has administered the government as Regent. He now succeeds his father, under the title of King Charles XV.

The advices by the North Briton are of a highly important character.

A treaty of peace between Austria, France and Sardinia, had already been concluded.

The provisions of this treaty are briefly as follows:—

An Italian confederation is to be formed, under the honorary presidency of the Pope of Rome.

Austria concedes Lombardy to France.

Napoleon, in turn, grants those possessions to Sardinia. Austria retains her right of rule over Venice.

The steamer left Liverpool before the effect of this news had time to be developed.

The Paris *Moniteur* explains the circumstances attending the armistice. It says the great neutral Powers had exchanged communications with the belligerent powers, offering plans for a mediation, but were unsuccessful in their efforts, until the French fleet were about to commence hostilities against Venice and a conflict before Verona was imminent, when Napoleon, anxious to prevent further bloodshed, ascertained the disposition of the Emperor of Austria, and finding him willing, the armistice was concluded.

THE COMET OF 1859.—This new comet, discovered by M. Tempel, at Venice, about the beginning of April last, has been observed at Rome by Father Secchi, and at Paris by M. Y. Von Villarcceau. It has been rapidly approaching the sun, and at one time was only about 8,000,000 leagues from it. Since the 29th ult., however, it has begun to recede at the rate of 2,000,000 leagues in twenty-four hours, or twenty-four leagues per second, being a velocity at least two hundred times greater than that of a cannon ball. This velocity is, indeed gradually declining; nevertheless, enough of it remains to carry the comet a distance of 36,000,000 leagues from the sun. As to the distance of the comet from the earth, its nearest approach, which occurred on the 24th of April, was to within 26,000,000 leagues. At present, its distance is about 42,000,000, and by the 30th of the present month it will be 49,000,000 leagues distant from our globe.—*P. Ledger.*

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is still exceedingly dull. The receipts are small but the stock is ample. Old stock superfine is offered at \$5 00 per barrel and fresh ground, new, at \$5 50. The sales to the trade range from \$5 25 to \$5 75 for superfine and from \$5 75 up to 7 25 for extras and extra family, according to freshness and quality. Nothing doing in Rye Flour or Corn Meal. The former is held at \$3 75 and the latter at \$3 62 per barrel.

GRAIN.—There is a fair supply of new Wheat; and with little demand prices are dull. Small sales of prime new red at \$1 20 a \$1 25, and choice white at \$1 30 a 1 33 per bushel. Rye is steady at 79 cents. Corn is in limited supply, but there is very little demand for it. Small sales of yellow at 79 a 80c. Oats are dull; free sales of Pennsylvania at 35 c per bushel for old, and 30 cents for Delaware.

CLOVERSEED comes forward slowly. Sales of fair and good quality at \$5 50 a \$5 75 per 64 lbs. Timothy, if here, would readily command \$2 50. Flaxseed is worth \$1 60 a 1 70 per bushel.

SPRINGDALE BOARDING SCHOOL, FOR BOTH SEXES, Loudon Co., Va. The next session will commence the 3d of 10th mo.

Terms \$115 for 40 weeks, payable quarterly in advance. Languages and Drawings extra.

It is hoped that Friends interested will avail themselves of the preference by entering pupils early. Apply, for particulars, to

GEO. A. NEWBOLD,
Purcellville, Loudon Co., Va.

8th mo. 6, 1859.—6m.

BYBERRY BOARDING SCHOOL, FOR GIRLS.

The ninth session of Byberry Boarding School, taught by Jane, Anne and Mary S. Hillborn, will commence on the first Second-day of Tenth month, 1859, and continue forty weeks without intermission, (including two terms of 20 weeks each.) The course of instruction embraces all the branches of a liberal English education.

Terms \$60 per session of 20 weeks, one half payable in advance. For circulars containing further particulars address

JANE HILLBORN,
Byberry P. O., Philada., Pa.

8th mo. 7—3m.

BUCKS COUNTY MALE AND FEMALE ACADEMY.—Boarders taken by the year at reduced rates. Autumn Quarter of 12 weeks, commences on the 8th of 8th mo. Winter Term of 18 weeks, on the 7th of 11th mo. Charges for board and English branches, Autumn Quarter, \$36. Winter Term, \$66. 75 cents deducted, per week, for such as are absent from sixth day to second day, without washing. Bills payable, one-half in advance, and no deduction for lost time, less than a week at one time. Day scholars, English branches, from 50 cents to 70 cents per week.

Extra charges for each twelve weeks. Latin, Greek, French, Penciling, and Pellis work, each \$2.00; Water Colors, Monochromatic, Colored Crayons, Oriental, and Grecian-Painting, each \$2.50; Reading Books only, furnished free of charge. Other books furnished if desired, and charged for, according to the care taken of them. SAMUEL BATCHELDER, A. M. Principal.

Atleboro', Bucks Co., 5th mo., 28, 1859. 6m.

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, EIGHTH MONTH 13, 1859.

No. 22.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,

No. 324 South Fifth Street,

PHILADELPHIA,

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

CONVERSATIONS ON RELIGIOUS SUBJECTS, BETWEEN A FATHER AND HIS SONS.

BY SAMUEL M. JANNEY.

(Continued from page 323.)

On Salvation by Christ.

King David, when he had committed a great sin, exclaimed in the depth of his contrition, "Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free spirit." "Thou desirest not *sacrifice*, else would I give it; thou delightest not in *burnt-offerings*. The sacrifices of God are a broken spirit; a *broken and a contrite heart*, O God, thou wilt not despise." Psalm li. 10-12, 16, 17.

It appears that whenever an animal was sacrificed according to the Mosaic law, the blood was sprinkled upon the altar; "for the life of the flesh is in the blood, and I have given it to you upon the altar, to make an atonement for your soul: for it is the blood that maketh an atonement for the soul. Therefore, I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood," Lev. xvii. 11. Now, "it is not possible," says the apostle Paul, "that the blood of bulls and of goats should take away sins." Heb. x. 4. Therefore, the hearts of the people were not purified by those offerings, unless they came to experience in themselves that "sacrifice of God, a broken and a contrite spirit," which these outward offerings were intended to represent. For as the blood of beasts, which is the life thereof, was to be sacrificed to God; so the carnal nature in man, or the life of the flesh, must be sacrificed

by being broken and contrited before the Lord, through the power of his spirit. "They that are Christ's," says the apostle Paul, "have crucified the flesh with its affections and lusts." Gal. v. 24. "Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. vi. 6. This "old man," or carnal nature in man, is predominant in every individual when he has placed his affections upon earthly things, and become subject to the "lusts of the flesh, the lusts of the eye, and the pride of life, which are not of the Father, but of the world." If, then, we would be redeemed from these things, we must be willing to submit to the death of the cross; that is, to have all our animal appetites, and all our selfish desires, subjected to the power of God which is revealed within. For the cross of Christ is the power of God; and it is by this power that we must be "crucified to the world, and the world unto us." This "death unto sin," takes place in all who come to know Christ "the resurrection and the life." "I protest by your rejoicing," says the apostle, "which I have in Christ Jesus our Lord, I die daily." 1 Cor. xv. 31. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." Gal. ii. 20. "Know ye not, that as many are baptized into Christ, are baptized into his death?" Rom. vi. 3. This death is not the death of the outward body; for he says of Christ, "In that he died, he *died* unto sin once; but in that he liveth, he liveth unto God." Rom. vi. 10. How did he die unto sin? Was it not by suppressing or subduing the first motions or propensities to sin, as they rose in his heart? "For we have not an high priest that cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. iv. 15. And how are we tempted? The apostle James tells us, "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted when he is drawn away of his own lusts, (or desires,) and enticed. Then when lust hath conceived it bringeth forth sin; and sin when finished, bringeth forth death." These desires and propensities of our nature do not become sinful until they are perverted from their original purpose; and in Jesus Christ they never did become so, for he kept them all in subjection to the will of God. They are all good when kept under

the Divine government; for they are then calculated to subserve those purposes for which they were created. Like the animals in paradise, they are all at peace with man, and in obedience to him. And the reign of Christ is intended to bring us back to that state in which "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together, and a little child shall lead them." Is. xi. 6. While man remained in paradise, in a state of innocence, he offered no animals in sacrifice to God; for these were only added or introduced because of transgression; and when Jesus Christ appeared to promulgate and exemplify the new covenant dispensation, he took away the hand-writing of ordinances, and showed that the whole intention of the old law was fulfilled in loving God supremely, and our neighbor as ourselves: for "on these two commandments hang all the law and the prophets." Matt. xxii. 40.

The old covenant, being an outward law, the vessels used in the service of the temple, and the priests with their garments, were purified by sprinkling with outward blood, "which is the life of the flesh;" but the new covenant, being an inward law, "placed in the mind and written in the heart," (Heb. viii. 10,) it was necessary that the soul itself should be purified with better offerings than these,—even with "the blood of the Lamb," which is the life or spirit of Christ revealed within us.

James. As the mind of man is spiritual, it appears very plain to me, that it cannot be washed or purified by any thing of an external nature. If "nothing that goeth into the mouth defileth the man," it is equally plain that nothing that is taken into the mouth, or applied to the body, can purify the man from sin. And it is equally impossible that any outward sacrifice could produce a change in the Divine mind; for we have abundant evidence that he is "the same yesterday, to-day, and forever," and that he is always waiting to be gracious to the repenting sinner. His dealings with man are beautifully exemplified in the parable of the prodigal son, who had wandered far from his father's house, and spent his substance in riotous living. When he came to himself, and determined to go back to his father, confessing his sins and offering to become as one of the hired servants, his father did not stand off and order him to be punished, neither did he lay his punishment upon the other son who had been faithful; but his compassion was awakened by his penitence and the sufferings he had already brought upon himself, and "while he was yet a great way off, he ran and fell on his neck and kissed him." Luke xv. 20.

Father. The character of the parent, as represented in this parable, answers exactly to my view of the Divine character, and it corresponds entirely with the character of Jesus Christ who was

filled with the Divine perfections. But the doctrine that God cannot, or will not forgive sins without a compensation,—and that man not being able to make this compensation, it was made by Jesus Christ, who was appointed or given up to be killed for this purpose, is so inconsistent with the Divine character, that I cannot reconcile it to my feelings;—it appears to me to deprive the Deity of that infinite love which is his most endearing attribute: and if a human parent were to act upon the same principles towards his children, we could not justify his conduct.

John. The advocates of this doctrine say, it was necessary that the infinite justice of God should be satisfied for the sin of Adam, and for our sins; and they allege, that man being finite, could not make an infinite satisfaction.

Father. But I cannot see how man, who is finite, could commit an infinite offence; and if nothing less than infinite satisfaction would answer, then God must die to satisfy his own justice; for he is the only infinite Being. But this conclusion is too absurd to be for a moment admitted.

John. It was only the human nature which was united to God, that died. It is impossible for the Deity to die.

Father. If, then, it was only the human nature that died, what becomes of the infinite satisfaction? It is clear to my mind, that when the sinful nature in man is slain by the power or word of God being raised into dominion in us, then is the Divine justice satisfied; for there is nothing vindictive in the character of the Deity. He does not afflict his creatures for any other purpose than their own reformation; and when that reformation is effected, he is always ready to pardon his repenting children. Even among men, the reformation of criminals is now considered by the humane to be the main object of all the punishments inflicted upon them; and if we could be certain, in any case, that a thorough change of heart had been effected, it would be our duty to receive back the offender into society. But God can see the heart; and he not only sees it, but his spirit still strives with man, in order to reclaim him from the evil of his ways; and we have the assurance that he takes no pleasure in the death of the sinner, but desires that he may return, repent and live. "If the wicked will turn from all the sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die; all his transgressions that he hath committed, they shall not be mentioned unto him." Ezek. xviii. 21. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John i. 9.

This is a very different view of Divine justice from that which too generally prevails in Christendom. The doctrines of imputatives in, and imputative righteousness, appear to me to be derogatory

tory to the Divine character; and I think they must have an injurious effect upon the human mind, because they have a tendency to blind or obliterate all the distinctions of right and wrong. In the first place, this *scheme*, as it is called, charges upon the whole human race, even upon little children, the guilt of Adam's transgression. In the second place, it transfers all this guilt, by imputation, to Jesus Christ, the pure and spotless Son of God; and what is still more absurd, it imputes the righteousness of Christ to all mankind who can believe that he died as their substitute. Now, I believe that God regards every human soul without respect of persons. He sees the wicked as they are, and likewise the righteous; and his language still is, "The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." Ezek. xviii. 20. The only true ground of acceptance, is the new-birth: for when Christ's kingdom is established within us, then his righteousness becomes ours; not by imputation, but by our becoming really "partakers of the Divine nature."

(To be continued.)

Some account of the life and religious experience of RUTH ANNA RUTTER, of Potts-town, Pennsylvania, afterwards RUTH ANNA LINDLEY, wife of JACOB LINDLEY, of Chester county.

(Continued from page 325.)

One day, being in great distress, my endeared mother came to the door of my chamber, and I opened it; she came in, and seeing my situation, she kneeled down, and prayed fervently for my preservation. At another time, she came to me in my chamber, and I, being in great agony, threw my arms around her, and asked her what I should do. She told me there was no necessity for my being so greatly distressed, as I was young and innocent. But still, feeling my dress a very great burden to me, and through fear of running too fast, it greatly afflicted me; and one day being retired, I threw myself upon my knees, and took up my Bible, which lay by the bed side, scarce knowing what I did, and opened upon this passage: "Put off thy ornaments that I may know what to do with thee." I also had a dream which further convinced me: I thought I was at the point of death, and there seemed no help for me; and being in great agony, I covenanted with the Almighty, that if he would spare me a little longer, there was nothing which he required of me but what I would give up to, through his grace assisting me; and that the remainder of my days should be dedicated to his service. Immediately after I made this covenant, I thought I saw myself recovered, and in a plain garb, very neat and simple.

Shortly after this, I attended a general meeting of Friends at Uwchlan, and preparatory thereto, as secretly as I could, I took the trim-

ming off one of my plainest silk gowns, and cut off the trail. I had also a black bonnet made without much trimming, which I wore instead of my hat and feathers. There was a considerable number of young girls in company, going to the meeting; and I endeavored to appear cheerful, but my heart was secretly engaged in cries to the Lord, that I might hear something that might be confirming to me; for I was then wavering whether or not I should join the Methodists. We accordingly went to meeting, and soon after I sat down, a deep exercise covered my spirit. After some time, dear William Savery got up, and spoke so exactly to my state, that my heart was much broken, and my spirit contrited within me. We lodged that night at a Friend's house, where dear William also was; who, with some other Friends, remarking our appearance to be in the gay line, wondered a little at our being there on such an occasion; but upon our telling them it was from a desire of attending the General Meeting, they in a pleasant manner expressed their approbation, and spoke encouragingly to us.

After returning from this meeting, the weight and necessity of putting on a plain dress seemed to increase; and one evening, when most of the family were gone from home, I sent to the shop for some plain gauze, and, by candle light, with a darning needle, made a little round-eared cap. Next morning I arose early, but did not leave my chamber till the family had nearly all breakfasted,—being upon my knees, and earnestly petitioning to be rightly directed. After which, I felt most easy to leave off my cushion, and put on the cap I had made. When I went down stairs, my father and mother and a little nephew were sitting at the table; and as I entered the room, my father viewed me in a manner that somewhat affected me, so that I was obliged to retire a few minutes, to give vent to my tears; in which time my father left the room, and I took my seat at the table. But a small portion of breakfast served. My little nephew fixed his eyes on me, in silent astonishment at the alteration. However, I was favored to keep in a degree of quiet; although it was indeed a deep trial to me, to be thus exposed to the observation and remarks of my connexions and acquaintances. But my dear sister and brothers continuing to treat me with their wonted respect and affection, my heart was, I trust, made measurably thankful. I labored under a very heavy affliction from an inflammation in my eyes, occasioned by a cold, taken some time before I changed my dress, and from not taking the necessary care when I left off my cushions, it became fixed in my eye. My health also appearing to decline, from the great exercise of my mind, my parents sent me to the Yellow Springs, where I spent some weeks. It happened to be the time of the harvest frolic; and being persuaded by some company that were there for their health, I went

to see them dance. But oh! the distress of mind which I felt when entering the dancing room, I cannot describe. I seemed as if I was in a fire, and could not stay many minutes, but walked in the balcony; and shortly after left the company, and retired to my chamber, where I gave vent to many tears, and earnestly besought forgiveness for what I had done; after which, I felt a little quiet.

The Springs did not prove effectual in restoring my eye, though my health was considerably mended. In the fall, it was thought necessary for me to go to Philadelphia, and call a consultation of physicians, as my friends were apprehensive I should lose the sight, unless something could be done. The doctors proposed to scarify it, and I felt a willingness to submit to the operation; nor have I any doubt that this heavy affliction was in Divine Wisdom, to wean my affections from the world. But kind Providence did not suffer the operation to be performed; for, although they came many times, with instruments in their pockets, my eye was never in a proper state to receive it. I continued to suffer extreme pain with it for twelve months, great part of which time, I was under care of physicians; but after a time, being favored to seek to Him, from whom all true help cometh, and my dependence withdrawn from those physicians of no value, in a firm reliance that the Lord would restore me in his own time, I became resigned;—and forever blessed be his holy name, he was indeed pleased to restore me without the aid of any human assistance. As he is pleased, often to afflict for wise purposes, so he is graciously pleased to restore, when those purposes are fulfilled.

Soon after my return from the city, in the fall, Wm. Savery visited Potts town meeting, and I happened to be there. He appeared largely in testimony, and spoke so exactly to my state, and his doctrine carried with it such an evidence, that I could no longer doubt the principle; and since that, I do not remember ever to have omitted an opportunity, which was put in my power, of attending Friends' meetings. He also appeared in supplication; in one part of which my mind was so struck with the belief that I should be called into the ministry, that it caused me to tremble from head to foot. After meeting, I invited him home with me; and he having some recollection of me from seeing me at Uwehlan some time before, accepted the invitation. He presented me with a little book, for which I was very grateful; not for the value of the book, but because it was given as a token of regard, from one to whom I felt my spirit nearly united. The next fourth-day, he proposed being at the Monthly Meeting at Exeter; whither my dear mother and myself went, and attended the meeting for worship; and a memorable season it was to me. As we returned home, it seemed as if the face of

nature was changed; and I saw a large field of labor opened, and that the work was not to be done in a day, or month; but that it was a gradual, progressive work, and must go on step by step. For I had begun to conclude, after I had altered my gay appearance, and given up all those vain amusements, of which I was wont to partake, and feeling a degree of peace therein,—that the work was completed, and I had nothing more to do; so was in danger of taking up a false rest. But he who began the work did not leave me here, but caused a renewed visitation of his love to be extended, through this dear instrument. On fourth-day evening he came in late, and lodged, and in the morning, before we parted, had a solemn opportunity with us; in which season, he addressed me by name, imparting much counsel and encouragement, if faithfulness was kept to on my part; telling me also, that the passage through this life was known, even by the most experienced, to be a continual warfare. Which sealed truth I have since been feelingly sensible of: but as it was the first time I ever had been so singularly spoken to, it affected me much.

I had, some time before this memorable visit from William Savery, been greatly exercised about my music. Having a particular fondness for it, and making considerable proficiency therein, I could not give it up, until it was absolutely required; but after this renewed visitation, it seemed like forbidden fruit, and I dare not touch it. However, not being thoroughly satisfied whether it would be required of me wholly to give it up, I wished to be rightly directed: and one night, going to bed under the impression, I dreamed I was playing; and as I touched the strings, they broke under my fingers. This dream, with the feeling that attended my mind, convinced me the time was fully come for me to part with this idol also: which, though a long and continued cross, I was enabled to take up.

I remained steady in the attendance of meetings for above a year a half, before my mind felt at liberty to make application to be received as a member, but, for twelve months preceding, was constrained to use the plain language. In the fall, before I made application to be received among Friends, Job Scott, being out upon a religious visit, lodged at our house. My father was from home, and my mother and aunt, with a beloved friend from the city, and myself, made up the family at that time: and truly, it seemed as if the canopy of Divine love was spread over us, and celestial showers, issuing from the fountain of life, descended upon our habitation. I had, for some time, been in a low spot, and longed for a drop of heavenly consolation: my dear mother, also, had her mind much unsettled, by unprofitably conversing upon Swedenborg's opinions. There was likewise an elderly man in the neighborhood, who had writ-

ten a piece, vainly endeavoring to account for things he ought not. This man happened to be at our little meeting, when dear Job, after sitting a short time in silence, got up with these words: "Who art thou, O man! or O woman! who would of thine own finite understanding presume to investigate the mysteries of the inscrutable God?" The words were solemn and awakening; and he was favored to open matters clearly. It proved, I trust, an humbling season to some who were present. And, through infinite condescension, this dear friend, having a sitting in the family, was dipped into a sense of our state, and administered suitable counsel and encouragement. Also, in a little private opportunity, with tears flowing mutually from our eyes, he mentioned his sympathy with me, and his prospect respecting me; telling me I should have trials, and to remember that it was told me, I should have trials: which assuredly have since fallen to my lot.

(To be continued.)

For Friends' Intelligencer.
JAMES SIMPSON.

As several essays have appeared in previous numbers of the Intelligencer concerning James Simpson, and most of them from his bosom friend, Isaac Parry, I find in looking over his papers a letter addressed to a relative concerning the demise of the former. The substance of the account is contained in "Friends' Miscellany," but the particulars I offer for insertion, and as most of the letter will probably be interesting to many readers of "Friends' Intelligencer," I copy from it as follows. JOSEPH FOULKE.

Warminster, 10 mo. 21st, 1811.

Dear Cousin,—I received thy letter three weeks ago, but through pressure of business and want of opportunity have not yet complied with thy request, which I expect to have an opportunity of performing at our ensuing Quarterly Meeting. Mother has returned from Jersey in good health, leaving Thomas and family well.—It is a season remarkable for good health in this neighborhood.

It is probable, ere this reaches thee, thou wilt have heard that Dr. John Moore, in company with Nathan Harper, and with the concurrence of his Monthly and Quarterly Meetings, has set out to pay a religious visit to the meetings constituting Virginia Y. M.

Our beloved friend James Simpson (as I was informed by his wife and Nathan Harper) being in good health, I believe less than two weeks before his death sawed down a tree that stood near his door, which produced some spasms in his stomach, and which he increased the next day by prizing it down from a place where it lodged; after which he continued poorly, though not so as to be confined to his bed one whole day, nor to occasion any one to set up with him one night;

in which time of indisposition he said that "he would rather die, if he was fit," asking those present "if they thought there was a person on earth that was fit to die;" saying, "there might be that left for the good of others; but as soon as the harvest is ripe, the sickle is thrust in." He also observed that "John doubted when in prison."

Being very unwell the night before he died, the doctor let some blood. In the morning he complained of much weakness, but got up and ate a hearty breakfast, saying it relished so well he could eat as much more. It being their weekday meeting on the 9th of Third month (1811,) he told his wife though he felt so well he would rather she would not go to meeting. He suffered considerable pain during the time of the meeting, but was easier about the time of its breaking up. The doctor remarked that his pulse was then regular, and that there appeared no cause to doubt of its going over; nevertheless in ten minutes after, a change took place.—Nathan Harper coming into the room he said, "Nathan, I believe I am going," a short time after he repeated the same to his wife. After being helped in his chair, and assisted in laying down again, he said without any reserve, "I am going," after which he appeared twice in short supplication, "that he might be released and have an easy passage through the straits." He desired to be turned on his side, and just as that was performed, he said, "*It is done!*" After this he breathed but three or four times, being about an hour and a quarter after the change before mentioned.

It is worthy of remark, that through this last conflict his pain was not very great, his mind was completely collected, and he as composed and free from alarm as perhaps at any time of his life.

These are the most particular features drawn to the life by those present, of the passage from this probationary state of a prophet over whom shall I not say "all Israel mourns?" Not only within the pale of our own Society, but also by others was his praise resounded, and in the newspapers encomiums set forth, one of which concluded with the invitation drawn from his peaceful close, "follow me as I have followed Christ."

EXTRACTS FROM A MEMOIR OF
ELIZABETH T. KING.

Elizabeth T. King was the daughter of William C. and Hannah T. Taber, and was born in New Bedford, Massachusetts, on the 18th of 7th month, 1820.

From childhood she was remarkable for a loving, sympathetic disposition, which rendered her thoughtful of the comfort of others, and attentive to their wishes.

Very diffident and retiring, she seemed entirely unconscious of her own power of winning affec-

tion, and was disposed to shrink from observation. But, while gentle and yielding where principle was not involved, she was firm in her impressions of duty, and earnest in their fulfilment.

Richly endowed with intellectual gifts, it was her delight to cultivate them, and for some time the pursuit of knowledge was very absorbing. The facility with which her tasks were acquired, together with her gentle disposition and strict integrity, rendered her a favorite with her teachers, and her school-days were passed with pleasure and success.

Her love of the beautiful was early developed, and she was ever ready to appreciate it wherever it existed. This faculty opened another and lasting source of happiness, which elevated her spirit, and insensibly gave a tone to her feelings. To her every thing in nature had a language; from the delicate flowers and grasses in the meadows, to the splendor of the sunset sky, or the grandeur of the ocean.

In later years her enjoyment of these beauties was chastened and ennobled by her supreme love for their Divine Author, and while admiring their beauty and sublimity, she turned with loving confidence to Him who spread them forth, being able to say, "My Father made them all."

To a person of her imaginative temperament and refined taste, poetry could not fail to be attractive, and her own pen was often employed in thus expressing her feelings. Her timidity and self-distrust were, however, so great, that most of her youthful efforts were destroyed.

The traits noticeable in childhood increased with her riper years, and her memory well stored with incident, her agreeable manner of expression and the refined taste which instinctively selected whatever was valuable, rendered her society very attractive.

Those who knew her, will well remember the charm of her gentle voice and manner, her speaking eye lighted up by the mind within, and the irresistible influence she exerted on all around. This was remarkable through life, and as her mind matured, and other thoughts and feelings gave place to the desire of consecrating her all to God, these powers, chastened and refined by grace, rendered her indeed a polished instrument in her Master's service.

The winter of 1838 was passed in Philadelphia at school, where her health was so much injured by severe application as to occasion her return home. For some time serious apprehensions were felt by her friends lest the injury should be permanent; but at length she was restored to comparative health, and with returning strength her desire for usefulness increased.

Her own description of her feelings at this time was thus given to a dearly loved friend:—

"NEW BEDFORD, 5 mo. 8th, 1839.

Shall I confess that the prospect of returning

health has a tinge of melancholy with its joy? To the humblest among us life has fearful responsibilities, and now I almost shrink, as I stand upon the threshold, and view its cares and vexations again ready to assail me.

I have suffered much since I left you, but the winter has passed almost happily; for, in all that I have experienced, I have been confirmed in my favorite Wordsworth's beautiful belief,

'Naught shall prevail against us, nor disturb
Our cheerful faith, that all which we behold
Is full of blessings;'

which is only another version of the promise we have from higher authority, 'All things shall work together for good.' I will try to feel this accomplished in health, as well as in sickness, and fulfill the only wish I have ever felt about my future life, that I might not live in vain."

Until this period she had seemed almost entirely devoted to the enjoyment of literary pursuits, and the pleasures of the social circle. Though naturally very conscientious, she had not yet given her heart to God. But now He who had formed her for the purpose of his own glory, was pleased to convince her of the unsatisfying nature of even the highest earthly joy—that, of a truth,

"Nor man nor nature satisfy
Whom only God created."

From this time a change was wrought in her feelings, which her own letters to the same valued friend will best describe.

"NEW BEDFORD, 2 mo. 15th, 1842.

I think I am growing more inclined to try every thing by the test, '*Cui bono?*'—not in a devotion to mere utilitarianism, but to examine the bearing of all our business and pleasures on our eternal interests; and I try to withdraw myself from vain speculations, and be *quiet*.

The truth is, we can not buoy ourselves up long; we must have something to cling to which is firm and fast. We are willing to do every thing but yield simple obedience, try any remedy but the waters of Jordan to make us clean; but all this is but a vain endeavor to escape from the simple truth as it is in Jesus. I feel inclined to say with the poet,

'Me this unchartered freedom tires;
I feel the weight of chance desires,
And *Thee* I now would serve more strictly if I may.'

"NEW BEDFORD, 11 mo. 6th, 1842.

If there is any thing which degrades the soul, I think it is a devotion to worldly wisdom and expediency. I have watched its deadly blight creeping over the soul, and withering every noble and generous feeling, till my heart has ached, and does so still. After all, there is nothing which can truly ennoble man but pure, genuine, thorough Christianity. Without it he must not only be wicked and wretched, but degraded and miserable."

(To be continued.)

For Friends' Intelligencer.

I have been much interested in the Essays of Yardley Taylor on the Natural History of Birds, which have been published in the Intelligencer, and I hope he has convinced his readers that birds are among the best friends of the farmer and horticulturist, and deserve to be kindly cared for and protected. Thousands of these bright and beautiful songsters are annually destroyed by thoughtless boys through mere wantonness, and tens of thousands more are shot upon the wing to gratify the destructive propensity of gunners, or perhaps from an apprehension that they are injuring the grain, and fruit trees.

It has been wisely ordered that the feathered tribes require large quantities of food, and this has been provided in the millions of insects, that infest trees and crops, which, if permitted to multiply, would devour every green thing, and blast the labor of the husbandman. So far from regarding birds as our enemies, we should treat them as our best friends, and put up boxes for them to live in, and be willing to share with them the luscious fruit, to a part of which they are justly entitled for the benefits they confer upon us. In confirmation of these views, I forward for publication part of a letter from Cassius M. Clay, of Kentucky, which is extracted from an agricultural paper:—

Monroe county, Pa., 7th mo. 30th, 1859.

At daybreak, I estimate that 400 songsters break forth into one grand jubilation of mingled song, on my 30 acres of fruit and pleasure grounds. Among these I note the cat bird, the thrush, the blue, black, and red birds, the bell martin, the dove, lark, and quail, the sparrow and humming bird, robin and jay, the house porch and barn swallows, and many varieties of orioles, woodpeckers, sapsuckers, &c.

To-day, my mind running upon the use of birds, I took my position about 15 feet from the nest of an oriole, built in the top of a peach tree 12 feet high, to observe their habits. The nest is formed of blades of blue grass, worked into a basket form, the limbs of the peach tree acting as braces. This variety has the female of a dusky bluish yellow—the male black headed, and blackish wings, with a brick-dust or robin redbreast color on the breast and sides. There are four young ones, well fledged, which every now and then stand upon the edge of the nest, and try their wings. I lay down upon the greensward a long time, and observed the movements of the parents, with my watch in hand. They made a visit with food about every four minutes on an average, varying in time from two to six minutes. They would light upon the black locust trees, the vine, the grass, and other places, clinging at times to the most delicate and extreme points of the leaves. I observed plainly green and brown grasshoppers, caterpillars, and small flies; sometimes one, and sometimes as many as six were

fled to the young ones, whose heads I could see above the nest. They would also carry back the refuse litter from the nest, dropping it 50 yards or more off! which same thing I saw the brown thrush, which has a nest in a climbing rose about 40 yards off, also doing, they having also four young ones.

INSECTS.

2 birds making a visit every 4 minutes = 1 in 2.
60 minutes divided by 2 = 30 visits in an hour.
4 worms on an average = 120 worms to the hour.
6 working hours = 720 a day.
200 pairs on the grounds = 144,000 a day.
200 pairs in 30 days = 4,420,000 a month.
200 pairs in 8 months = 353,600,000.
200 pairs old ones, do. by 2 = 707,200,000 in the season.
400 crows, do. by 2 do. = 1,414,400,000.
400 do. eating 4 times, by 4 = 5,657,600,000.
Crows and birds together = 6,384,800,000.
Double the estimate of birds and crows, which I think fair on my farm, and we have
 $6,384,800,000 \times 4 = 25,459,200,000.$

That is to say, *twenty-five billions, four hundred and fifty-nine millions, and two hundred thousand caterpillars and other insects destroyed in one year!* If these estimates seem large, we must remember that the circulation and respiration of birds are extremely rapid; and of course the consumption of food rapid in proportion.

Here is no "sickly sentimentality," but plain economical facts based upon observation. Shall we spare the crows and other birds a little corn and fruit; or shall we kill them, and revive the famines of the East and the ravages of other days? Shall we fire on them in the morning, or join in their universal jubilation?

Madison county, Ky. C. M. CLAY.

SOME EXPRESSIONS OF EZEKIEL CONGDENS,
A colored man who had been a slave of Warner Mifflin.

Though expressed with great simplicity, they will no doubt be read with interest.

I think it will do my mind good to tell you that I had a great many thoughts of seriousness come over my mind since you have been here, and I want to tell you how I came to think good. When my master set me free, and I worked on my master's farm, when I was at the plow, the good spirit of God came into my heart, and showed me I did not live a good life, and then I was very sorry and I think I do better. Then I forget all the world, and I plow a great way, and I look back and wonder how I plow so straight, and then I see how I live all my life long, and I think now I live better. Then I look and see a great many black people do wickedness, then I tell them it is not right, and if they do good then their masters set them free; then I tell my master (Warner Mifflin) what I see, and we both set down on the step and cry; and my master tell me I should go to some place of worship;

and I say master, I think it not so much matter what place of worship I go to, so I live right every day; and so I live along. And when I lay down at night I think how I get a living for my family, and feel poor, and want to feel better, the good spirit of God comes into my heart, and then I pray God to keep me in the low valley of humbleness, and then I feel all quiet, and good and peace comes into my heart.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, EIGHTH MONTH 13, 1859.

The memoir of E. T. King has been sent us by our friend Uriah Hunt.

The subject of this memoir was not a member of our branch of Society, but as it has been our custom to glean from every vintage, we call the attention of our young friends to some precious extracts from its pages, which will appear, continuously, for a few weeks in our paper.

The book can be obtained at No. 62 N. Fourth street, Philadelphia.

DIED.—In Berwick, Columbia county, Pa., on the 20th of 6th month, after a severe illness of a few weeks, MARY ECK, in the 49th year of her age, a member of Berwick Monthly Meeting. She felt fully resigned to her Master's will.

—, In Mount Pleasant township, Columbia county, Pa., ELIZABETH HEACOCK, wife of Amos K. Heacock, on the 31st day of the 5th month, 1859, in the 29th year of her age, after a short and severe illness, which she bore with Christian fortitude. Her peace being made with her Heavenly Father, she expressed a desire patiently to await the end.

—, On First day morning, 7th inst., MARGERY M. ROWLETT, in the 55th year of her age. She was a member of Philadelphia Monthly Meeting.

—, In Philadelphia, on the 28th inst., ESTHER, widow of Joseph Ridgway, in the 77th year of her age.

If the rational family would live the peaceful, quiet life she has led, doing her duty to her family, her fellow creatures and her God, this world would be the Eden it was intended to be. The mother of thirteen children, all of whom she raised to man or womanhood, the writer of this, her eldest, never remembers seeing her in a passion. Her intercourse with all was ever marked by mildness and kindness.

VISIT TO AN INDIAN TRIBE.

Among the same papers in the hand writing of Isaac Parry was found the following, entitled "Extracts of a letter from Haldy Jackson, dated *Genesinguhtha, 5th mo. 26th, 1799.*"

I believe could we prevent the introduction of that baneful article, s rong drink, amongst them (the Indians) a rapid progress would be made in the work of civilization. Many of them have

been at the frontier settlements this Spring, to dispose of their skins, furs, etc., and have got fresh supplies of liquor from them, with which they have been much intoxicated, and one or two women ended their lives by it. We felt some engagement of mind to have them generally collected in Council, which was accordingly held at Cornplanter's village near two weeks ago, and although many of them were so intoxicated they were not fit to attend, yet those who did attend were their principal men, and we were favored to point out to them the evil consequences attending the use of so much whiskey, and the misery to which they were subjected by it, as it drained them of almost all their money and skins, which they ought to lay out for more useful articles; also explained to them the many advantages attending a life of civilization and temperance, contrasted with the hardships, fatigue, hunger and cold which they must necessarily endure to procure sustenance in their former way of living. I believe many of them were convicted in their consciences, and I never before saw them so solid in a council; they have had much counselling among themselves, respecting what we said to them, and I understand they have made a law, that not one of them shall be permitted in future to bring liquor into their village to sell to the others; and what they had on hand they have given up to one of their people, to give them a dram only as he thinks they stand in need of it; and also that they have concluded to help their women about raising their corn this Summer.

When I consider the inflexibleness of some, even in our Society, who contend for the practice of distillation, and the common use of those destructive liquors, I can scarcely think it too uncharitable to say that such are sinning against light and knowledge; and when I compare their situation with the ignorance and darkness that prevails among those inhabitants of the wilderness, respecting a future state, it brings to my remembrance that scripture testimony on something of a similar occasion, that if one half the pains had been taken with these poor people, that has been taken with some in our Society, "they would have repented long ago in sackcloth and ashes."

I sometimes think that no mind possessed of the feelings of humanity, and concerned for the good of society, could be instrumental in promoting the distillation of that which destroys such numbers of the human race. Great are the two evils, "Drunkenness and Infidelity" that abound in our land, and will, I fear, if continued in, draw down national calamities on the inhabitants of the earth.

He that pleads some trifling excuse for the nonperformance of a known duty to-day, will be satisfied with an excuse still more trifling to-morrow.—*Congregationalist.*

FEMALE INDUSTRY.

(Continued from page 331.)

This leads us on to the class of manufacturing operations which can be carried on by women in their own homes. As the era of female industrialism has set in, indisputably and irreversibly, it is of the utmost importance to contemplate this phase of it, and to assist it as far as possible:—which means to relieve it from oppression and hindrance. We need say nothing of the ordinary 'woman's work' which may be done at home,—the needlework of various kinds; nor of the weaving which men have long ceased to oppose. But there are arts to which female faculties are particularly appropriate which women cannot practise on account of the monopolising spirit of the men. Take the watch-making business as an instance.

Watches are so dear in this country that laboring men, the working-classes generally, and young people of all but the wealthy orders, are placed at a disadvantage about the use and economy of time from the absence of the means of measuring it. The dearness of watches is proved to be a gratuitous evil, imposed by the mistaken selfishness of a small class of the community. In this country 186,000 watches per annum are manufactured; and, as this goes a very little way towards supplying the demand, there is a large importation from Switzerland,—exceedingly profitable to somebody at our expense, as the price of the article is kept up by the artificial scarcity at home. Now,—who makes the watches that we import?—In the valleys of Switzerland, in the cottages on the uplands, in the wildest recesses that men can inhabit, as well as in the streets of the towns, there are women helping to make watches. We are told that 20,000 women are actually so employed. Why not? The metal in the inside of a watch costs about sixpence in its unwrought condition. By the application of the fine touch so eminently possessed by women, guided by their fine sight and observation, that sixpenny worth of metal is so wrought and adjusted as to become worth several pounds. If there are 20,000 Swiss women at work at their own windows, with their children about them, and their husband's dinner at the fire, making watches for Europe and America, why are there not 40,000 Englishwomen helping the family independence in the same way? Simply because the caste or guild of watchmakers will not permit it. We need not explain to our readers that the monopolists punish themselves, as well as the public, and tens of thousands of our countrywomen. In Switzerland, the greater the number of women so employed, the greater the number of men also. By simply meeting the demand for watches at home, and yet more by preparing a due supply for America and our own colonies, our watchmakers would open a new vein of employment and profit for themselves and their

households. Instead of this, what do they do? One case which fell under our own knowledge, is this:—The wife of a respectable watchmaker wished, as did her husband, that she should work with him at his special division of the manufacture: but they dared not attempt it under the eyes of the craft. She therefore engraved the 'brass work,'—a commoner and easier kind of work. As soon as the fact was discovered, an outcry was raised, and intimidation was tried to drive her from her occupation. She kept her husband steady to their household plan: but it was only by permitting their friends to set up a plea of apprenticeship, on the ground of her father having been seen to do that kind of work in her presence, that she obtained any peace and quiet. She brought up her two daughters to the business, while training them in housewifery as well. By this time we hope many daughters and sisters are seen, as we have seen a few, enamelling the faces of watches, polishing them, inscribing the hours, and conducting the nicest mysteries of the art. If it is true, as we are assured, and as may well be, that the parts of watches made by Swiss women are imported into this country, it seems impossible that our countrywomen should be long excluded from that province of industry. It seems incredible that some thousands of foreign women should be supported by making watches for us to buy dear, while thousands of needlewomen should be starving in London, for want of permission to supply us with cheaper watches. Mr. Bennett's exertions seem to be making the case clear to an increasing number of the public; and the time cannot be far distant when the tyranny of a virtual guild will be overthrown, like that of so many actual guilds. As for the mode in which the change will be made,—we may obtain a hint from the Swiss. The watchmakers are an educated class; and the more highly they are educated the better are the watches they produce. The fact appears to be undisputed; and the lesson is sufficiently plain.

This last topic would naturally lead us to consider other arts, requiring a higher education, which women have found it difficult to get leave to practice: but we must first devote a few moments to the miserable class of poor needlewomen—whether the makers of shirts and trowsers, or of gowns and petticoats. The sempstresses are returned as nearly 61,000 at the time of the last census; and the milliners and dress makers as nearly half a million.

The wretched dependents on the slop shops are suffering under the last struggles of their art with the improvements of the time. We see the sewing-machine coming into use. It will do great things; and it will bring in further methods which will extinguish the craft of the poor needle-woman. Already we hear of more than one establishment in London which uses seventy

of these machines, each of which dispatches as much work as fifteen pairs of hands; and of provincial shops, where the introduction of one machine has caused the dismissal of thirty women and girls. At first, it was supposed that only long rows of plain work could be done in this way; but now we hear of shirt collars, gloves, and other delicate pieces of stitching being done, as well as saddlery and harness making, and shoes. Both the needle and the awl are largely superseded by it; and it can be managed even by young children. Thus is the case of poor needle-women to be solved! They can scarcely be worse off than at present; and if the change should reintroduce the art of genuine sewing, our country-women will have reason to rejoice. At present, we hear it said, that the art of sewing seems well-nigh lost in England, except among the ladies who have a taste for it, or who were trained by an unfashionable grandmother. The superiority of French *lingères* to English sempstresses is most remarkable, and proves that the handiwork of sewing is far better taught and practised in France than in England.

No machinery can supersede sewing altogether, though it may, and ought to, extinguish slop-making at fourpence a day: and whereas scarcely a good sempstress can now be obtained, for love or money, we may hope to witness so much restoration of the art as is needed for economy and neatness. It is not desirable to wear out eyes, and spend precious time in marking letters, with a fine needle and colored thread, on a cambric handkerchief, when we are in possession of marking inks, and practised in drawing with a free hand: but we must have a release from the ragged edges, loose buttons, galling shirt-collars, and unravelled seams and corners which have come up as the quality of needlewomen has gone down. Let our wives undertake the case of the remnant of the poor sempstresses—the last, we hope, of their sort. Many may be retained for the management of sewing machines. Many may emigrate, under careful arrangements. The younger may possibly be even yet taught to sew properly, or to do something else that is useful; and all might, by a sufficient and well-concerted effort, be kept out of the hands of the middleman. That department of the industrial market is undergoing vital changes.

To return to the difficulties created by the jealousy of men in regard to the industrial independence of women:—it shows itself with every step gained in civilisation; and its immediate effect is to pauperise a large number of women who are willing to work for their bread; and we need not add, to condemn to perdition many more who have no choice left but between starvation and vice. The jealousy which keeps Coventry women from the employment of engraving the brass work of a watch, and from pasting patterns of floss-silk upon cards, for trade purposes, long

kept the doors of the School of Design in London closed against female pupils, and renders it still almost impossible for an Englishwoman to qualify herself for treating the diseases of women and children. The same jealousy cost many lives in the late war, by delaying the reception of the nurses into the hospitals in the East, and by restricting their action when there. In the Staffordshire potteries women are largely employed in painting porcelain—an art which they are better qualified to practise than men. It will hardly be credited, but we can vouch for the fact, that such is the jealousy of the men that they compel the women to *paint without a rest for the hand*, and the masters are obliged by their own workmen to sanction this absurd act of injustice.

The immediate and obvious consequence is, that women who must earn their bread are compelled to do it by one of two methods—by the needle or by becoming educators. Often and emphatically as this has been said, we must say it again in this place; but we need not go into the description either of the miseries of needlewomen or of the tremendous mischief done by driving shoals of incompetent persons into the ranks of educators. Good and qualified governesses are as sensible of the evil as the employing class; and they are perhaps as keenly afflicted by it. The only certain remedy is to leave open every possible way to employments of the most various kinds that are suitable to the abilities of women. The merely incompetent instructress would never have placed herself in a position so painful and precarious, if a way had been open to support herself by something that she could do better. The injury to the qualified governesses is cruel. The reputation of the whole class suffers by the faults of its lowest members; the emolument is depressed, first by the low average quality of the work done, and again by the crowded condition of that field of labor. The wretched condition of many of these unfortunate persons can hardly be exaggerated.

One way out of the desperate position is obvious and open. It is now a recognised truth that education is an art requiring instruction and training, as much as the function of the physician, and the lawyer; and the unprepared are cast out, more and more every day. The immediate misery thus caused is dreadful. It is that of the hand-loom weavers, and the slop-makers, with the aggravation that the sufferers are, generally speaking, gentlewomen by birth, and universally accustomed to the comforts and many of the luxuries of life. It would open a dismal chapter to show how many of them have reversed the old rule of woman's destiny,—that of being supported by father, brother or husband,—having given all their earnings to pay a father's debts, to sustain an idle or struggling brother's professional appearance, or to indulge the vices,

or to neutralise the shiftlessness, of a husband. Facts seem to show that the proportion of governesses who have the advantage and use of their own earnings is very small. Instead of such just and pleasant results of their industry as a small independence at a time of life when some power of gratuitous usefulness and of enjoyment of ease is left, we read, till sheer pain of heart stops us, of the cases which come before the Governesses' Institution:—old age, or impaired health in middle age, amidst perfect destitution; failing sight, paralysed limbs, over-wrought brain, and no resource or prospect whatever; though (or because) the sufferers have supported orphans, saved a father from bankruptcy, educated brothers, or kept infirm and helpless relatives off the rates. We need not go on. The evil is plain enough. The remedies seem to be equally clear;—to sustain and improve the modern tests of the quality of educators; and to open broad and new ways for the industrial exertions of women, or at least to take care that such as open naturally are not arbitrarily closed.

The function of industry which might be supposed to be always standing wide for women is not in fact so,—the nursing function in all its directions, in private dwellings, in work-houses, in hospitals and in lunatic asylums, where it is at least as much wanted as anywhere else. We shall not argue it, or plead for it here. Florence Nightingale and her disciples have inaugurated a new period in the history of working-women, and the manifest destiny of the nursing class will fulfil itself.

There may be more difficulty about the kindred function,—that of the physician and surgeon: but it cannot long be a difficulty. The jealousy of the medical profession is, to be sure, proverbial: but it is not universal. From our youth up, some of us have known how certain of the wisest and most appreciated of physicians have insisted that the health of women and their children will never be guarded as it ought to be till it is put under the charge of physicians of their own sex. The moral and emotional considerations involved in this matter need no discussion. What had been done in the most advanced of the United States of America, where social conditions most nearly resemble those of England, shows what will be done here, and very soon. Some of the medical colleges have, after long opposition, or protracted deliberation, admitted ladies as students, and have conferred degrees; so that several of the cities have the blessing of highly qualified female physicians. The thing could not have been done without the sanction and practical encouragement of some of the first professional men in the community. That sanction and encouragement have been freely rendered, and are still continued, so that there is now a history of the change to be told. There are charters and grants of money by state legislatures for dispen-

saries, and medical colleges, and attendant hospitals, for the training and practice of female physicians, an increasing number of whom are established in the great cities from year to year. Dr. Elizabeth Blackwell, whose excellent work on the 'Laws of Health' is one of the list which beads this article, led the way; and by the influence of her high character, attainments, and success, she has conquered prejudice, and established the enterprise. In our country, more time will, no doubt, be required. Prejudices are stronger; the capabilities of women are less tested and understood; and social service is not so earnest as in the younger country; but, if English physicians two generations ago desired and foretold the change, it is for us to reckon confidently on it. In the branch of practice too much encroached upon by ignorant poor women, a few desultory efforts have been made, with no other success than preparing the way for more. Mrs. Hockley was a professional accoucheur for many years, and in excellent reputation. Dr. Spencer, of Bristol, educated his daughter for the same office; but the prejudice was too strong for her endurance, and she entered the ranks of governesses, where her honor and success indicated what her career as a physician might have been. The institution of the medical profession as a career for women in any one country facilitates its opening every where else; and we have no doubt whatever of the approaching conversion or supersession of such opponents as would deny the means of special training to educated women who demand it.

To be continued.

THE TRADE IN PALM OIL.

The resolution introduced into the Senate lately, to inquire into the number of vessels engaged "in the palm oil trade on the coast of Africa," probably called the attention of many, for the first time, to this branch of our commerce. We give some items of interest connected with the history of this new and growing traffic.

India rubber, gutta percha, and palm oil, have made revolutions in trade within the last few years. They have all inaugurated a new era in the world, but the most important changes wrought by these three productions of the tropical clime, must be attributed to *palm oil*. It has not only entered as a new staple upon our commercial lists, but has had a direct moral bearing upon the welfare of millions. It has done more than men-of-war to diminish the victims of the African slave trade.

Of the six hundred different kinds of palm trees, several score furnish oil-bearing nuts, and wax-giving leaves. Southern Asia, almost all parts of Africa, tropical America, and the Islands of the Indian Ocean afford these prolific trees. The palm oil tree of Western and Central

Africa, however, is the most fecund in the oleaginous qualities, though its congener, found in Brazil, New Grenada and Venezuela, under the name of *Elaeis melanocca* and *Corozo colorado*, has not yet had fair play so far as commerce is concerned. The *Elaeis Guineensis* is the palm tree whose oily product has called the attention of our Legislature. It has a number of ovate-angular, one seeded fruits, known to botanists as drupes, *i. e.* like the plum, the olive, &c. These fruits, or nuts, are covered with oily husks of a bright vermilion, or, sometimes, of a yellow color. The natives boil these in water, and the oil floating to the surface is skimmed off into calabashes, or large gourds, and is thus taken to the European factories. Within the last few years, the gathering, preparing and bringing the oil down to the coast, have employed very large proportions of the population in the districts where the *Elaeis Guineensis* grows. In 1848, the British Parliament ordered an investigation in regard to the value of this trade, as well as to the possibility of civilizing Africa by means of this legitimate traffic.

African palm oil had long been sought after by Europeans, but it did not begin to assume that importance which it now holds, until the introduction of new processes for manufacturing stearic candles from this oleaginous substance. By the invention of these modes of dealing with palm oil, the trade in it increased to such dimensions that in 1855 no less than 20,000 tons of shipping from Liverpool alone, were engaged in transporting it to England.

The late William Hutton, before the Parliamentary Committee, stated that the palm oil traffic is a barter trade—that the oil was almost entirely paid for in the manufactures of Manchester, Birmingham and Glasgow; that the people are most numerous engaged in its preparation; that it is brought down to the coast in small quantities and sold even in single gallons; that the natives keep no store, but bring it as it is manufactured; and that he considers it an indisputable fact that the legitimate trade and produce of Africa are in every respect the most desirable means that can be applied to the suppressing of the slave trade.

William Jackson, before the same committee, testified, (more than ten years ago,) that palm oil is a produce that may be indefinitely multiplied; that it is impossible to form an idea of what Africa can do; that he thought “we are only in our infancy with regard to the trade with the West Coast; that what we import now is a mere *bagatelle* to what we shall be able to do in the course of a few years; that from his experience of the trade, and seeing the way that increase has taken place according to the demand for it on the coast, he considers that there is no end to the quantity of palm oil that can be produced, and that he is corroborated in this by

every trader he has come into contact with, who has been out to the coast of Africa, from whom he has always heard the opinion that the demand will always be met by a supply, although there may be occasionally a little delay in consequence of the demand coming suddenly when their season is not on.”

Wm. Jackson, in answer to the question as to what kind of goods were used in barter, stated that “fancy articles, such as beads, looking glasses and other nick-nacks” were first employed, but that they had developed taste and desires of the black, and gradually led him into habits of civilization. The Chairman of the committee asked Wm. J. if in this trade they had not commenced with beads and had finally induced the Africans to adopt the garments and costume of civilized people. Wm. J. replied, that the progress was even greater than this supposition. “I recollect,” he continued, “that the last year I was in the trade we sent out to King Eamen, of Old Calabar, a house to cost nearly \$5,000, which was paid for in palm oil.”

Dr. Kehoe, before the same committee, stated that he had resided a year on the West Coast of Africa; that he had greatly turned his attention to the means of promoting civilization there, and had made inquiries from all persons who trade upon the coast, both natives and resident merchants. “He had not the least doubt that civilization would, in the course of time, be enormously promoted by legitimate trade; or that any amount for which we had a demand, whether of palm or other vegetable oils of a similar kind, could be produced. That he had no doubt that it would be a most important means of gradually civilizing the inhabitants and checking the slave trade. That a naked savage, who has been taken out of a slaver, after passing a few years at Sierra Leone, becomes a consumer of almost every European article.” He also stated that, from his knowledge of the character of the natives, he thinks that we have every reason to hope that they will go on progressing in civilized tastes, and that every additional tun of palm oil that is exported is a blessing to Africa, as tending to assist this progress.

In Captain Forbes' interesting “Dahomey and the Dahomans,” there is more than one reference to this subject. He says, “the inhabitants of a vast extent of coast have been led to give up the slave trade, and why? Because they have been taught the immense increase of the value of the palm oil trade over that in slaves.”

We might multiply testimony on this subject, but the above will suffice. We shall soon recur to this interesting and growing trade in palm oil. We cannot, however, close this article without recording our gratitude, that light in regard to Africa begins to loom in the distance. The increase of legitimate traffic, the investigations of Livingstone, the discoveries of higher lands, like

the Yoruba country, all these indicate that the regeneration of Africa will yet be in her own hands.—*Journal of Commerce.*

THE LAW OF LOVE.

2 Kings iv. 3.

Pour forth the oil—pour boldly forth,
It will not fail, until
Thou fallest vessels to provide,
Which it may largely fill.

Make channels for the streams of love,
Where they may broadly run,
And love has overflowing streams
To fill them every one.

But if at any time we cease
Such channels to provide,
The very founts of love for us
Will soon be parched and dried.

For we must share, if we would keep
That blessing from above;
Ceasing to give, we cease to have,
Such is the law of love.

R. C. TRENCH.

ADDRESS TO THE DEITY.

BY MILTON.

These are thy glorious works, Parent of good,
Almighty! thine this universal frame,
Thus wondrous fair; thyself how wondrous then!
Unspeaking, who sitt'st above these heavens,
To us invisible, or dimly seen
In these thy lowest works; yet these declare
Thy goodness beyond thought, and power divine.
Speak, ye who best can tell, ye sons of light,
Angels; for ye behold him, and with songs
And choral symphonies, day and night,
Circle his throne rejoicing; ye in heaven;
On earth, join all ye creatures to extol
Him first, him last, him midst, and without end.
Fairest of stars, last in the train of night,
If better thou belong not to the dawn,
Sure pledge of day, that crown'st the smiling morn
With thy bright circlet, praise him in thy sphere.
Thou sun, of this great world both eye and soul,
Acknowledge him thy greater; sound his praise
In thy eternal course, both when thou climb'st,
And when high noon hast gained, and when thou
fall'st.

Moon, that now meet'st the orient sun, now flit'st
With the fixed stars, fixed in their orb that flies;
And ye five other wandering fires, that move
In mystic dance, not without song, resound
His praise, who out of darkness called up light.
Air, and ye elements, the eldest birth
Of Nature's womb, that in quaternions run
Perpetual circle, multiform, and mix
And nourish all things; let your ceaseless change
Vary our great Maker still new praise.
Ye mists and exhalations, that now rise
From hill or steaming lake, dusky or gray,
Till the sun paint your fleecy skirts with gold,
In honor of the world's great Author rise;
Whether to deck with clouds the uncolored sky,
Or wet the thirsty earth with falling showers,
Rising or falling still advance his praise.
His praise, ye winds, that from four quarters blow,
Breathe soft or loud; and wave your tops, ye pines,
With every plant, in sign of worship, wave.
Fountains, and ye that warble as ye flow,
Melodious murmurs, warbling, tune his praise.

Join voices, all ye living souls, ye birds,
That singing, up to heaven's gate ascend,
Bear on your wings and in your notes his praise.
Ye that in waters glide, and ye that walk
The earth, and stately tread, or lowly creep;
Witness if I be silent, morn or even,
To hill or valley, fountain or fresh shade,
Made vocal by my song, and taught his praise.
Hail, universal Lord! be bounteous still
To give us only good; and if the night
Have gathered aught of evil, or concealed,
Disperse it, as now light dispels the dark.

From the Quarterly Review.

SHIPWRECKS.

In a recent number of the *Living Age* there appeared a very interesting inquiry into the number and causus of Wrecks and Casualties which occurred on and near the Coasts of the United Kingdom during the year 1857. The total loss of vessels from all causes amounted to four hundred and thirty-seven, and the lives of eight hundred and forty-eight persons were sacrificed.

The Marine Insurance is mentioned as the chief destroyer. "Unseaworthiness and overloading of vessels, their being ill found in anchors, cables, sails, and rigging, defects of compasses, want of good charts, in competency of masters, may all be attributed to this source. If the ship-owners were not guaranteed from loss, they would take more care that their vessels were seaworthy, commanded by qualified persons, and furnished with every necessary store."—ED.

From the chief moral, or rather immoral, cause of shipwreck and loss at sea, we pass to a consideration of the physical agents which act directly in producing these disasters. Of these there are so many, and of such various natures, that it is difficult to group them. Currents of the ocean, fog, lightning, icebergs, sandbanks, water-logged ships, defective compasses, and imperfect charts, are all dangers which beset the path of navigators, and especially of such as have to run the gauntlet in ill-found ships. The effect of currents in taking the sailor out of his reckoning is an old, and formerly perhaps a frequent cause of shipwreck. This source of danger is now much obviated by the more intimate knowledge we are acquiring every day of the general laws which produce the currents. One of the most effectual as well as simple methods of detecting surface currents is that known to seamen as the Bottle experiment. This has been practised since 1808, but more especially of late years, and has been deemed of sufficient importance by the Admiralty to justify an order by which all Her Majesty's ships are enjoined to throw bottles overboard containing a paper, on which is noted the position of the ship and the time the frail messenger was sent forth on its voyage. The

bottle, carefully sealed up, traverses the ocean wherever the winds and surface-drift may carry it, and, after a passage of longer or shorter duration, is perhaps safely washed by the tide upon some beach. Without doubt many are smashed upon the rocks, others again are sunk by weeds growing to them, some are destroyed by the attacks of birds or the jaws of hungry sharks, or if by chance they avoid all these dangers, they may be consigned to oblivion upon an uninhabited shore. It is estimated, however, that at least one-tenth are recovered. A collection of upwards of two hundred has been made at the Admiralty, and are laid down in a chart called the Current Bottle-chart.

A single glance at this chart displays the principle well known currents of the Atlantic ocean. The general tendency of the bottles to go to the eastward in the northern parts of this sea, and to the westward in lower latitudes, is at once apparent. It is equally evident that to the southward of the parallel of forty degrees north on the eastern side of the Atlantic the bottles drift to the southward, while those again in the vicinity of the Canaries and Cape Verd Islands take a westerly direction. Those further south, lose themselves among the West India Islands, and some penetrating further are found on the coast of Mexico, between Galveston and Tanessied. A few manifest the effects of the counter-current of the celebrated Gulf-stream, while others again, on the western side of the Atlantic, from about forty degrees north, are set to the eastward. Indeed there seems to be a determination of all to the northward of the parallel of forty degrees, or that of Philadelphia on the American seaboard, to make their way to the eastward—some to the coast of France, in the Bay of Biscay, others to the western shores of Great Britain and Ireland, and others again to the shores of Norway.

We thus recognize distinctly, first the Portugal current, setting southward; then the equatorial current, influenced by the trade winds; then the extraordinary effects of the waters of the Gulf-stream flowing northward along the American coast, over the banks of Newfoundland—one portion following its north-east course and penetrating to Norway, and another continuing easterly into the Bay of Biscay. But let us particularize a few of the remarkable journeys made by these glass voyagers over the deep. The *Prima Donna* was thrown over off Cape Coast Castle, on the west coast of Africa, and after a voyage of somewhere within two years was found on the coast of Cornwall. Now to have arrived there it must have been carried eastward by the well-known Guinea current, and reaching the Bights of Biafra and Benin it would meet the African current then coming from the southward, with which it would recross the equator and travel with the equatorial current through the West India Islands, and getting into the Gulf stream

would be carried by this to the north-east, and thus would be landed on the Cornish coast, after making a detour of many thousand miles.

But, curious as this is, it is not the only instance, for we find that the "Lady Montague," setting out in nearly eight degree south latitude, about midway between Brazil and Africa, a position which would fairly place it in the equatorial current, made the same voyage, but landed at Guernsey, having accomplished the course in two hundred and ninety-five days, or between the 15th of October, 1820, and the 6th of August, 1821. Confining ourselves now to the area included between thirty degrees north latitude and the equator, the general effect of the heat of the Gulf of Mexico in forcing the waters thither is plainly indicated by the direction which the bottles have followed that are included within those limits. Those thrown overboard in the Mexican Gulf, to the north of Cape Catoche of Yucatan, are hurried away with it and cast on the American shore, near St. Augustine and Charleston. Other instances show the effects of the counter current of the Gulf stream on its eastern or ocean side, in driving bottles to the south-east, a current that must have affected the ships of Columbus in his first discovery, and which, upon his return northward among the islands, without doubt, met and opposed his progress.

A curious example of the effects of the wind on the surface-waters is shown by a bottle thrown over from H. M. S. "Vulcan" in the midst of the Gulf-stream, about one hundred and thirty miles southward of Cape Hatteras. The ship was on her way to Bermuda, where she arrived, and the bottle, instead of being carried by the current to the north-east like others, actually went after her and arrived at Bermuda also. But we find noted on the paper that a strong northerly wind was blowing when the bottle started. This must have been sufficient to have checked its progress to the north-east, but allowed it to approach the eastern border of the Gulf-stream, whence it would drift into the eddy or counter-current, and thus became thrown on Bermuda. Again, between the Gulf-stream and the American coast, bottles have found their way to that shore, while those to the northward of the parallel of forty degrees have invariably gone eastward; and many thrown over near the meridian of twenty degrees have drifted into the Bay of Biscay, and been cast on the French coast.

Among the numbers of bottles which have travelled westward with the equatorial and tropical current, two are remarkable, as being thrown overboard about seven hundred miles from each other, and yet arriving at nearly the same destination. They were thrown from sister-ships when on their errand of carrying relief, by way of Behrings Straits, to Franklin and his devoted crew. The first was dropped from the "Investigator," Sir R. Maclure, in lat. twelve degrees,

lon. twenty-six, the 27th of February, 1850, and was found on the 27th August following on Ambergris Cay, on the Yucatan coast; the second was sent afloat on the 3rd March, 1850, by Captain Collinson, in the "Enterprise," in lat. one degree north, lon. twenty-six degrees west, and drifted to the coast inside of that cay, about thirty miles to the northward of it. That the two bottles should take their western course was to be expected; but that they should have gone to resting-places so near each other is singular, considering that their points of starting were so far asunder.

The Gulf-stream, the limits of which are so clearly intimated by these little messengers, is but a sample of a grand system of currents which are produced by the unequal temperature of the different zones. These currents of hot and cold water are accompanied by atmospheric changes equally extraordinary; and, taken together, they largely affect the course of the navigator from the old to the new world, and not infrequently are the cause of the most fearful shipwrecks.

(To be concluded.)

A CARD. TO FRIENDS.—It is known to you that Samuel M. Janney and myself have recently issued proposals for the publication of our respective books. The idea seems to prevail that the said works will be very similar in character, and a fear has been expressed that it may injuriously affect the subscriptions to both. I therefore deem it proper, in justice both to Samuel M. Janney and to myself, to say that the character of the works is entirely distinct, and their design essentially different. So far as I can judge, they do not occupy common ground—nor can they supply the place of each other. EZRA MICHENER.

New Garden, 7th month 30th, 1859.

ITEMS OF NEWS.

FREE PERSONS SOLD AS SLAVES IN MARYLAND.—Three colored persons were tried and convicted last week, in the Circuit Court of Frederick County, Md., of the crime of enticing slaves to run away from their masters. The *Citizen* says: They were sentenced by the Court, in accordance with a law recently passed by the Legislature, to be sold out of the State as slaves for life. The proceeds of sale to be applied—first, to cost of prosecution; secondly, to indemnify the masters of the runaways for their loss; and the balance, if any, to be given to the families of the convicted parties.

RELIGIOUS LIBERTY IN LOMBARDY.—The Paris Press says:—The Governor of Milan, representing Victor Emmanuel, has proclaimed liberty of worship, reading, and printing. This is no ordinary privilege. It will do more to prevent the reflux of Austrian domination and sacerdotal intolerance than treaty or army or battlements. It will give the people a taste of enjoyment which it will be almost impossible entirely to eradicate at any future time, because the longer it lasts, the more extensively and firmly it will interlace and incorporate itself with the very life of the people. What is worthy of remark in this instance is the fact that this is not a Protestant insurrection against a Roman Catholic institution, resting its right on sacred Scripture, and deriving its growth from the overthrow

of Roman dogmas, but a purely civil right enacted by Roman Catholics, for the use of Roman Catholics. These have demanded and vindicated it as a political necessity of national existence.

STEAM PLOW IN ENGLAND.—At the meeting of the Royal Agricultural Society in Warwick, England, July 12th, a prominent feature of the exhibition was the collection of steam plows and steam cultivators. Sixteen steam plows were entered for competition, and ten steam cultivators, the last named being intended for cutting and thoroughly pulverizing the soil to the depth of six to nine inches along a track four and a half to five or six feet wide. The Manchester Guardian says that "the most peculiar and novel implement exhibited under this head is Romaine's patent steam rotary cultivator, which professes to perform perfect spade husbandry, digging six acres a day at nine shillings (\$2 16) per acre. The machine is very cumbersome and unwieldy, weighing ten tons, but it does not require any assistance from horses, as it is self propelling."

OPENING OF A BRIDGE OVER THE NILE.—A letter from Alexandria, of the 11th ult. says:—There was a grand fete—what the Arabs expressly call a fantasia—at Kafr-e-leia last week, on the occasion of the opening for traffic of the splendid iron bridge thrown across the Nile there, over which the railroad to Cairo passes.

DRY SPELL IN INDIANA.—The grass has become so dry in some portions of Indiana, that it catches fire from the sparks of the locomotives. On the Terre Haute road, ditches have been cut near the track to check the flames and prevent their consuming the ties of the road. At several places on the Bellfontaine road the trains have been forced to stop, and extinguish the fires.

GREAT DESTRUCTION OF FIREWOOD.—A few days since, 200,000 cords of wood, piled alongside the Little Miami (Ohio) Railroad, were destroyed by fire, and the rails were so warped by the heat that trains were delayed for several hours. A few days previous to this wholesale burning, 150,000 cords of wood, belonging to the same company, were destroyed in the same way.

THE SUSPENSION BRIDGE.—A letter from Niagara Falls, N. Y., says that where the suspension bridge originally sagged only two or three inches under the weight of a train, it now sags nearly twenty inches. The general impression in the neighborhood is, that this great work of art will give way some day, and fall into the river.—*Ledger*.

EMIGRATION TO HAYTI.—Respecting the free negro emigration from Louisiana to Hayti, the N. O. *Picayune* says:

"Of the great number of emigrants who left New Orleans, some thirty have returned—many disgusted and discouraged because they had not formed a correct idea of what they were to find there; but others, after surveying the country, and examining what most profitable enterprise could be started there, have come back to purchase machinery, implements, &c., which cannot be had in Hayti, and they are prepared to return, perfectly satisfied with the prospect, and confident of success. So far as white men are concerned, we do not believe that the Haytians desire a large white immigration, though they would welcome useful men, who, whilst building up their own fortunes, would do good to the country by the introduction of practical arts and science. Anyhow, we are assured by those connected with the government that the whites enjoy full security under the protection of the laws."

STEAM ON THE OHIO CANAL. The first attempt to navigate Ohio canals by steam has taken place this

season, and the success has been unquestionable.—The Enterprise, built at Akron, Ohio, has made several trips, it is stated, to and from Cleveland, carrying 60 tons and running at the rate of five miles per hour. The engine is about eight-horse power, has a seven inch cylinder, with twelve inch stroke, and occupies about as much room as the stables for horses on the ordinary boats. She is propelled by a screw.

THE SLAVE EXODUS FROM MISSOURI. The Occidental Messenger, of Independence, Mo., publishes a comparative statement of the Assessor's books of Jackson county, Mo., in which are situated Independence, Kansas City and Westport—from which it appears that the number of negroes (slaves) in that county has decreased 500 in the past year, which is about 17 per cent.

FLORENCE NIGHTINGALE is so extremely ill that the worst results are apprehended. Her strength is diminishing sadly. She has been moved from Highgate to London, but is now confined to her room.

EXTRAORDINARY DROUGHT IN SCOTLAND.—Accounts from Scotland state that the drought during May and part of June was more severe than during any past year since 1826. The rivers Earn and Tay were nearly dry—the famous Doon, would slide through a gallon measure, and other well known streams and rivers were thoroughly dried up. In some places water was so scarce that in villages it was sold for five shillings per barrel and many had to go miles for water for their cattle. The crops, notwithstanding, are reported as looking excellent; and recent rains will no doubt advance them considerably.

ADAMS' EXPRESS.—At the present time, we learn that Adams' Express employs 3782 men; that it has 972 agencies, and that its messengers travel daily 40,152 miles on railroads and in steamers; a distance equal to once round the globe and two-thirds around it a second time.

The exhibition of the steam plow at Oxford near Philadelphia, was numerously attended. The working of the machine gave perfect satisfaction to all present.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market continues very inactive. The receipts are small, but the stock is ample. Old stock superfine is offered at \$5 00 per barrel and fresh ground, new, at \$5 50. The sales to the trade range from \$5 12 to \$5 75 for superfine and from \$6 00 up to 7 00 for extras and extra family, according to freshness and quality. Not much doing in Rye Flour or Corn Meal. The former is held at \$3 75 and the latter at \$3 62 per barrel.

GRAIN.—There is a limited supply of new Wheat, and with more demand prices are firm. Small sales of prime new red at \$1 30 a \$1 33, and choice white at \$1 40 a 1 45 per bushel. Rye sells at 70 cents for new and 78 cts. for old. Corn is dull. Small sales of yellow at 75 a 78c. Oats are firmer; free sales of Pennsylvania at 33c. and 31 cents for new Delaware. Old are wanted at 37 a 37½ cts.

CLOVERSEED comes forward slowly. If here fair and good would bring \$5 75 per 64 lbs. Timothy is worth \$2 50 a 2 75. Flaxseed is selling at \$1 66 per bushel.

LAKE SCHOOL FOR BOTH SEXES.—This School has a beautiful and healthy location on Oneida Lake, N. Y. Board, Tuition and use of books and stationery for twenty weeks, from \$45 to \$50, or from \$90 to \$100 for continuous term of forty weeks,

beginning 26th of 9th month. This school is situated 130 miles west of Albany.

Circulars sent on application to either Proprietor.
SIDNEY AVERILL, or
ELMIRA AVERILL,
8 mo. 13.—3t. West Vienna, Oneida co., N.Y.

ERCILDOUN BOARDING SCHOOL FOR GIRLS.—The seventeenth session of this Institution will commence on the 17th of 10th month next. The terms for English branches and Languages are \$60 per session of twenty weeks. For Catalogues containing particulars, address the Principal.

SMEDLEY DARLINGTON,
8th mo. 13th—6t. Ercildoun, Chester co., Pa.

G WYNEDD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The next session of this Institution will commence on the 14th of 11th month, 1859, and continue twenty weeks. Terms \$70, and no extras. For further information application can be made to

DANIEL FOULKE, Principal,
HUGH FOULKE, Jr., Teacher,
Spring House P. O.,
8 mo. 13—2 mo. Montgomery co., Pa.

SPRINGDALE BOARDING SCHOOL, FOR BOTH SEXES, Loudon Co., Va. The next session will commence the 3d of 10th mo.

Terms \$115 for 40 weeks, payable quarterly in advance. Languages and Drawings extra.

It is hoped that Friends interested will avail themselves of the preference by entering pupils early. Apply, for particulars, to

GEO. A. NEWBOLD,
Purcellville, Loudon Co., Va.
8th mo. 6, 1859.—6m.

BYBERRY BOARDING SCHOOL, FOR GIRLS.

The ninth session of Byberry Boarding School, taught by Jane, Anne and Mary S. Hilborn, will commence on the first Second-day of Tenth month, 1859, and continue forty weeks without intermission, (including two terms of 20 weeks each.) The course of instruction embraces all the branches of a liberal English education.

Terms \$60 per session of 20 weeks, one half payable in advance. For circulars containing further particulars address

JANE HILLBORN,
Byberry P. O., Philada., Pa.
8th mo. 7—3m.

BUCKS COUNTY MALE AND FEMALE ACADEMY.—Boarders taken by the year at reduced rates. Autumn Quarter of 12 weeks, commences on the 8th of 8th mo. Winter Term of 18 weeks, on the 7th of 11th mo. Charges for board and English branches, Autumn Quarter, \$36. Winter Term, \$66. 75 cents deducted per week, for such as are absent from sixth day to second day, without washing. Bills payable, one-half in advance, and no deduction for lost time, less than a week at one time. Day scholars, English branches, from 50 cents to 70 cents per week.

Extra charges for each twelve weeks. Latin, Greek, French, Pencilling, and Pells work, each \$2.00; Water Colors, Monochromatic, Colored Crayons, Oriental, and Grecian Painting, each \$2.50; Reading Books only, furnished free of charge. Other books furnished if desired, and charged for, according to the care taken of them. SAMUEL BATCHELDER, A. M.

Principal.
Attleboro', Bucks Co., 5th mo., 28, 1859. 6m.

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, EIGHTH MONTH 20, 1859.

No. 23.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,

No. 324 South Fifth Street,

PHILADELPHIA,

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

CONVERSATIONS ON RELIGIOUS SUBJECTS, BETWEEN A FATHER AND HIS SONS.

BY SAMUEL M. JANNEY.

(Continued from page 339.)

On Salvation by Christ.

John. There are several passages in the scriptures which appear to militate against these views, and to confirm those which I advanced; and I cannot see how they can be explained in any other way. I think Christ is often spoken of as a sacrifice offered to God; it is said, "he was once offered to bear the sins of many." "He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." "Christ also hath once suffered, the just for the unjust, that he might bring us to God." The prophet Isaiah says, "Surely he hath borne our griefs, and carried our sorrows; yet did we esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. All we, like sheep, have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquities of us all." This language must allude to Christ, for the apostle Peter quotes it and applies it to him: "Who his own self bare our sins in his own body on the tree." 1 Peter ii. 24.

Father. It is true that the death of the Messiah is often spoken of as a sacrifice offered to God; but the same term is applied by the apostle Paul to his own expected martyrdom: for he says, "I am ready to be offered." 2 Tim. iv. 6. And again he says, "If I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all." Phil. ii. 17. The same kind of figura-

tive language is still used, but no one ever thinks of taking it literally. For instance, it may be said that many of the reformers *sacrificed their lives* in the cause of truth; and that religious liberty has been purchased with the blood of the martyrs. We all know how to understand this language, and why may we not conclude that the Jews used it in the same sense? It is very obvious that Paul used it in this sense, when he spoke of himself being offered up as a sacrifice.

The other passages which speak of Messiah bearing the sins of many; being made sin for us; suffering for the unjust; and having laid on him the iniquity of all,—will admit of a very different interpretation from that which has been given to them by the advocates of a vicarious atonement, and one that is far more consistent with the Divine character. They do not say that the sins of others were imputed to him, nor that he suffered as a substitute the punishment that was due to others. I take it that he bore the sufferings which the iniquity of the Jews inflicted upon him; and these sufferings were both mental and corporeal. "He became a man of sorrows, and acquainted with grief." He was baptized into a state of deep sympathy and suffering for a fallen world. I have no doubt that the agony he endured in the garden, was owing to the deep sense he then had of the wickedness of man; for he said, "My soul is exceeding sorrowful, even unto death." These spiritual sufferings appear to have been experienced in some degree by the apostles, when they afterwards became "baptized into Christ," and were "buried with him by baptism into death." Rom. vi. 3, 4. For Paul says to the Colossians, "I now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is the church." Col. i. 24. The true ministers of the gospel must at times be baptized into the states of the people, in order that they may minister to their wants; for the whole church is represented as one body, and "whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ," says the apostle, "and members in particular." 1 Cor. xii. 26. They who are willing thus to suffer and to labor in the cause of truth, offer up to God an acceptable sacrifice, whether it be in living to his glory, or in dying for his cause.

The prophecy of Isaiah (chap. liii.) which has

been quoted, appears to have been understood in a figurative sense by the evangelist Matthew, and he has thrown much light upon the meaning of it. He says, "When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word; and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself *took our infirmities, and bare our sicknesses.*" Matt. viii. 16, 17.

Now let us inquire how he *took their infirmities, and bare their sicknesses?* Assuredly, not by becoming himself infirm and sick, nor by having his health imputed to them: but he "cast them out by his word," which was the "power of God and the wisdom of God." And in like manner the same Divine word, or power of God, still bears our iniquities; not by imputation, but by healing our spiritual diseases, and casting out every evil spirit from our minds, if we *have faith in him and obey his law.*

With these views, I can readily subscribe to all that is said of Christ in the New Testament; for it appears that not only his spotless life and powerful preaching, but still more the sublime example of his sufferings, were all calculated to operate upon the best feelings of mankind, and to bring them to the knowledge of God.

The doctrine that Jesus Christ suffered as a *substitute* for sinners, and paid the penalty of death that was denounced against Adam for transgression, is equally contrary to reason, and inconsistent with the scriptures. In the first place, it must be borne in mind, that the death which was denounced against Adam for transgression, was not the death of the natural body; or else it would have taken place agreeably to the prediction of the Most High—"In the day thou eatest thereof, thou shalt surely die."

I have shown, in a former conversation, that this death did take place *at the time predicted*, and that it was a death in the soul; for, "to be *carnally minded is death.*" It was a being "dead in trespasses and sins;"—and it is evident that Jesus never did die this death, for he *never sinned.*

That he should suffer an outward death, in order to take away the effects of an inward one, is contrary both to reason and to scripture.*

"Shall I give my first-born for my transgression?—the fruit of my body for the sin of my soul?" Micah vi. 7. Yet the authors of this

* This expression has been misunderstood. The author does not mean to deny that spiritual blessings have flowed to mankind from the obedience and sufferings of Christ, but he denies that Christ *suffered as a substitute* for sinners; or that his righteousness is *imputed* to sinners. "The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him?" Ezek. xviii. 20.

"He that believeth is born of God, and he that is born of God is justified by Christ alone, without imputation."—G. Fox, *Saul's Errand to Damascus.*

doctrine would take the fruit of Adam's body, (for the Messiah "was made of the seed of David [and consequently of Adam] according to the flesh," Rom. i. 3,) and they would offer it up for the sin of Adam's soul! But let us suppose for a moment, that it was the death of the natural body that was denounced against Adam for transgressions; did Christ's suffering in his stead prevent him from dying? Certainly not: for "all the days that Adam lived were nine hundred and thirty years, and he died." And all his posterity continue to die, notwithstanding *the debt being paid* for us, according to this strange doctrine of man's invention.

James. I think that Jesus Christ is spoken of in the scriptures, as the "one mediator between God and man," and as "the mediator of the new covenant." What are we to understand by these expressions?

Father. This question may be answered in the language of George Fox, who says that "None know Him as a *mediator* and a lawgiver, nor an offering, nor his *blood* that cleanseth them, but as they know him working in them." Vol. 3, p. 119, 120. As God is a spirit, and the soul of man is spiritual, it appears evident that the mediator (or medium of intercourse) between God and man must be spiritual.

The eternal word, or spirit of Christ revealed in the soul, is our advocate and our intercessor. For "the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought, but the spirit itself *maketh intercession* for us, with groanings which cannot be uttered; and he that searcheth the heart knoweth what is the mind of the spirit, because he *maketh intercession* for the saints according to the will of God," Rom. viii. 26, 27. "As the *word* manifested in the flesh, or become man, is the one mediator or restorer of union between God and man; so, to seeing eyes it must be evident, that nothing but this one mediatorial nature of Christ, *essentially brought to life in our souls*, can be our salvation through Christ Jesus. For *that which saved and exalted that humanity in which Christ dwelt, must be the salvation* of every human creature in the world." (See Law's Address to the Clergy, p. 51.) "It is the spirit, the body, the blood of Christ within us, that is our whole peace with God, our whole adoption, our whole redemption, our whole justification, our whole glorification; and this is the one thing said and meant by that new birth of which Christ saith, Except a man be born again from above he cannot enter into the kingdom of God. Now the true ground why all that is said of Christ in such a variety of expressions, hath only one meaning, and pointeth only to one and the same thing, is this; it is because the whole state and nature of fallen man wants only one thing, and that one thing is a real birth of the Divine nature made living again in him as at the first: and

then all is done that can be done, by all the mysteries of the birth and whole process of Christ for our salvation."

"All the law, the prophets, and the gospel are fulfilled, when there is in Christ a new creature, having life in and from him as really as the branch hath its life in and from the vine." (lb. p. 47.)

This union of the soul with God, by obedience to the manifestations of his spirit within us, is the whole sum and substance of the Christian religion. It was this which the blessed Messiah came to preach and exemplify; for the new covenant of which he was the minister, is not like the old law written upon tables of stone, but it is a spiritual law "placed in the mind and written in the heart;" therefore he said when he began to preach, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke iv. 18.

How plain and practical was his preaching! "The kingdom of God," said he, "cometh not with observation, for behold it is within you." "Except a man be born again, he cannot see the kingdom of God." The kingdom which he preached is a spiritual kingdom; it is the dominion of God established in the soul, bringing forth "righteousness, peace, and joy in the Holy Spirit." This practical and experimental part of religion is the only one in which the pious and faithful in all ages have agreed;—it is the only part that is essential to salvation; and the best evidence we can give of its possession is, by showing forth the fruits of righteousness in our life and conversation; for the tree will be known by its fruit.

(To be continued.)

Some account of the life and religious experience of RUTH ANNA RUTTER, of Potts-town, Pennsylvania, afterwards RUTH ANNA LINDLEY, wife of JACOB LINDLEY, of Chester county.

(Continued from page 341.)

About the middle of the ensuing winter, believing the time nearly arrived for me to make request to Friends, to be received under their care, I mentioned it, in a solid manner, to my parents, though in great fear, and having mine eyes turned to the Lord, with earnest breathings, that I might be strengthened and assisted in this important step. My mother was much affected, and shed tears; but my father thought it was time enough yet to make such a sacrifice;—that I was young, and had better wait till I was more fixed. I was enabled to tell him, that I was willing to give up the world, and all the en-

joyments of it, for the purchase of a little peace;—that I no longer took delight in those things that had formerly given me much pleasure. He, seeing my mind bent upon it, gave his consent; and the next meeting day my mother went with me to Exeter. After meeting, she called two elderly Friends aside, and told them she felt like Hannah, when she made an offering of her son to the Lord; for she had come to make an offering of me;—also, telling them of my concern. They accordingly took it under care, and, after divers visits from a solid committee of Friends, I was received, in the 5th month, 1787.

I then found, that, far from sitting down at ease, there was a large field of labor opened for me, and, in the prospect thereof my knees were made to tremble. I felt a deep concern to be steady in the attendance of meetings for worship and discipline; and, being distantly situated from them, found considerable difficulty, my father being frequently very averse to my going, particularly when the weather was wet or cold; which proceeded from motives of tenderness, but which, nevertheless, cost me no small degree of exercise; not feeling easy to stay at home, on these accounts, when my health would admit of my going. And as it gave him great uneasiness, and he frequently opposed me, I had often to experience seasons of conflict, sometimes for a week before a meeting for discipline occurred; and my heart was poured forth in prayer to Almighty God, that if it was right, I might have strength to persevere; and that way might be opened for me, though I could see no way. And, for ever blessed be his holy name, he often caused the mountains to skip like rams, and the little hills like lambs, to my humbling admiration. One time, I particularly remember, being appointed to attend the Quarterly Meeting, I asked my father's consent to let me go; he looked sternly at me, and objected. I felt in a great strait, and pleaded much with him. He at last consented, but told me, I need not expect to go again for some months; for he did not approve of women riding about the country in that manner. As I had gained his consent for the present, I was willing to leave my cause to the Lord; in the belief that if he required me to go, he would open the way for me; and after retiring to my chamber, and giving vent to many tears, my faith and confidence were renewed in him who is the everlasting Rock of ages. This was the last time my dear father ever spoke so sharply to me upon such an occasion; for seeing my peace deeply concerned in the strict attendance of meetings, and my endeared mother often pleading with him, he gave up.

May all those who labor under difficulties and discouragements in attending meetings, be encouraged to keep their eyes single unto the Lord, with fervent breathings to him; then, assuredly,

he will open the way for us, even though we may seem to be hedged in on every side.

My exercises and deep baptisms, in the prospect of being called into the work of the ministry, greatly increased: but Oh! my unwillingness to close in therewith was more than words can express. My Divine Master saw meet to cause me to suffer long under a very trying dispensation, which was that of my beloved and tender mother being tried with lingering illness; and there seemed but little prospect of her recovery. The thought of parting with this dear parent, together with the inward exercises of my mind, was almost more than nature could bear. Oh! the nights of anxiety, and days of deep distress, which I passed through, at that time, will never be erased from my remembrance. And in this season of deep affliction, I was made willing to covenant, that if the Lord would spare my mother, I would give up to what he required of me, though it was harder than parting with my natural life. And he graciously condescended to listen to my cry, and restored my endeared parent.

Previous to this, I attended the opening of the Monthly Meeting at Robeson; there were also some friends from the city attended it, and one in particular, in the course of his public testimony, was dipt into sympathy with me in the deep exercise which I was under, together with the prospect of some further trial and sore conflict which I should have to pass through, in order to fit and prepare me for the great and solemn work whereunto my Master was about to call me; which testimony, with the sensations that accompanied my mind, left no more doubt of its being myself that was alluded to, than if my name had been publicly mentioned. This circumstance, together with that of many valuable friends having feelingly sympathized with me, and expressed their prospect respecting me in a more private way, had a tendency to confirm me that the Lord did indeed require an entire surrender on my part, and that I must be willing to become a fool for Chris't sake.

After many probations, secret tears, and prayers to the Almighty Father, for his help and gracious assistance in this awful, solemn work; at a Monthly Meeting held at Exeter, in the 12th month, 1789, and in the twenty-second year of my age, after a season of the most severe conflict I ever before experienced, wherein the day of solemn covenant was brought before the view of my mind, with this secret intelligence, that if I did not give up to what was required of me, my mother should be taken from me,—I ventured upon my feet, and expressed a few words; in which I felt great peace, and believe I had the tender sympathy of most that were present. My esteemed friend John Simpson being there, in the language of encouragement, caused my heart to be truly thankful. He came home

with me; and very feelingly expressed his unity with me; and also a fear lest, through diffidence, I should not sufficiently exert my voice. Which gentle hint was of use afterwards, though at that time, and frequently since, I did not expect ever to be called upon again in the same line; which peradventure may not be unusual to those young in experience. W. S. shortly after went to Philadelphia, and a dear friend, who was nearly interested about me, inquired of him how I was. He mentioned that I had appeared publicly in a few words, which seemed to him like a swelling fully ripe; which when it was opened, became easy. But alas! it was not only to be opened, but probed and fully searched, before the heavenly ointment or balm of Gilead could be availingly applied.

One circumstance I omitted, in the early part of this narrative, which now occurs to my mind. A friend visiting Pottstown meeting, about twelve months after I became plain, and I, being in a very low and discouraged state, went to meeting, greatly desiring he might be made an instrument of comfort to me. He spoke a considerable time, but did not touch upon any thing relative to my condition; and I returned home, under many doubts and fears lest my Heavenly Father had cast me off for ever. My parents were in Philadelphia; and, being alone, I sat down on the sofa, with the Bible in my hand, thinking to gain some instruction and comfort from those sacred truths. I had given up the idea of seeing the Friend, (who was a true father in Israel) or having any opportunity with him, as not being worthy of it; but he, dining, with my uncle's not far distant, was, after dinner walking in the piazza, and looking towards our house, felt a draught in his mind to come over. He knew nothing of the family; but, yielding to impulse, he came; and passing through the outward room, where there was a young woman of the house, without asking any questions, he walked into the parlor, where I was sitting in the situation above described, and without any further salutation than shaking hands, took a seat by me. A considerable time elapsed in deep inward silence, after which he mentioned how unexpectedly he was led to come over, without knowing the cause; but then feeling his mind clothed with sympathy for me, and believing it was for my sake, he imparted much counsel and advice, with a great deal of encouragement to me. Which singular favor did deeply humble my heart, and caused tears of gratitude, contrition, and tenderness to stream from mine eyes.

Having, for my own satisfaction, penned these few hints of my varied conflicts and exercises, and being sensible of the goodness of the Lord to me, his poor unworthy creature,—it is in my heart to say, May it please thee, O most gracious, merciful Father, to bow down thine ear and hear the humble petition of thy handmaid. Oh! be

pleased to lay, with increasing weight, thine Almighty hand upon me. Let it not spare, neither let thine eye pity, until thou hast thoroughly tried me, proved me, and known my works. Be pleased to bring me more immediately under thy refining operation, and enable me to bear with true resignation every turning of thy holy hand; that so I may be purged and purified, fitted and qualified, rightly to engage in the awful and solemn work whereunto thou hast called me. Or if, most gracious Lord, thou art pleased to cut short thy work, Oh! let it be in righteousness; and grant me admittance into thy ever blessed kingdom of light, life, and peace; there to join in the holy anthems of glory, glory, hallelujahs, and praise, to the Lord God and the Lamb; who art worthy for ever, saith my soul. Amen and amen.

RUTH ANNA RUTTER.

EXTRACTS FROM A MEMOIR OF
ELIZABETH T. KING.

(Continued from page 342.)

The following letter, written to one of the friends of her youth, who had not seen her for some time, will give an account of the change which had taken place in her views and feelings:—

NEW BEDFORD, 11 mo. 7th 1844.

Thy question rings in my ears with a half-painful sound, 'What has changed you so?' The change has been so gradual, that I am not aware, until I meet those who have not seen me for years, that it is so great, but then I almost invariably hear some remark of the kind.

Well, dear, time and care have no little effect; although it may be a slow wearing, it is a sure one; and though an enthusiastic, ardent, restless temperament, may be difficult of subjection, it is one which shows the process better. When thou knew me I felt more keenly, but was less happy than now—now that joy has not so much power to elate, or sorrow to depress me—now that my aspirations are very nearly quenched, and my mind 'subdued to what it works in.' It is a less interesting condition, but it is one much more comfortable. I smile with a little sadness when I hear myself spoken of as so calm; for, after all, if we are in any degree purified, it is 'so as by fire.' I consider myself, however, as having great reason to be thankful that circumstances have been such as to compel me to this course; that cares, anxieties, sorrows which I could not elude, have continually checked me, and forced me to form a more sober estimate of life.

Now I only wish to form a habit of seeking for pleasure in duty alone, resolutely rejecting any enjoyment which conflicts with it in the slightest degree. I have such an abiding sense of the transitory nature of both earthly joys and sorrows, that I feel it to be wrong to be much moved

by them. Why trouble ourselves about the inconveniences of our journey, or be excited by a pleasant occurrence that is soon passed by?

Does thou remember the Eastern fable, that Solomon, on being asked by a prince to give him a maxim which should prevent him from being elated by prosperity, or depressed by adversity, gave him, 'This also passeth away.' Something of this feeling is continually in my mind.

But I do not mean to speak as if I even wished to attain to a mere philosophical calmness. If in any degree the restless, irritable, ambitious feelings of my early youth are quieted, if I am enabled to be more useful, and to find pleasure in that, rather than in the gratification of my own tastes (and I long that this may be more and more the case), it is, thou wilt know and feel, only owing to that grace which is mercifully extended to us, poor, miserable, blind and naked as we are, to which nothing is impossible, or there would be no hope of our ever becoming meet for the kingdom of heaven.

Our Father mercifully stains the beauty of this world in our view, dims all our pleasant pictures, shows us the vanity of our desires, lets us feel the deep disappointment of having our wishes refused, or one deeper still in having them granted, that we may long for 'the quiet habitation' which He provides, and learn to be thankful beyond measure for the 'still waters' which we once despised.

The way is long and sometimes dreary, but we are journeying to a better habitation, that is an heavenly. Is not this enough? Let us encourage one another to press forward to receive suffering as well as enjoyment thankfully, and let patience have its perfect work.

To an intimate friend—

NEW BEDFORD, 11 mo. 14th, 1844.

I have been passing my time very pleasantly in Philadelphia, but rather too much in the bustle after all, and I now long to get quietly settled down to home duties, feeling that such a constant round of enjoyment is not the most favorable, even to happiness; but it has been very pleasant. People are so much more kind to me than I deserve, or can possibly understand why, that it must and does give me great satisfaction. I have been away from home five or six weeks, and visited New York, Baltimore, Washington and Philadelphia; and if I can only go back, and feel that I have not done any one any harm, it will be a great favor,—if I can only hope that I have not been led so far out of the way as to prove an occasion for stumbling in any. We cannot avoid influencing others, and being influenced by them, and it is a fearful thought that a brother's blood may one day cry against us. Oh, my dear, I do at times feel that it is such a serious thing to live, that I am almost overwhelmed with the many considerations it involves. And while we feel our weakness, we are not always willing to go to

the right Source for strength; shrink from the patient waiting, the quiet endurance of shame and suffering necessary for our purification. I am grieved to the heart at my own ingratitude and wilfulness. But still our Father cares for His rebellious children, and embitters their cup of enjoyment, refuses them the blessings they most earnestly desire, till in the day of His power they are made willing to submit. Indeed, we have cause to bless Him 'most for the severe.'

We have all felt much sympathy with you in the recent affliction you have experienced. We were well qualified to sympathize in such a sorrow. But there is such abundant consolation withal, that our natural grief is silenced when we think that our beloved ones are taken away from so much evil. Sorrows wear upon our hearts, and storms of temptation assail, till in bitterness of spirit we may say, 'Mine eye shall no more see good;' but they are at rest—they dwell forever by the still waters, and lie down in the quiet habitation. We will praise Him for this, and may we be enabled to live so that when He is pleased to summon us also from a world whose beauty He hath dimmed, we too may die the death of the righteous, and be admitted to a place, though it be the lowest, in the mansions prepared for them.

To the same friend on the death of her father:—

NEW BEDFORD, 3 mo. 4th 1845.

I have often thought of thee during the last few weeks with the tenderest sympathy and affection, and have frequently attempted to express it; but what could I say? No human consolation can avail at such a time, and I feared, unbidden, to touch so deep and so recent a wound, least I might only add to thy suffering. Yet I trust thou hast not lacked consolation, but that thy heavenly Father has been to thee as He hath promised, strength in weakness, and a present help in the needful time; that the arm of Divine Love hath been around thee and beneath thee, preventing thee from sinking in the waves of affliction. We have all cause to mourn the loss which we have sustained, and, above every selfish consideration, we mourn that the Church, now in her need, should have lost one of her most valiant soldiers; but it is the Lord—let Him do what seemeth to Him meet. Oh, my dear friend, what a blessedness it would be to know our own wills wholly swallowed up in the Divine will, so that we might be careful for nothing in any way. Sometimes the heavy chastenings appear to accomplish this in some measure, and it is not often the mission on which they are sent?"

(To be continued.)

It is not easy to straighten in the oak the crook that grew in the sapling.

For Friends' Intelligencer.

INDIVIDUAL FAITHFULNESS.

Our circumstances, temperaments, and experiences are so various, we can scarcely be expected to see eye to eye on all points; yet, if we keep our hearts with all diligence, and are concerned to abide in that charity which "hoped all things" and "rejoiceth in the truth," we shall be enabled to do those things that are required of us individually, and to leave our brother to follow the Divine impression upon his own mind.

When we view the condition of Christendom, we must be convinced that it is not a time to waste our strength in controversy. Let us leave the little unimportant differences that have a tendency to "divide in Jacob and scatter in Israel," and rally to the fundamental principle of our profession. Though the times and the circumstances are very different now, from what they were in the rise of our Society, yet, the necessity was never more imperative to have oil in our vessels than our light may shine, than at the present day.

The problem of our peculiar faith must be worked out by a godly and consistent life. We must not rest satisfied with professing a belief in a Saviour in the heart, but we must live out his holy revelations in our daily practice, and thus demonstrate before the world that we are not following cunningly devised fables.

If our testimony to the universality and sufficiency of divine light was too great an innovation upon priestcraft to be generally received in the time of George Fox, I would ask what advance have the clergy made in the acknowledgement of this all-important principle during the past two hundred years? How many among them now will admit, "Christ has come to teach his people himself?" On the contrary, are they not making increasing efforts to strengthen their power by associations in every publication of which sectarian principles are engrafted, and by ecclesiastical compacts which proscribe all sects not deemed by them evangelical? Are not war, slavery and the death penalty, although anti-christian, still preached to hundreds and thousands under the sanction of canonical authority? While these things are so, how can we feel exonerated from using our influence to unbind the heavy burdens that tend to keep the people in darkness?

When Jesus sent forth his disciples, the command was not to build fine churches, nor to establish Pharisaical Associations, but to "heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

I sympathize with every right effort for moral and religious improvement—it is greatly needed—but it is not by the observance of holy days and fast days, nor by the sadness of the counte-

nance, that the heart is made better, but by entering into our closet, and when we have shut the door upon worldly influences, praying to our Father which is in secret, so to enlighten our spiritual vision that we can walk worthy of the high vocation whereunto we are called. While we "forsake not the assembling of ourselves together" for social worship, we must remember with Fenelon that "the best of all prayers is to act with a pure intention, and with a continued reference to the will of God."

A recent writer from a neighboring watering place remarks, "they are all distinguished by a general and beautiful *insouciance* while they are here. At 9 o'clock there is a Union Prayer Meeting, at 11 they bathe, dine at 1. After dinner, a nap, a drive, reading, conversation and amusements. After tea, some dance, some play, some visit their friends in the different hotels, and so with prayer and praise the day draws to a close, its eyelids are shut upon us, and our God enfolds us in the wings of his mighty protection, and so he giveth his beloved sleep."

After enumerating the various amusements in which they indulge, not excepting billiards, he continues, "It is one of the signs of the times, that while there is greater levity among our people so there is more religion. Wesee this in the number of the houses that have opened their parlors for morning worship; in the throngs that attend the daily prayer meetings; in the great numbers that attend church here, and keep Holy Day."

Now, the apostle tells us, "Religion is *godliness*, or *real piety in practice*, consisting in the performance of all known duties to God and to our fellow men, in obedience to divine command and from love to God and his law," and that "pure religion and undefiled before God and the Father is this, to visit the widow and the fatherless in their affliction, and to keep himself unspotted from the world."

A religion that is assumed at stated times and seasons is not one calculated to overcome our selfish feelings and render us fit temples for the living God. We must continually watch lest we enter into temptation, and pray to live hourly under a proper sense of our accountability to the Father of all our sure mercies. We are at all times in his presence and at all times responsible for our thoughts and actions, and if we are duly impressed with this great truth, we will be less disposed to make a high profession of religion, than to humble our hearts under a just sense of our unworthiness.

Believing the principles we profess are those inculcated by our Divine Master, may we not humbly rejoice when others are brought under their influence? Let us then have more faith in them, and not suffer them to lie dormant for want of great occasions for their exercise. The principles of Friends are the only principles that can stand the test of Scripture, and I would that

each member may be so thoroughly impressed with their efficiency, and so individually faithful to every requirement, that ability may be afforded to the body to manifest them consistently before the world. H.

Philadelphia, 8th mo. 10, 1859.

THE CITY AND THE SUMMER VACATION.

WHERE SHALL WE GO?

The city and the summer do not go well together, especially when the city is very compact and crowded with inhabitants. Our friends who live in the country have doubtless their own special perplexities, and are tempted from time to time to take the cars, once for all, and come into the immediate vicinity of shops, lecture-halls, and—markets,—for, though everything grows in the country, very little is to be bought in the country, and you must seek in the city the fruit and vegetables that were raised by your next door neighbor. But one perplexity the villager has not. He is spared the perpetually recurring question, What shall we do with ourselves, what shall we do with our children, during these summer months,—at least during the long school vacation? It is surprising how many questions are opened by one question. This singular inquiry, Where shall the family go? connects itself with the great matters of physical education, of instruction in *things* as compared with lessons about *words*, with the relation of manual to mental labor during the time of youth, with the disabilities and peculiar temptations of the children of the poorer classes in our cities, and with—we know not how many other matters.

In these few sentences we have of course no intention of discussing so many topics. We have mainly in view but a single point. We have one answer to propose to the question, Where shall we go?—an answer which, although it is partial and will not suit every case, will suit very many cases. *Go where the children will learn something and have a good time*, where they may supply some of the deficiencies of their school training, and lay in a large stock of health against the long winter confinement. Parents often object to the long vacations, which a regard for the health of the teachers at least seems to demand, and if these vacations must be passed in the city, their utility for the children is certainly very questionable; but whenever the change can be made, even though at considerable inconvenience to the parents, the boys and girls should be carried beyond the rows of brick and granite walls to the sweet fields and shaded hill-sides. It is sad indeed to see a child, in midsummer, sitting upon a hot doorstep, in a street which is all ablaze with the sunlight, too much debilitated even to make a noise,—and when children are reduced to that, we may be sure that they are pretty weak; and if they must

stay in the city, they are quite as well off in our school-houses, many of which are well situated, and divided into spacious and airy rooms. But whenever they can go into the country, the problem is delightfully solved; for some weeks at least of every year ought to be passed by our children on the sod, were it only to secure anything like completeness in their training.

And, as we say, the first point to be settled is, What will be good for the children?

It is a great deal to decide even upon so much. If parents go into the country for the sake of their children, they will find comparatively little difficulty in deciding as to the "where." It may be the sea-side, or it may be the hill-side, but it will hardly be the hotel, fashionable or unfashionable, where they will be brought into direct contact with so much frivolity and dissipation, and be subjected to all the restraints of nice clothes, and spoiled with luxurious living. The money expended in maintaining such a life would be infinitely better bestowed in compensating some respectable farmer for opening his unoccupied rooms, and spreading in one of them an extra table for your family. We are inclined to think that the perfection of living—if there is any such thing as perfection in this world—would be to remove into some quiet country house during the summer months, with a tutor or governess competent to instruct the young in natural science, and, for some twelve weeks at least, leave the school behind. We are not sure that during the remainder of the year as much book learning would not be acquired as is gained now; at all events, the culture of the young would be much broader than at present. Some of the ablest men now on the stage were once boys who went to school only during the winter, and worked on the farm in the summer. That settled the gymnastic question; and the young men were hoeing the corn and potatoes whilst they were getting up their muscles. But even if the lads should not go to college so early as they go now, and if the girls "come out" a little later, would any one suffer thereby except their foolishly impatient and ambitious parents? If there is no lack of boys and girls, there is an over supply of men and women, in this part of the world at least. If our merchants, physicians, and lawyers, had been kept boys and young men a little longer, if they had entered college two or three years later, there would not be so many grown-up idlers as there are now. If the multitude of young ladies who go about in the forenoons with card-cases to ascertain that nobody is at home, or to pass five minutes at a reception in talking nothings, had remained at school a few years longer, they would be happier and more blooming; for late hours and midnight suppers, rather than studies, are destroying the young people. "Schooling" is greatly overdone, if by schooling is meant, as is the case for the most

part, the study of dead vocables. The structure of a plant, God's wondrous handiwork to-day, is quite as important a matter for a child to master as the structure of a Greek verb, though of Greek verbs, as in duty bound, we would always speak respectfully.

So, we say, take the children into the country, not where you can make new acquaintances, or lose your relish for your old, simple ways; not where you will be compelled to herd with a multitude, and hear and tell gossip; but where you can give yourself to the reading of pleasant books, where you can indulge in long rambles, where the simplest dress will be the only appropriate dress, where the finest turn-out is a good, strong country wagon, or, for the more delicate, a super-annuated carryall.

But what of the poor children who have no parents able to give them pleasant vacations? It is not a pleasant matter to think about. If possible, the poor are worse off in their wretched quarters during the months of summer than during the winter season. The charitable supply them with coal when it is needed, and a bitter cold morning is almost sure to replenish the purse of the almoner; but we believe that as yet no philanthropist has been found to send about a supply of refrigerators and ice-carts during one of those fearfully hot weeks with which we are sometimes visited. The rooms of the poor, so far as we know anything about them, are generally over-heated, summer and winter. How to get fresh air into them, is the question. A comparison of the statistics of mortality in the different wards of the city of Boston during the summer months tells a sad tale of the household fortunes of the poor; and yet Boston is comparatively well drained and well aired, though in the poor's quarters it is over-crowded. What can be done? The relief is distant. Improved houses, tenements a little out of town, with cheap conveyances to and fro, public squares, tea and coffee gardens to take the places of poison saloons,—these we hope will come in time. Meanwhile, if you know of a Patrick in the city whose brother Dennis lives in the country, enable the said Patrick to send the young Michael and the young Bridget to spend the vacation with the said Dennis, and, our word for it, the boy and girl will return in the autumn as much improved in moral tone as in their physical condition,—in the color of the heart as in the color of the face,—with less of that fearful wildness of look and general savagery of bearing which so often mark the child who has spent his days and evenings on wharves and lumber-yards and noisy thoroughfares, with one eye on his booty and the other on the policeman. Let the charitable remember, too, that a picnic can hardly be called a luxury for the poor children of a mission school, and that a few dollars spent in providing entertainment of this kind for those who rarely

see more than a patch of sky at once, may do as much as anything to keep them out of dance-halls and houses of correction when they come to be men and women. But the topics accumulate too rapidly, as we intimated at the outset would be very likely to be the case, and we must stop before we have quite compassed sea and land upon our very humble, yet, we hope, well-ment errand.—*Religious Magazine.* E.

“As long as there is anything to be done in a matter, the time for grieving has not come. But when the subject for grief is fixed and inevitable, sorrow is to be borne like pain. And we may remember that sorrow is at once the lot, the trial, and the privilege of man;” so that it behooves us to bear it patiently, lest we rebel against Him who hath permitted it.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, EIGHTH MONTH 20, 1859.

FEMALE INDUSTRY.

(Concluded from page 347.)

There remain the classes which speak so well for themselves as to leave others little to say;—the artists and authors. Here nature indicates the path of action; and all that we are practically concerned with is that her behests are not disobeyed,—her guidance not perverted,—her elect not oppressed, through our mismanagement. We have adverted to the opposition made to opening Schools of Design to female students. We must permit no more obstruction of that kind, but rather supply the educational links that are wanted, if we would render the powers and the industry of women available to the welfare of society. For one instance;—it is a good thing to admit students freely to Schools of Design and to train them there; and it is a good thing that manufacturers of textile and metal productions employ women at rising wages, in proportion to their qualifications. But there is a chasm between the training and the work which requires bridging. The greater part of the higher order of designs are practically unavailable, for want of knowledge on the part of the designer, of the conditions of the particular manufacture in question. The economic possibility and aptitude are not studied and hence, the manufacturers say, an enormous waste of thought, skill, and industry. This want supplied, a field of industry practically boundless would be opened to female artists, as well as artisans; and it would be an enlightened policy to look to this, while the whole world seems to be opening its ports to our productions.

It seems not very long ago that the occupation of the Taylor family, of Ongar, was regarded as very strange. The delightful Jane Taylor of On-

gar, and her sisters, paid their share of the family expenses by engraving. Steel engravings were not then in very great demand; yet those young women were incessantly at work,—so as to be abundantly weary of it,—as Jane's letters plainly show. For a quarter of a century past, many hundreds of young women, we are assured, have supported themselves by wood engraving, for which there is now a demand which no jealousy in the stronger sex can intercept. The effort to exclude women was made, in this as in other branches of art; but the interests of publishers and the public were more than a match for it. One of the most accomplished 'hands' in this elegant branch of art has built herself a country house with the proceeds of her chisel; and will no doubt furnish it by those of her admirable paintings on glass.

We look to cultivated women also for the improvement of our national character as tasteful manufacturers. It is only the inferiority of our designs which prevents our taking the lead of the world in our silks, ribbons, artificial flowers, paper-hangings, carpets and furniture generally. Our Schools of Design were instituted to meet this deficiency: and they have made a beginning: but the greater part of the work remains to be done; and it is properly women's work. There is no barrier of jealousy in the case, for our manufacturers are eager to secure good designs from any quarter.

For the rest, the female artists can take very good care of themselves. Music will be listened to, if it is good; and sculpture and painting must assert their own merits. Miss Herschel sat unmolested in her brother's observatory, discovering comets; and Mrs. Somerville became a mathematician in a quiet way, and after her own fashion. Our countrywomen have the free command of the press; and they use it abundantly. Every woman who has force of character enough to conceive any rational enterprise of benevolence is sure to carry it through, after encountering more or less opposition. For a Catherine Mompeiron, supported by her husband's companionship in a plague-stricken village two centuries ago we have had a Mary Pickard doing exactly the same work, but alone, within our own century. Mrs. Fry in Newgate, Florence Nightingale and Mrs. Bracebridge at Scutari; Miss Dix reforming lunatic asylums; Sarah Pellatt reclaiming the Californian gold-diggers from drink; Mary Carpenter among her young city Arabs: all these, and several more, are proofs that the field of action is open to women as well as men, when they find something for their hand to do, and do it with all their might.

Out of six millions of women above twenty years of age, in Great Britain, exclusive of Ireland, and of course of the Colonies, no less than half are industrial in their mode of life. More than a third, more than two millions, are indepen-

dent in their industry, are self-supporting, like men. The proceedings in the new Divorce Court, and in matrimonial cases before the police-magistrates, have caused a wide-spread astonishment at the amount of female industry they have disclosed. Almost every aggrieved wife who has sought protection, has proved that she has supported her household, and has acquired property by her effective exertions. It is probable that few of our readers have ever placed this great fact before their minds for contemplation and study: yet it is one which cannot safely be neglected or made light of. The penalty of such neglect or carelessness is an encroachment of pauperism at one end of the scale, and the most poisonous of vices at the other. How do we meet the conditions which stare us in the face? Mr. Norris's Report supplies us with the answer.

'But I much fear the chief reason that more is not done in this direction, is the very general apathy that prevails in the matter of girls' education. Why is it that, where you find three or four good boys' schools, you will find barely one efficient girls' school? Why is it that in pamphlets, and speeches, and schemes of so-called national education, they are almost uniformly ignored? The reasons are twofold; a very large number of the people who are interested in the progress of education think of it only in connexion with our national wealth; they mean by education the extension of skill and knowledge as essential elements of productiveness, and, therefore with them, girls' schooling is a matter of little or no moment. Another still larger class of persons, who, from native illiberality of mind, are opposed to all education, though ashamed to confess this generally, do not blush to own it with respect to girls. So that on either hand the girls' school is neglected. And what is the result? For want of good schools for girls three out of four of the girls in my district are sent to miserable private schools, where they have no religious instruction, no discipline, no industrial training; they are humored in every sort of conceit, are called "Miss Smith" and "Miss Brown," and go into service at fourteen or fifteen, skilled in crochet and worsted work, but unable to darn a hole or cut out a frock, hating household work, and longing to be milliners or ladies' maids. While this is called education, no wonder that people cry out that education is ruining our servants, and doing more harm than good!

'But there are other evil results arising from the neglect of girls' education, far more serious than the want of good servants;—as the girl is, so will the woman be; as the woman is, so will the home be; and as the home is, such, for good or for evil, will be the character of our population. My belief is, that England will never secure the higher benefits expected to result from national education, until more attention is paid to girls' schools. No amount of mere knowledge, religious

or secular, given to boys, will secure them from drunkenness or crime in after life. It may be true that knowledge is power, but knowledge is not virtue. It is in vain for us to multiply the means of instruction, and then sit down and watch the criminal returns in daily expectation of seeing in them the results of our schooling. If we wish to arrest the growth of national vice, we must go to its real seminary, *the home*. Instead of that thriftless untidy woman who presides over it, driving her husband to the gin palace by the discomfort of his own house, and marring for life the temper and health of her own child by her own want of sense, we must train up one who will be a cleanly careful housewife, and a patient skilful mother. Until one or two generations have been improved, we must trust mainly to our schools to effect this change in the daughters of the working classes. We must multiply over the face of the country girls' schools of a sensible and practical sort. The more enlightened women of England must come forward and take the matter into their own hands, and do for our girls what Mrs. Fry did for our prisons, what Miss Carpenter has done for our reformatories, what Miss Nightingale and Miss Stanley are doing for our hospitals.' (*Minutes on Education*, 1855-6, pp. 482, 483.)

Further illustrations may be found in the group of good books with which we have prefaced these remarks. The volume on the Industrial and Social Position of Women, and the Reports of the Census and the School Inspectors, are written by men; and the rest are even more worthy of attention as being by women, who best know their own case, though they must appeal to us to aid them in obtaining free scope for their industry. The tale is plain enough,—from whatever mouth it comes. So far from our countrywomen being all maintained, as a matter of course, by us 'the breadwinners,' three millions out of six of adult Englishwomen work for subsistence; and two out of three in independence. With this new condition of affairs, new duties and new views must be accepted. Old obstructions must be removed; and the aim must be set before us, as a nation as well as in private life, to provide for the free development and full use of the powers of every member of the community. In other words, we must improve and extend education to the utmost; and then open a fair field to the powers and energies we have educated. This will secure our welfare, nationally and in our homes, to which few elements can contribute more vitally and more richly than the independent industry of our countrywomen.

The complete moralist begins with God; he gives him his due, his heart, his love, his service: the bountiful giver of his well being, as well as being.—*Penn.*

ON THE MINISTRY.

In the discharge of the trust reposed in her as an Elder in the Church, Susanna Mason felt herself bound to address a few remarks to a friend respecting the ministry, of which the subjoined is an extract.

"The exercise of thy gift when among us threw me into serious reflections respecting the ministry. I was led, according to my measure, to sympathize in the tried path, which, I believe, often falls to the lot of those who are called into that line of service; and I was ready to query, why, in the wisdom and goodness of Providence, it should be, that the creatures of his forming hand, who have in good measure submitted to his renovating power, are resigned to do his will, and ardently desirous of fulfilling, to the best of their ability, the task assigned them upon earth, should, in the performance of their apprehended duty, mistake, err, and do what at the time is not required of them? But this is the case, I charitably believe, having known something of it in my own experience.

Whether a more consistent reason can be given I cannot say, but to me it appears owing to the natural activity of the creature. This activity may be so refined as scarcely to be distinguished (except by the mystical eye and ear) that it is creaturely. Thus it may be with us, even whilst the six day's creation is spiritually carrying on, and the lights placed in the heavens for ruling the day and night (revelation and enlightened reason) shine with considerable brightness, until we come to the seventh day's experience, wherein we witness a rest from all our own activity and conceivings, and the soul comes to sit empty and motionless before God, having no other consciousness than our own *nothingness* and the *all* of God. This sabbath of rest I believe is highly needful for all who are accounted the salt of the earth to press after, more especially those to whom is committed a dispensation of gospel tidings to declare unto others. From my own experience, I believe, where any undertake to promulgate gospel precepts, or to judge of gospel truths, their suitableness as to time, place, &c., who do not measurably witness from season to season this sabbath of rest, (though ever so filled with zeal and ardor to be doing good) never get further than the chambers of imagery, where every form of creeping things, abominable beasts, and idols of the house of Israel, are portrayed upon the wall. Their understanding and spiritual discernment may be so enlightened as to see the states and vices of the people in their native deformity and ugliness; they may even see what the ancients of the house of Israel do in the dark chambers of imagery. These they may truly perceive and declare; but to apply the gospel remedy, the holy baptism, belongs only to those who, being fitly prepared, have received the divine commission "go teach and baptize."

Unless something of this baptizing power and influence attend preaching, I believe neither preacher nor hearer is much, if any the better.

I have sometimes thought I could perceive lines of agreement between a rightly qualified minister of Christ, in sounding the gospel trumpet, and the golden censor, which, upon the opening of the seventh seal, was said to be in the angel's hand, which is the true incense, the smoke thereof coming with the prayers of the saints, ascend up before God. This censor being filled with fire from off the golden altar which is before God, and cast into the earth, occasions voices, thunderings, lightnings, and earthquakes among the inhabitants of the earth; or great inward stirring and commotion in earthly and carnal minds, to the convincement of many, and the awakening into life and sensibility such as shall be saved; whilst the most refined declamations of man, in which the life and power rise no higher than is consistent with the *number of a man*,* is but as the wind ingeniously played through a polished tube, the melody of which is apt to strike the passions of both preacher and hearers, and occasion a counterfeit of real spiritual fervor in the one, and of conviction in the other; but which is commonly of short duration, comparable to the shadow of a cloud over a field. With such, the old proverb is often verified: "No longer pipe, no longer dance." The state of a preacher, thus animated by his own natural fervor, and speaking in the strength of his own natural powers, appears to me somewhat like a stagnant pool of water, perhaps full to the very brim, but to which the vast ocean has no access, so as to fill and empty, and fill again, according to the fluxion of the Divine Fountain, which (with respect to mortals, and perhaps all finite beings) ebbs and flows.

Now, whether any of these remarks may afford thee the least hint of instruction, I cannot tell; but thus my mind was led to communicate. It may be there is room for both of us to witness further attainments in true Christian experience. The root of that tree which bears twelve manners of fruits, yields her fruit every month, and the leaves thereof are for the healing of the nations lies deep. That thou and I may labor to grow in the root, and find the foundation, rather than to display leaves and branches, or build a superstructure too large for its basis, is the desire of thy well-meaning and sympathizing friend.

SUSANNA MASON."

—*Memoirs of S. Mason.*

It is a severe rebuke upon us, that God makes us so many allowances, and we make so few to our neighbors: as if charity had nothing to do with religion; or love with faith, that ought to work by it.—*Penn.*

THE OFFERING

The proud man says, I nothing offer,
And naught from others do I take;
I slight all gifts that any proffer,
I'd rather have an empty coffer
Than wealth by begging rake:
I my own fortune make.

Blind folly his and senseless bragging;
There is no self-dependant man,
Though many a one has had hard dragging,
Behind frank, mutual helpers lagging,
A foolish, boastful man,
Since this old world began.

Unaided toil is only seeming;
All men are made to help each other,
And he in vanity is dreaming,
Who tries by ineffectual scheming
To live without his brother,
And human feeling smother.

An ostentatious offering making
All to release from debt to him,
He the false liberty is taking
Of all his debts to all forsaking;
His miserable whim
Makes reason's light grow dim.

His offering men will not receive,—
They could not do it if they would;
Such words as his none can believe,
And oh! it makes the world's heart grieve,
That his heart's in the mood
To make such words seem good.

The offering dear to truthful men
Is honest help to one another;
And we all make this offering when,
In life that's plain to common ken,
We prove each man our brother,
By honest help to one another.

Religious Magazine.

HEALTH AND HEALING.

The Machineal is a poisonous tropical tree, whose unhealthy effect is counteracted by the White-wood, which is always to be found near it. The White Ash is the dread of the *Crotolus Horridus*, or Rattlesnake. Being cured by the White-wood, is like being penitent, being protected from harm by the White Ash, is like being held back from sinning.

The Machineal and the White-wood
Are growing side by side;
And the White Ash spreads its guardian shade
Near where venomous serpents glide.
The poison and the antidote,
Grow under the self same sun,
And prevention, a richer boon and cure,
Is given to every one.

If the breath of the deadly Machineal
Has dimmed your health-bright eye,
The White-wood, waving its friendly arms,
Says softly, Thou shalt not die.
Under the boughs of the White Ash keep,
And the rattles you may hear,
And see the gleam of the angry eye,
And never feel a fear.

If you have slipped, recover,—
There is help in power divine;
A blessed gift in repentance,
And the word in every line,

Bids him that strays, back to the way
That he has left return,
And every human soul has need
This lesson of love to learn.

But we must strive that we may not slip,
And to be upheld must pray:
The White-wood helps us when we fail,
The Ash when we steadfast stay;
Both are fair trees in the garden of God,
Both are for human need;
And every lesson our Father writes,
It is good for his children to read.

THE BABY.

Another little wave
Upon the sea of life;
Another soul to save,
Amid its toil and strife

Two more little feet
To walk the dusty road;
To choose where two paths meet,
The narrow and the broad.

Two more little hands
To work for good or ill;
Two more little eyes,
Another little will.

Another heart to love,
Receiving love again;
And so the baby came,
A thing of joy and pain.

From the Quarterly Review.

SHIPWRECKS.

Concluded from page 351.)

Lieutenant Maury, in his Physical Geography of the Sea, has boldly likened the causes at work to produce the celebrated Gulf-stream to the mechanical arrangements by which apartments are heated. The furnace is the torrid zone, the Mexican Gulf and the Caribbean Sea, are the caldrons, and the Gulf-stream is the conducting-pipe by which the warm water and the air above it are dispersed to the banks of Newfoundland and to the north-western shores of the old world.* By this beneficent process the cold of our northern latitudes is greatly ameliorated. The waters sent north and north-east are edged by return currents, one finding its way close to the banks of Newfoundland and along the seaboard of the States, and the other returning by the North Sea, the Bay of Biscay, and the West coast of Africa, until about the latitude of the Cape de Verdes it crosses westward again to fill up the void caused by the waters issuing from the Gulf of Florida. Thus the grand circuit is for ever maintained, not always, however, exactly in the same form, but varying according to the season.

* We may more truly liken the system to the warming apparatus of a hot-house. The hot waters of the Gulf, conducted across the Atlantic, are the forcing power which stimulates the vegetation of Cornwall, whence the London market is supplied with its early vegetables.

In the winter, the cold current coming S. S. W. along the Atlantic Coast of North America is greatly augmented, and pushes the Gulf-stream further to the south-east. With the return of summer this stream, in its turn, thrusts aside the waters coming from the Polar Ocean. Between these two periods the trough of the Gulf-stream, to use Lieutenant Maury's forcible expression, "wavers about in the ocean like a pennon in the breeze." The temperature of the Gulf-stream, even in the winter, is at the summer level as it runs between two walls of nearly ice-cold water. Sir Philip Brooke found the air of either side of it at the freezing point, at the same time that that of the stream was at eighty degrees. The difference in the temperature of air and water is probably the cause of those terrible hurricanes that occur in the Atlantic and among the West Indian Islands, and which make it the most dangerous navigation, during the winter, in the world. The average of wrecks on the Atlantic seaboard of the United States during these rigorous months is not less than three a day. Sailors term the Gulf-stream "The weather breeder," and well they may, considering its frightful effect in producing commotion in sea and air. In Franklin's time it was no uncommon thing for vessels bound in winter for the Capes of Delaware to be blown off land, and forced to go to the West Indies, and there wait for the return of spring before they could attempt to make for this point. The snow-storms and the furious gales which greet the ship as she leaves the warm waters of the Gulf and nears the shores of North America, are quite dramatic in their effect. One day she is sailing through tepid water, and enjoying a summer atmosphere, the next, perhaps, driving before a snow-storm, her rigging a mass of icicles, and her crew frozen by the piercing blast. The Gulf-stream is answerable for another phenomenon—the fogs which invariably shroud the Banks of Newfoundland, and which render the approach to the North American coast in winter so particularly dangerous. The hot water of the Gulf-stream gives up its vapor to the cold air, and hangs about the coasts an impenetrable curtain, which baffles the navigator's skill, renders useless his chronometer, and but too often sends his bark to destruction upon the hidden shore.

Another danger of the stormy Atlantic arises from the flow southward, in the spring and summer months, of icebergs. These stupendous masses have their breeding-place in Davis' Strait, from which they issue in magnificent procession directly the current increases in a southerly direction. Polar navigators have been surprised to find these huge monsters moving against the wind, apparently by some inherent force, and crashing through vast fields of ice, as if impatient to escape from the silence and desolation of the Polar seas. The explanation of this singular occurrence is, that powerful under-currents are acting

upon the submerged portions, which in all cases vastly preponderate over the glittering precipices of crystal that appear above the water-line. As the icebergs advance into the open waters of the Atlantic, they at last come to the edge of the Gulf-stream, where in "the great bend," about latitude forty-three degrees, they harbor in dangerous numbers, and without doubt send many a noble ship headlong to the bottom. In all probability the ill-fated "President" was thus destroyed, and some towering iceberg, that has long since bowed its glittering peaks to the solvent action of the warm water of the Gulf-stream, was perhaps, the only witness of the calamity which placed the noble "Pacific" among the list of ships that have sailed forth into eternity.

If the northern latitudes of the Atlantic have their dangers of ice, the southern latitude, especially the Carribean Sea, in common with all intertropical oceans, have their dangers of fire. The hurricanes of those latitudes are generally accompanied by visitations of fearful thunder-storms, in which many a good ship is enveloped and destroyed. In the midst of a summer sea a clipper ship may be suddenly assailed by one of those tremendous conflicts of the elements, of the approach of which the silver finger of the barometer, unless carefully watched, has scarcely had time to give warning. However prepared by good seamanship and an active crew, there she must lie on the vexed ocean, her tall masts so many suction-tubes to draw down upon her the destructive fire from heaven. In his Report to the Admiralty, laid before Parliament in 1854, entitled "Shipwrecks by lightning," Sir William Snow Harris—whose exertions to find a remedy for this evil are above all praise—states that in six years, between 1809 and 1815, forty sail of the line, twenty frigates, and ten sloops were so crippled by being struck, as in many cases to be placed for a time *hors de combat*. In fifty years there were two hundred and eighty instances of serious damage to ships in the British navy. Of these the "Thisbey" frigate, off Scilly, in Jan., 1786, affords a melancholy example. The log represents her "decks swept by lightning, people struck down in all directions, the sails and gear aloft in one great blaze, and the ship left a complete wreck." In the merchant service the list of disasters is fearful. Since the year 1820 thirty-three ships, varying from three hundred to one thousand tons, have been totally destroyed by lightning, and forty-five greatly damaged.

"A great peculiarity," says Sir William Snow Harris, "may be observed in cases of ships set on fire by lightning, viz. a rapid spreading of the fire in every part of the vessel, as if the electric agency had so permeated the mass as to render the extinction of the fire by artificial means impossible." Take, for instance, the burning of the "Sir Walter Scott," in June, 1855. This fine passenger ship of six hundred and fifty tons

was struck in the Bay of Biscay: the lightning shivered the foremast, completely raked the vessel, and instantly set fire to the cargo. The passengers and crew had scarcely time to jump from their beds and put on their clothes, and leap into the boats, when the masts went over the sides, the flames shot up into the air, and the ship went down like a stone. Such extraordinary catastrophes as these seem to set forth in unmistakable terms the feebleness of man in the presence of the tremendous powers of nature. In reality, they are only forcible instances to call upon him to use the means for dominating the peril. Of all the dangers that beset the mariner at sea, danger by lightning is the only one that he can thoroughly guard against. To Sir William Snow Harris we owe the perfecting of the lightning-conductor for marine purposes, and the power of braving unscathed the direst electric storms. The permanent conductor adopted, in the navy in 1842 is arranged so as to extend along the masts, from the truck to the keelson, and out to sea. In the hull various branches ramify, and admit of free dispersion of the electric fluid in all directions. Thus armed, the ship is impregnable to all the forked lightnings that may dart about her. Since the system of fitting men of war with this apparatus has been adopted no vessel of the Royal Navy has been injured. The log of the frigate "Shannon," commanded by the late gallant Sir W. Peel, on his voyage out to China, affords a striking example of the manner in which the fury of such electric storms as are only to be met with in the Indian Ocean, was baffled by a contrivance which may truly be called, in the words of Dibdin—

"The sweet little cherub that sits up aloft,
And takes care of the life of poor Jack."

"When the ship was about ninety miles south of Java she became enveloped in a terrific thunderstorm, and at five P. M. an immense ball of fire covered the maintopgallant mast; at fifteen minutes past five the ship was struck a second time on the mainmast by apparently an immense mass of lightning; at half-past five another very heavy discharge fell upon the mainmast, and from this time until six P. M. the ship was completely enveloped in sharp forked lightning. On the next day her masts and rigging were carefully overhauled, but, thanks to Sir Snow Harris's system of permanent lightning-conductors, no injury whatever to ship or rigging was discovered."

There is always connected with true refinement of character, the tenderest regard for the feelings of others. Even when benevolence is not the predominating motive, a man of true dignity of character will never wilfully offend. To those socially beneath him, this quality of mind or heart will exhibit itself, with perhaps more marked distinctness.

Correspondence of the N. Y. Tribune.

STEAM CARRIAGES ON A COMMON ROAD.

A SUCCESSFUL EXPERIMENT.

Philadelphia, July 4th, 1859.

The novelty and the success of the recent trips of Lee & Larned's Steam Fire Engine over the public highway to this city by its own locomotive facilities seem to justify a more detailed account of the expedition than that which the telegraph transmitted to The Tribune.

This engine was finished only on Tuesday last, and late the same night was run on a trial trip from the Novelty Works to Burnham's on the Bloomingdale road and back. On Wednesday its powers in throwing water were tested, taking suction from off the dock at the Novelty Works; Thursday was devoted to polishing up the machine and putting it in its best holiday dress; and on Friday it was sent by railroad to Trenton, where it had a successful trial and exhibition. Of course, from so new an engine, its full capacity cannot at once be obtained; yet the impression produced by its performance at Trenton, both in its hydraulic and its locomotive functions, was one of unmixed astonishment and admiration.

It had been the intention to run the engine the whole distance from Trenton to Philadelphia, 30 miles, by the common road, but an examination of the canal bridges a few miles out from Trenton showed that they were unsafe, and it became necessary to send it by railroad ten miles to Bristol, leaving twenty miles to be run by its own steam. At the request of Mayor Mills, and through the kindness of Mr. Fish, the railroad superintendent, a special train was provided, and the Mayor himself accompanied us to Bristol. Our party consisted of Messrs. Lee & Larned, the builders—Mr. Lee being in sole command; Mr. Cary, whose rotary pump is one of the features of the engine; Prof. Phelps, of the State Normal School of New-Jersey—who kept the record of time, distance and stoppages; four gentlemen from Philadelphia, representing the Southwark Hose Co., and an engineer, fireman, and other assistants, to the number of six. Nine persons rode on the engine nearly all the way—the remainder accompanying in a two-horse carriage, and taking "turn's about" between the horse and steam conveyance. The total weight, including the engine, fuel, water in boiler and tanks, and the nine passengers, was about 12,000 pounds, of which about 9,000 pounds was due to the engine itself. We heard at Bristol an ominous report of the condition of the draw in the bridge over Neshaminy Creek, three miles ahead, but it was too late to be scared by any more bug-bears in that shape. The locomotive was sent back, the carriage went on nearly a mile ahead, but still keeping in sight, and then, at exactly 2.62 p. m., steam was let on, and the engine

started. It had been the intention that the carriage should keep ahead, but it soon became manifest that this was out of the question. The horses were strong and willing, but they could hold no contest with the tireless horse-giant that had taken the road with them. In a very few minutes it overhauled them, checked up, and finally stopped for a little while to let them get another start; but it was of no use. Almost immediately it was close on them again, overtook and passed them, and reached the gate near Neshaminy Bridge a good half mile in advance, in 18 minutes from the time of starting, having made the first three miles in 16 minutes running time. Here, while the water tanks were replenished and the journals examined and oiled, the carriage drove up and crossed the bridge, and all joined in a survey of its condition. It is a covered bridge, in two parts, about 250 feet in length, with a draw in the middle of about 40 feet. The main bridge was all right, but the draw was old and shaky, and the loads that ordinarily cross it furnished no test of its sufficiency for our purposes. However, it was short; and even if it should be disposed to give way, by "cracking on steam" the engine could cross it before it would have time to fall *far*. But that was not the only difficulty. On the other side rose a long hill, of high grade throughout, with a sharp pitch one third of the way up much steeper than any ascent the engine had yet encountered, on the Bloomingdale road or elsewhere. The road had a good hard bed, covered, moreover, here and there with loose gravel that promised but a poor footing for the whirling tread of the iron steed. But there was to be no flinching; the ascent *must* be made; the steam must go up, to 180 pounds, if need be, the suspicious bridge be crossed at full speed, and the gradual slope beyond to the sharp pitch, and then the momentum, the lever down in "full gear forward," with throttle valve wide open and all steam on, must do the rest. Every man that could be spared left the engine, we took our positions all along up the hill, the men from the saw-mill below left their work and gathered by the road-side, and all awaited "the charge." It was a moment of intense excitement, but the time-keeper, watch in hand, did not fail to note the exact instant of the start. The word is given; the engine moves deliberately for a few yards, then, as steam is let on, takes the bridge as with a leap, and fairly jumps, as the long timbers vibrate in response to the heavy impulses of the drivers; in another instant it has shot across the quaking draw, and is seen emerging from the dark archway, every man at his post, with energies strung to the utmost tension, while the man of iron and fire on the deck, bending over them with bared head, and begrimed face, and black, streaming beard and hair, and flashing eyes, that take in at once the machinery, the men and the confronting track, shouts to the

engineer, who shrinks from the very furthest thrust, "Down, down, down with your lever," and down it is, and the engine, now with full steam on, impelling the pistons in strokes of furious energy, and, with a speed of full 18 miles per hour, clears the slope, and with a facility that surprises every beholder, mounts the steep and presses on to the level summit, when it is brought to a stand, more than 1,000 feet from the starting point, having made the distance in exactly one minute.

Such was our "passage of the Neshaminy," a scene which no one who witnessed it will ever forget. The power developed in the engine at its highest speed was not less than 60-horse—much more than was needed, as it appeared in the result; but this could not be known in advance of the actual trial, and it was necessary the trial should succeed the very first time.

This experiment settled the question as to what the self-propeller could do in ascending grades. Several others occurred, near or quite as formidable, especially the ascent of the Red Lion hill, two or three miles further on, but all were surmounted without faltering, and with much less expenditure of power, experience having shown how much it was necessary to put in requisition. At Holmesburg a heavy grade continuing for half a mile was taken from a "standing start," without any run to acquire momentum, and was surmounted in exactly three minutes. The running time for the whole trip was but a minute or two over two hours, giving ten miles per hour as the average time. The last three or four miles through the streets of the city were necessarily run at a much lower rate. It was fully proved that with a fair grade twelve miles per hour was a natural and easy rate of movement, and that ten miles could be made even up severe grades. More time was consumed in stopping and waiting than in running. Delays occurred, some vexations, and others not a little amusing. We had, of course, to improvise our stations, and though the fuel first taken in sufficed for a run of twelve miles and upward, the water tanks were of less capacity, and had to be frequently replenished by the pailfull from wayside pumps and wells. The trip ended with our arrival at the Southwark Company's house at exactly 8 o'clock, making the whole time five hours and thirty-four minutes.

L.

ITEMS OF NEWS.

NEW FLOOR-COVERING MATERIAL.—The London Mechanics' Magazine states that an original material for floor-covering has recently been patented by Mr. Dunn, a member of C. Goodyear's India Rubber Company, London, which meets all these conditions. It consists of a composition of cork, flock cotton, wool, and other fine fibrous materials of various colors, mixed with India rubber. These are spread on a canvass back and embossed. The result is a material of great permanence and beauty, having all the softness of a car-

pet, with the elasticity and noiseless tread which constitutes the beauty of a real "velvet pile Brussels."

RISE AND FALL OF THE BAROMETER.—In a paper read to the British Association of Science, by one of its members the author shows that there is a compensation and reciprocation of temperature going on at distant places on the earth at the same time and from time to time; that the direction of the wind is determined by the relative rise and fall of the barometer, the current of air setting from the place where it stands high towards those where it stands low; and that heat and cold are the great moving causes in these changes and not evaporation and condensation. These views were illustrated by several examples of the comparative heat and cold of the same days in polar regions and in London, and the course of the wind in tropical and temperate, arctic and equatorial places.

The town of Racine, Wisconsin, is in danger of being undermined by the action of Lake Michigan. Houses, that only a year since were occupied, are now jutting over the bank.

DEATH OF HORACE MANN.—Horace Mann, died at Yellow Springs, Ohio, on the 1st inst. He was professionally a lawyer, but had for many years devoted his talents to the cause of education, in which he has been known and distinguished. He filled the office of Superintendent of Public Schools in Massachusetts with eminent ability. Upon the death of John Quincy Adams, he resigned his office to accept a seat in Congress, thus made vacant. Recently he has been President of Antioch College, Ohio.

BECOMING AFRICANIZED.—The State of South Carolina is now taking a census, and in seventeen parishes there is a decrease of over 5000 whites since 1855, while the blacks have largely increased. At this rate the Palmeto State will soon be Africanized.

SALT AT TURKS' ISLAND, BAHAMAS.—Late accounts from Turks' Island state that 130,000 bushels of salt have been shipped from the different ports of the colony, since the 1st of July. A large quantity is still on hand, with prices ranging from 7 to 8 cents per bushel.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market continues very inactive. The receipts are small, but the stock is ample. Old stock superfine is held at \$5 a 5 12 per barrel and fresh ground, new, at \$5 50. The sales to the trade range from \$5 25 to \$5 75 for superfine and from \$6 00 up to 7 00 for extras and extra family, according to freshness and quality. Not much doing in Rye Flour or Corn Meal. The former is held at \$3 75 and the latter at \$3 62 per barrel.

GRAIN.—There is a limited supply of Wheat, and with a light demand prices are lower. Small sales of prime new red at \$1 20 per bus. and choice white at \$1 25 a 1 32 per bushel. Rye sells at 70 cents for new and 76 c. for old. Corn is in demand. Sales of yellow at 78 a 79c. Oats are firmer; free sales of new Delaware and Maryland at 34c. Prime old Pennsylvania is wanted at 37 a 38 cts.

CLOVERSEED comes forward slowly. If here fair and good would bring \$5 75 per 64 lbs. Timothy is worth \$2 50 a 2 75. Flaxseed is selling at \$1 66 per bushel.

LAKE SCHOOL FOR BOTH SEXES.—This School has a beautiful and healthy location on Oneida Lake, N. Y. Board, Tuition and use of books and

stationery for twenty weeks, from \$45 to \$50, or from \$90 to \$100 for continuous term of forty weeks, beginning 26th of 9th month. This school is situated 130 miles west of Albany.

Circulars sent on application to either Proprietor.
SIDNEY AVERILL, or
ELMIRA AVERILL,
8 mo. 13.—3t. West Vienna, Oneida co., N.Y.

MOORESTOWN BOARDING SCHOOL FOR FEMALES.—The next session will re-open the 1st Second-day of 10th mo. next. For Circulars apply to
MARY S. LIPPINCOTT, Proprietor,
Moorestown P. O., Burlington Co., N. J.
8th mo. 20—3 t.

GWYNEDD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The next session of this Institution will commence on the 14th of 11th month, 1859, and continue twenty weeks. Terms \$70, and no extras. For further information application can be made to
DANIEL FOULKE, Principal,
HUGH FOULKE, Jr., Teacher,
Spring House P. O.,
Montgomery co., Pa.
8 mo. 13—2 mo.

SPRINGDALE BOARDING SCHOOL, FOR BOTH SEXES, Loudon Co., Va. The next session will commence the 3d of 10th mo.

Terms \$115 for 40 weeks, payable quarterly in advance. Languages and Drawings extra.

It is hoped that Friends interested will avail themselves of the preference by entering pupils early. Apply, for particulars, to

GEO. A. NEWBOLD,
Purcellville, Loudon Co., Va.

8th mo. 6, 1859.—6m.

BYBERRY BOARDING SCHOOL, FOR GIRLS. The ninth session of Byberry Boarding School, taught by Jane, Anne and Mary S. Hillborn, will commence on the first Second-day of Tenth month, 1859, and continue forty weeks without intermission, (including two terms of 20 weeks each.) The course of instruction embraces all the branches of a liberal English education.

Terms \$60 per session of 20 weeks, one half payable in advance. For circulars containing further particulars address

JANE HILLBORN,
Byberry P. O., Philada., Pa.

8th mo. 7—3m.

BUCKS COUNTY MALE AND FEMALE ACADEMY.—Boarders taken by the year at reduced rates. Autumn Quarter of 12 weeks, commences on the 8th of 8th mo. Winter Term of 18 weeks, on the 7th of 11th mo. Charges for board and English branches, Autumn Quarter, \$36. Winter Term, \$66. 75 cents deducted per week, for such as are absent from sixth day to second day, without washing. Bills payable, one-half in advance, and no deduction for lost time, less than a week at one time. Day scholars, English branches, from 50 cents to 70 cents per week.

Extra charges for each twelve weeks. Latin, Greek, French, Pencilling, and Pellis work, each \$2.00; Water Colors, Monochromatic, Colored Crayons, Oriental, and Grecian Painting, each \$2.50; Reading Books only, furnished free of charge. Other books furnished if desired, and charged for, according to the care taken of them. SAMUEL BATCHELDER, A. M.
Principal.

Attleboro', Bucks Co., 5th mo., 28, 1859. 6m.

Morrhew & Thompson, Printers, Lodge st., N. side Penn'a Bank.

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, EIGHTH MONTH 27, 1859.

No. 24.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,

No. 324 South Fifth Street,

PHILADELPHIA,

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

CONVERSATIONS ON RELIGIOUS SUBJECTS, BETWEEN A FATHER AND HIS SONS.

BY SAMUEL M. JANNEY.

(Continued from page 355.)

Baptism and the Lord's Supper.

James. Since our last conversation, I have been reflecting on the subjects of baptism and the Lord's supper, which appear to have been ceremonies practised in the primitive Christian church, and are said to have been commanded by Christ himself. If they have such high authority for their observance, I do not see how any of the professed followers of Christ in the present day can disregard them.

Father. I am willing to state my views upon these subjects, and give the grounds on which my own convictions are founded; but I have seen so little good resulting from religious controversy that I always abstain from it when possible.— During the progress of an argument on any religious subject, the minds of both parties are generally too much excited to be open to conviction. Changes of sentiments on these subjects are generally the result of deliberation, and communion with the witness for truth in our own consciences, and it often happens that the conclusions formed in this manner, although accompanied with sufficient weight of evidence for the satisfaction of our own minds, cannot be stated to others in such a manner as to satisfy them, until they shall have passed through the same stages of experience.

John. I think I can appreciate the soundness of this sentiment, for I know, by experience, that some religious truths which now appear very clear to my understanding, were at a former period the subjects of much doubt; although I endeavored to become acquainted with the strongest

arguments that had been advanced for them, and felt a sincere desire to weigh them impartially. The subject of baptism is one on which my mind is not satisfied; and being desirous of conforming to all the commands of our Saviour, I have long been anxious for further light upon it.

Father. I have no doubt the Divine Master is now subjecting thee to the purifying process of his own baptism; and if thou art able to "drink of the cup that he drank of, and to be baptized *with his baptism,*" there will be no need of resorting to the outward and elementary type of that cleansing operation which his spirit performs within us.

James. I believe it is now agreed by most of those who administer water-baptism, that it makes no change in the heart, but is an outward and visible sign of an inward and invisible grace. They think it was commanded by Christ, and intended as a badge of our profession, and a seal of the covenant, as circumcision was given to the Israelites.

Father. I think if this were the case, we should find it mentioned in some of the writings of the New Testament; but it is not spoken of as the seal of the new covenant, nor can it be considered as the badge of Christian profession, because it leaves no impression to distinguish those who have received it from the rest of the world. The only seal of the new covenant is "the Holy Spirit, whereby *ye are sealed* unto the day of redemption;" (Eph. iv. 30) and the only badge of discipleship mentioned by the Divine Master, consists of the fruits which are produced by the influence of this spirit. "By this shall all men know that ye are my disciples, if ye have love one to another;"— and "Ye shall know them by their fruits."

John. The command of Christ to his disciples, "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," is considered by most persons as still obligatory upon the church.

Father. But in this text, *water-baptism* is not mentioned; and it appears that the writers of the New Testament speak of the baptism of John and that of Christ, as distinct from each other. John said to the Jews, "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the *Holy Ghost and with fire*; whose fan is in his hand, and he will thoroughly purge his

floor and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire." Matt. iii. 11, 12. It is also said that when Paul came to Ephesus he found certain disciples, of whom he inquired, "Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John baptized with the baptism of repentance, saying unto the people, That they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve." Acts xix. 2-7.

James. It seems to me that none can baptize with the Holy Ghost but Christ himself: and in the text just quoted, it appears that these new converts had been baptized with John's baptism unto repentance, and Paul had them baptized again in the name of the Lord Jesus; and after that he laid his hands on them, and they received the Holy Ghost. May we not conclude that Paul used water in this instance?

Father. I think not: for there were twelve of these disciples who were men; and Paul says in another place, that Christ had sent him not to baptize, but to preach the gospel; and he thanked God that he baptized none of them but Crispus and Gaius, and the household of Stephanus. (1 Cor. i. 14, 16.) Although it may be said in one sense, that none can baptize with the spirit but Christ himself, the same may be said of preaching the gospel; which no man can do without Divine assistance. When the gospel is preached "in the demonstration of the spirit and of power," it has a baptizing influence; that is to say, it brings the hearers who are willing to receive it, under the influence of Divine love, and they become "baptized by one spirit into one body," and "are all made to drink into one spirit." (1 Cor. xii. 13.) The apostles were not prepared to administer this spiritual baptism, until they had waited at Jerusalem, and were endued with power from on high, by the descending upon them of the Holy Ghost. And notwithstanding the miracles have ceased, which accompanied that baptism at the dawn of the gospel day,—yet the reality of it is as truly experienced now, by those who come under the influence of the spirit of Christ. Although Paul was not sent forth to baptize with water, there is no doubt his commission was as extensive as that of the other disciples; for he was clothed with Divine love, and was made instrumental in bringing others under its baptizing influence. This still continues to be the case with true gospel ministry, in proportion as the instrument is en-

dowed with the ability which God giveth; for such ministry has always had a baptizing power.

John. But although water is not mentioned in these texts, there is another place where it is mentioned by Jesus himself. He said to Nicodemus, "Except a man be borne of water and of the spirit, he cannot enter into the kingdom of God." John iii. 5.

Father. It must be observed, that on this occasion he had not been speaking of baptism, but of the *new birth*; and he goes on to say, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." As the expression cannot be taken literally, it must be understood figuratively; that is, water being a purifying element, was coupled with the Spirit to describe its effects, in the same manner that fire was mentioned in conjunction with the Holy Spirit, by John the Baptist, when he said of Christ, "He shall baptize you with the Holy Ghost and with fire." Therefore the water here intended which can give a new birth, must be the water of the river of life, which whosoever drinketh shall never thirst.

James. But water-baptism was frequently, if not always, administered by the disciples, both before and after the crucifixion of Christ: and we know that Jesus himself submitted to the baptism of John.

Father. This argument, if valid in favor of water-baptism, is equally so with regard to circumcision, and other rituals of the Jewish law; to all of which the Messiah submitted.

We find that when Paul went up to Jerusalem, about twenty-seven years after the ascension of Christ, the disciples said to him, "Thou seest, brother, how many thousands of Jews there are which believe, and they are *all zealous of the law*." And Paul condescended to their prejudices so far as to purify himself, and to enter with four others into the temple, "until an offering should be offered for every one of them." It appears further, that Peter was so filled with Jewish prejudices, eight years after the ascension of Christ, that it required a remarkable vision to convince him that he ought to go unto the house of Cornelius to preach the gospel; and after he had done so, "they of the circumcision contended with him, saying, Thou wentest in unto men uncircumcised, and didst eat with them."

I mention these circumstances to show, that even the apostles, as well as the other Jewish converts to Christianity, did not at once come into the spirituality of the gospel dispensation, but retained for a considerable time a number of the Jewish rites and ceremonies; and no doubt they adhered with equal fondness to the water-baptism of John. It is said of Apollos, that being "fervent in the spirit, he taught diligently the things of the Lord, *knowing only the baptism of John*. And he began to speak boldly in the synagogue; whom when Aquila and Priscilla had

heard, they took him unto them, and expounded unto him the way of God more perfectly." Acts xviii. 25, 26.

(To be continued.)

EXTRACTS FROM A MEMOIR OF
ELIZABETH T. KING.

(Continued from page 342.)

The following extracts are from her journal, which, from this time seems to have been kept with much regularity:

"7 mo., 1st, 1845. I am very much tried with my imperious and impatient temper. May I be able to overcome this. Then I have a tendency to self-indulgence. May I be favored to feel that the one thing needful is the only thing desirable.

15th. O Father, feeble and unworthy as I am, Thou knowest the desire of my heart is to serve Thee. It is Thou who hast given this desire; Thou wilt not refuse it. Make, I beseech Thee, the way plain before me, and enable me to tread it in the obedience of faith.

8 mo. 16th. 'I will take heed to my ways, that I sin not with my tongue.' I have been too careless of late in repeating tales to the disadvantage of others. O that I may walk in the fear of the Lord all the day long. I have felt that we were not to ask for temporal blessings, or spiritual comforts, but only that we might be fed with food convenient for us, even though that may be the bread of adversity and the water of affliction. 'Shall we receive good at the hand of the Lord, and shall we not receive evil?'

9 mo. 1st. May I be led and guided in all my steps by Him who is the only Leader, that I may give up every thing which He requires, in little things as well as great. Oh enable me to bear patiently the daily cross, looking for no comfort or pleasure out of the fulfilment of Thy will. Give me to travail availingly for the welfare of Thy Church militant, for those that are dear to me, and for my own advancement in the pathway of holiness. I have only sins and weaknesses to bring to Thee; be pleased to have compassion, and afford a little help to struggle against them, manifold though they be.

10 mo. 15th. Yesterday I had a call from ——. I talked much, and perhaps not unprofitably; but it had an exciting and unfavorable effect, as it tended a little to the exaltation of self. I can not bear to have my quiet disturbed; and those periods when, as it were, I rest under the shadow of His wings, are so precious, that I desire to watch jealously lest any earthly feeling should draw me from this refuge. There is no comfort, no satisfaction, in any thing else. The heart can rest in no earthly home; not too entirely even in that which is provided to cheer it as a brook by the way.

11 mo. 21st. I have continually to struggle against my pride and selfishness. Oh for the

rest of true humility! Could I attain to it, how much should I enjoy. Well, in the beautiful language of one of our early Friends, 'None are so weary but He takes care of them, and none so nigh fainting, but He puts His arm under their heads; nor can any be so beset with enemies on every side, but He will arise and scatter them; and none are so heavy laden, but He takes notice of, and gently leads them—so tender this Good Shepherd over His flock.'

Oh what marvellous loving-kindness! To believe in this constantly would be an abiding comfort; but our own weakness and faithlessness interpose many clouds between us and the Sun of Righteousness."

It is but justice to her character to say, that these complaints of irritability and selfishness arose from her desire to be thoroughly conformed to the perfect Pattern. Her conduct was ever marked by a scrupulous attention to the wishes of others, and a striking forgetfulness of self.

The time was now approaching in which she was to leave the home of her childhood, and assume new duties and responsibilities.

On the last night of the year 1845 the following entry occurs:—

"12 mo. 31st. So it will soon be over—a year which has decided my future life. I began it with anticipations of happiness; they have been realized, for I never before was so happy, though now the future assumes no definite form. But I am almost sorrowful, even heavy-hearted now, as I feel the weight of the step I am about to take. May my love become more and more spiritual, and divested of selfishness; may my faith be strengthened, that I may go on quietly and calmly in the way in which I believe I am called upon to walk, not repining or feeling disappointment if I should find some thorns among the flowers. I must look to Him who is 'strength in weakness,' to be with me now, and desire to resign myself and all I have, unreservedly, into His holy keeping.

On the 8th of 1st month, 1846, she was married to Francis T. King, of Baltimore, and removed to reside in that city. A change of residence brought with it no change in her desires for holiness; but, in the enjoyment of her many blessings, her heart continually turned to her Heavenly Father, and sought to follow Him unreservedly. In reference to her marriage, she says—

"As for me and my house, we will serve the Lord, and serve Him too in the way of His requiremings, as far as strength is given us to do so.

Oh, Father, satisfy, if it please Thee, the desires which we believe Thou hast created in our souls for more holiness and greater usefulness, and grant, if consistent with Thy holy will, that we may go on together in the path of humility and self-denial.

1 mo. 22d, 1846: All must be in subjection to the Father of spirits, and now I renewedly desire to take such portions from His hand as He may see meet to bestow, in thankfulness for what is given and for what is withheld. Oh to be made meet to be a partaker with the heavenly host—to be fitted for usefulness while detained on earth. I long to be dedicated, body, soul and spirit, to the service of the Redeemer, while I feel that flesh shrinks from sacrifice and self-denial.”

To be continued.

The heart of man seeks for sympathy, and each of us craves a recognition of his talents and his labors; but that man has fallen into a pitiable state of moral sickness, in whose eyes the good opinion of his fellow-men is the test of merit; and their applause the principal reward for exertion.

LOVE FOR LOVE;

OR THE DEBTS OF CHILDREN TO PARENTS.

Filial love may be shown by patience and forbearance with parents, when they are descending the vale of years. It is one of the beautiful orders of Divine Providence, that we may pass through successive stages of growth and decline, before we are suffered to complete the pilgrimage of life, and thus the parents who tended us in infancy become dependent on us for the same tenderness when they are feeble by sickness or old age. Sometimes God calls parents out of the world while their children are yet in youth. But he does bless and honor that house in which he spares the aged sire and the venerable mother, to be the glory of their children; to counsel them, to pray with and for them, and to receive their gentle ministries of filial love.

It is a privilege for which we should be unspeakably thankful, to be permitted to smooth the passage to the grave of those who led us by the hand along the path of life in the morning of our days! To shield them from the storms of a pitiless world, by giving them a pleasant resting place by our own fireside, in the midst of our children, in whom they may live over again the scenes of their former days, when we were sporting on their knees! We owe them this retreat—we owe them more than this, and more than all we can ever give. To make them a return in kind or in degree, is beyond our power. If we make it a matter of debt and credit with our parents, we shall be bankrupt always. You may load them with riches, the fruit of your own life's long toil; you may carry them in your arms to their nightly couch, and watch them till the morn returns; you may whisper words of kindness in their ear, and smile lovingly on them as their eyes grow dim with age; you may hold their dying head upon your

breast, and wipe the death sweat from their brows, and kiss away their expiring breath, and lay them softly in the grave—all this is what a parent most desires, when he knows that he is about to die; but all this, and a thousand-fold more, will never repay the debt of gratitude you owe for parental love and care when you were an unconscious infant, wailing in a mother's arms.

While you were in the cradle, you had a fit of sickness. You knew not that one whose heart was almost breaking with anxious fear was hanging over you, watching with intense solicitude your breathing through the long, long night, kissing you to sleep when in feverish dreams you started from your slumbers and screamed in fright; singing through her tears; and soothing you with such tender pressures as only a mother's arms can give, when folding a sick babe to her own sick heart. Had you *died* in her arms, she would have been heard when she found you again an angel among the angels.

“Oh! when a mother meets on high
The babe she lost in infancy,
Hath she not then, for pains and fears,
The day of woe, the watchful night,
For all her sorrows, all her tears,
An over-payment of delight?”

But you lived; and now the debt is upon you, increased by years of such days and nights, through which your parents have followed you with anxious hearts and watchful eyes, to keep you from falling, to help you in trouble, to lead you in the ways of usefulness, and point you to the gates of eternal life.

The strength of a parent's love has been tested in a thousand cases, and it has never failed. The story of Jacob and Joseph is on the great chart of Old Testament history, to be studied, age after age, as one of the most touching and beautiful passages in the annals of human love. Yet every *parent* whose heart has not been hardened by vice, is a *Jacob* in affection for the children that God has given him.

The tie is tender but strong, and often it seems to fasten itself on objects that have no loveliness save in the eyes of parental regard. How frequently do we observe with delight that the least favored child in the group is the favorite in the parental heart. Perhaps it is deformed, or helpless; perhaps deficient in intellect; yet its very infirmities, that make it less attractive to others, secure for it such a place in a fond father or mother's love, that its loss of beauty, or of limbs, or of intellect, is a gain of love to the child. When death has come into the family circle, and taken away this child, the neighbors and friends have said that it was a mercy to have it removed, for they thought it no comfort to its parents; but those parents have grieved more over its death than they would over any other one of their little flock. Its helplessness

won upon their sympathies. Because others cared less for it, they cared more for it. And I have heard such parents say that their little blind daughter was more comfort to them than all the rest of their children. This is no strange thing, that the parents should so cling to their children. The wonder is that in all the world there can be found one son or daughter so ungrateful and cruel as to make a parent feel

"How sharper than a serpent's tooth it is
To have a thankless child."

N. Y. Observer.

It is good and profitable to keep near the Fountain Head, that, if the streams be diverted out of the expected channel, we may not be at a loss, having that to approach to which remains everlastingly fixed.

HUGH MILLER.

In a recent number of the *Living Age* there appeared several very interesting notices from Foreign Reviews, of Hugh Miller, whose name is now associated with those of the great and good who have left their example and labors for our instruction. We have made some selections from these, taking such as possess the greatest interest to the general reader. The following from the *North British Review* was published some years before his death.

Hugh Miller was born at Cromarty, of humble but respectable parents, whose history would have possessed no inconsiderable interest, even if it had not derived one of a higher kind from the genius and fortunes of their child. By the paternal side, he was descended from a race of sea-faring people, whose family burying-ground, if we judge from the past, seems to be the sea. Under its green waves his father sleeps; his grandfather, his two grand-uncles (one of whom sailed round the world with Anson), lie also there; and the same extensive cemetery contains the relics of several of his more distant relatives. His father was but an infant of scarcely a year old at the death of our author's grandfather, and had to commence life as a poor ship-boy; but such was the energy of his mind, that, when little turned of thirty, he had become the master and owner of a fine large sloop, and had built himself a good house, which entitled his son to the franchise on the passing of the Reform Bill. Having unfortunately lost his sloop in a storm, he had to begin the world anew, and he soon became master and owner of another, and would have thriven, had he lived; but when our author was a little boy of five summers, his father's fine new sloop foundered at sea in a terrible tempest, and he and his crew were never more heard of. Hugh Miller had two sisters

younger than himself, both of whom died ere they attained to womanhood. His mother experienced the usual difficulties which a widow has to encounter in the decent education of her family; but she struggled honestly and successfully, and ultimately found her reward in the character and fame of her son. It is from this excellent woman that Hugh Miller has inherited those sentiments and feelings which have given energy to his talents as the defender of revealed truth. She was the great-granddaughter of a venerable man, still known to tradition in the north of Scotland—Donald Roy of Nigg—a sort of northern Peden. Tradition has represented him as a seer of visions, and a prophet of prophecies: but, whatever credit may be given to stories of this kind, which have been told also of Knox, Welsh, and Rutherford, he was a man of genuine piety, and the savor of his ennobling belief and his strict morals has survived in his family for generations. If the child of such parents did not receive the best education which his native town could afford, it was not their fault, nor that of his teacher. The fetters of a gymnasium are not easily worn by the adventurous youth who has sought and found his pleasures among the hills and on the waters. They chafe the young and active limb, that has grown vigorous under the blue sky, and never known repose but at midnight. The young philosopher of Cromarty was a member of this restless community; and he had been the hero of adventures and accidents among rocks and woods, which are still remembered in his native town. The parish school was therefore not the scene of his enjoyments; and, while he was a truant and, with reverence be it spoken, a dunce, when under its jurisdiction, he was busy in the fields and on the sea-shore in collecting those stores of knowledge which he was born to dispense among his fellow-men. He escaped, however, from school with the knowledge of reading, writing, and a little arithmetic, and with the credit of uniting a great memory with a little scholarship. Unlike his illustrious predecessor Cuvier, he had studied natural history in the fields and among the mountains ere he sought for it in books; while the French philosopher had become a learned naturalist before he had even looked upon the world of nature. This singular contrast it is not difficult to explain. With a sickly constitution and a delicate frame, the youthful Cuvier wanted that physical activity which the observation of nature demands. Our Scottish geologist, on the contrary, in vigorous health, and with an iron frame, rushed to the rocks and the sea-shore in search of the instruction which was not provided for him at school, and which he could find no books to supply. After receiving this measure of education, Hugh Miller set out, in February, 1821, with a heavy heart, as he himself confesses, "to make his first acquaintance with a

life of labor and restraint." In the exercise of his profession, which "was a wandering one," our author advanced steadily, though slowly and surely, in his geological acquirements.

After having spent nearly fifteen years in the profession of a stone-mason, Hugh Miller was promoted to a position more suited to his genius. When a bank was established in his native town of Cromarty, he received the appointment of accountant, and he was thus employed, for five years, in keeping ledgers and discounting bills. When the contest in the Church of Scotland had come to a close, by the decision of the House of Lords in the Auchterarder case, Hugh Miller's celebrated letter to Lord Brougham attracted the particular attention of the party which was about to leave the Establishment, and he was selected as the most competent person to conduct the *Witness* newspaper, the principal metropolitan organ of the Free Church. The great success which this journal has met with is owing, doubtless, to the fine articles—political, ecclesiastical, and geological—which Hugh Miller has written for it. In the few leisure hours which so engrossing an occupation has allowed him to enjoy, he has devoted himself to the ardent prosecution of scientific inquiries, and we trust the time is not far distant when the liberality of his country, to which he has done so much honor, will allow him to give his whole time to the prosecution of science.

In the Autumn of 1856, he labored too assiduously in endeavoring to complete the great work upon which he was engaged. This overmuch brain work brought on a temporary fit of insanity, during which, on the night of the 23d of 12th mo., 1856, he died by his own hand. After this sad event, the *Edinburgh News* thus speaks of him :

We cannot well estimate the loss which society sustains in the death of Hugh Miller. He occupied a foremost place among us. In the world of letters his name takes high rank, for undoubtedly he was one of the ablest writers in our literature. Who can have read without delight his manly, vigorous language, soaring sometimes into the highest eloquence, anon plunging into the depths of metaphysical argument, or grappling with the dry technicalities of science, yet ever rolling along with the same easy, onward flow? His style has all the charm of Goldsmith's sweetness, with the infusion of a rich vigor that gives it an air of great originality. He is one of the few writers who have successfully conjoined the graces of literature with the formal details of science, and whose works are perused for their literary excellences, independently altogether of their scientific merit. His writings will ever be regarded among the classics of the English language. For obvious reasons

we pass over his editorial labors. It is on the republic of science that his death will fall most heavily. There can be little doubt that he has done more to popularize his favorite department than any other writer. Of all geological works, his enjoy, perhaps, the widest circulation—not in this country, merely, but all over the world, and especially in the United States. His reputation, however, does not rest solely on his standing as an exponent of science to the people; he was himself an original and accurate observer. When the infant science of geology was battling for existence against the opposing phalanx of united Christendom, Hugh Miller, then a mere lad, was quietly working as a stone-mason in the north of Scotland, and employing his leisure time among the fossil fishes of the Old Red Sandstone, and the ammonites and the belemnites of the Lias, that abound in the neighborhood of Cromarty. As years rolled slowly away, he continued his observations, and when at length, in 1841, the results were given to the world in his well known "Old Red Sandstone," every one was charmed with the novelty and beauty of the style, and his reputation as a writer was at once established. Men of science, however, though acknowledging the graphic and elegant diction of his descriptions, had some doubts as to their truthfulness. Indeed, by some geologists they were cast aside as fanciful, and other restorations of the Old Redfishes were proposed and adopted. Those who are acquainted with the Old Red ichthyolites, or who have had the pleasure of examining the exquisite series in Hugh Miller's collection, may well smile at the absurdity of the restorations that were adopted. Yet some of these found their way into a work of no little popularity,—Mantell's "Medals of Creation." It is sufficient to state that the drawings there given bear no resemblance to any thing in the heavens above or on the earth beneath, or in the waters under the earth, nor to any fossil organism that has ever been discovered. At length the progress of investigation led to the discarding of these monstrosities, and Miller's restorations were returned to, as, after all, the true ones. "The Old Red Sandstone" formed an era in the history of fossil geology. That formation had hitherto been regarded as well nigh barren of organic remains; but Hugh Miller demonstrated that it contains at least three successive stages, each characterized by a suite of uncouth and hitherto unknown fishes. A few years later he published his "Foot-prints of the Creator." This is undoubtedly his *chef d'œuvre*, exhibiting, as it does, the full powers of his massive intellect and his poetic imagination. As a piece of scientific investigation and research, it is of a very high order: as a reply to the crudities of the development theory, it is unanswerable; and as a contribution to our physico-theological literature, it ranks, with Chalmers' "Astronomical

Lectures," among the finest in this or any other language. Some of the ideas are as profound as they are original, opening up a new field of thought, which it was doubtless the intention of the deceased himself to cultivate. His published works, however, contain but a fraction of the labors of his lifetime.

"For many years past he has been one of the most energetic members of the Royal Physical Society, at whose meetings he from time to time made known the progress of his researches. Were these papers collected, they would form several goodly volumes. But their author studiously refrained from publishing them, save occasionally in the columns of the *Witness* newspaper. It was his intention that they should each form a part of the great work of his life, to which for many years his leisure moments had been devoted. His design was to combine the results of all his labors among the different rock formations of Scotland into one grand picture of the geological history of our country. For this end he had explored a large part of the Scottish counties, anxious that his statements should rest as far as possible upon the authority of his own personal investigations. His knowledge of the geology of the country was thus far more extensive than was generally supposed. We may refer particularly to that branch of it on which he bestowed the unremitting attention of his closing years,—the palæontological history of the glacial beds,—that strange and as yet almost unknown period that ushered in the existing creation. He studied it minutely along the shores of the Moray Frith, on the east coast of Scotland, along the shores of Fife and the Lothians, and on the coast of Ayrshire and the Frith of Clyde. This last summer he made a tour through the centre of the island, and obtained boreal shells at Buchlyvie in Stirlingshire,—the *omphalos* of Scotland. The importance of this discovery, in connection with those he had previously made in following out the same chain of evidence, can only be appreciated by those who have paid some attention to geology. We may state briefly that it proves the central area of Scotland to have been submerged beneath an icy sea, and icebergs to have grated along over what is now the busy valley of the Forth and Clyde, while the waters were tenanted by shells at present found only in the Northern Ocean. A large part of his work is written; though it is to be feared that much knowledge amassed in the course of his preparation, has perished with him. In particular, there were whole sections of his Museum understood only by himself. Every little fragment had its story, and contributed its quota of evidence to the truth of his descriptions. There is, perhaps, but another mind in Britain—that of Sir Philip Egerton—that can catch up the thread, and read off, though with difficulty, the meaning of those carefully arranged fragments. Yet,

even with such aid, much must long, if not for ever, remain dark and obscure. The work on which he was more immediately engaged at the time of his death was partly theological, partly scientific. It was to embrace the substance of some lectures lately delivered, and a paper read last year before the British Association at Glasgow on the fossil plants collected by himself from the Oolite and Old Red Sandstone of Scotland. It was likewise to contain the figures of some thirty or forty hitherto undescribed species of vegetables. We hope that, as it was all but ready for publication, it may yet be given to the world.

"The name of Hugh Miller will ever stand forth as synonymous with all that is honest and manly; as the impersonation of moral courage and indomitable energy; as the true ideal of a self-educated man. From the humblest sphere of life, and from the toils of a stone-mason's apprentice, without means, without friends, without other than the most rudimentary education, he rose, by his own unaided and unwearied exertions, to fill one of the brightest pages in the annals of our country. And when, in future years, an example is sought of unconquerable perseverance, of fearless integrity, and of earnest, ceaseless activity, the voice of universal approbation shall proclaim—"the stone-mason of Cromarty." We have spoken of this mournful event only as a public calamity; yet, to those who were personally acquainted with the departed, it is invested with no ordinary sadness. Long, long shall they remember the playful fancy, the rich humor, the warm, genial heart of their friend. His simple, open frankness endeared him to every one, though his retiring disposition prevented him from making many intimate friendships. To those who enjoyed this higher privilege, his death must have caused the most poignant regret. Yet what can even their sorrow be to that of the relatives of the departed? We lament the death of one who was alike an honor to his profession, to literature, to science, and to his country,—and of the most loved and cherished of friends."

OLD BIBLE.

Speaking of old Bibles, there is one now in the city of New London, Connecticut, which is remarkable, not only for its antiquity, but for its early history. It claims to be the identical book that Rev. John Rogers, the martyr, owned; and after the persecution of Mary, concealed in a bed, to keep it from being destroyed by the minions of Gardiner and Bonner. The martyr, who was burned 303 years ago, gave it to his oldest son. The posterity of that son removed to America in 1635, bringing the martyr's Bible with them. In this wilderness it was kept as an amulet to keep off the devil and the Indians.

When its owner, James Rogers, travelled, he wore it in his bosom, and when he slept at night it was his pillow. It was the light of his log cabin and the instructor of his children. It descended from Judith Rogers, who married Thomas Potter of Hopkinton, Rhode Island, and has now been in the possession of the Potter family about 100 years. This family claim also the direct Rogers descent, through Judith Rogers, wife of Thomas. Its present owner lives at Potter Hill, R. I.; but the Bible is for a time in the hands of Daniel Rogers, Esq., of New London. It contains the New Testament, Psalms, and part of the Liturgy of the English Church in the reign of Edward VI. It is not divided into verses, and its division into chapters differs from King James's translation. It is Mathews' or Craumer's Bible.—*Journal of Commerce.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, EIGHTH MONTH 27, 1859.

Erratum.—In the obituary notice of Mary Eck, No. 22 of the *Intelligencer*, her age should have been stated as 79, instead of 49.

DIED, 7mo. 31st, 1859, at the residence of William Satterthwaite Jr., EDITH PALMER, aged 87 years and 10 months.

—, in Philadelphia on 4th day, the 3d inst, SARAH M. daughter of the late James Widdefield.

Extract from the Moravian.

WORK AND LOVE.

The great secret of success, in any undertaking, is folded up like the fragrance of a flower in the heart that prompts to it. That work which is commenced with enthusiasm, prosecuted with energy, and finished by persevering labor, is almost certain of winning for its author the reward which he covets. They who would live to purpose must live in earnest, fearing no danger, dismayed by no obstacle, and shrinking from no self-denial.

We have not an Aladdin's lamp to charm our wishes into realities, nor a magical wand to bring distant things near. The philosopher's stone, which could convert the dust and rubbish of our minds into ingots of fine gold, still lies undiscovered by the shore of an unknown sea. Effort is a talisman which has power to work wonderful changes of truth and right in this probationary life.

We are all prone to depreciate our opportunities. Had we the wealth which a kind Providence has lavished upon our neighbors, we would be the joyful almoners of the bounty of God. Had we the rich gifts of genius, the profound wisdom of the scholar, or the eloquent tongue of the orator,

we would tell the sweet story of the cross in tones that would melt the hardest heart. And since our Father has given us but one talent, while another has the keeping of ten, we would fain hide it away in darkness, or let it moulder idly in the dust.

Yet the commandment is: "Whatsoever thy hand findeth to do, do it with thy might!" It is binding upon us all, as well upon the lowliest child of want and sorrow as upon the happy one, whose lot lies in a pleasant land; as well upon the youth whose bounding steps tread the "morning street" of life, as upon him whose bronzed forehead wears the noonday crown, or him whose weary feet totter on the slippery steeps of Time's descending vale. Oh! what a world of good lesson home; if every toiler in the vineyard might be done if every Christian heart took the vated his portion of the field with all the strength and skill which he could bring to the task. So thought John Bunyan the Prince of Dreamers, as in the gloom of his prison cell he traced the pilgrim's progress from the city of destruction to the city of life. So thought Mary Lyon; and with no riches but the wealth of an earnest heart and the strength that cometh by prayer, she performed a noble work for her sex and for God.

Work and love should be graven on the tablets of every laborer. How brightly then would the inner lamp burn when the winds were wild and the way long, and the field barren and cheerless. How the feet would linger in the homes of want and sorrow, and the eyes grow dim at the bedside of pain and distress. As our Master did, we would strive to do, shutting out none from the pale of our sympathies, and extending a warm hand to the uttermost of life's weary ones.

Loving hearts make willing hands. Christ should dwell in our hearts, and the reflection of his brightness should illumine and glorify our lives. Toiling for *him* we should seek no rest till the blessed hour when his voice shall bid us "come up higher!"

REMARKABLE VISION OF THOMAS SAY.

Thomas Say was born of religious parents, in Philadelphia, 9th month 16th, 1709, old style. He was educated an Episcopalian: but early in life "he seemed to prefer getting into stillness, and would, in consequence, often attend Friends' meetings, where he said he frequently found spiritual comfort." He was united to the Society of Friends when a young man; and throughout his life was remarkable for the tenderness of his conscience, and the benevolence of his character. He was guardian to a great number of orphan children, and was zealous in supporting schools, for black as well as white. He was a saddler and harness-maker by trade; and was remarkable for industry, as well as for the neatness and facility of his workmanship. His mode of

life was temperate and simple in the extreme; and this may be one reason why his mental faculties continued clear and vigorous to the last, though he lived to an advanced age.

When about sixteen or seventeen years old, he had a dangerous illness, and was supposed for some time to be dead. It was during this trance that he had the vision here recorded in his own words. Numerous cotemporaries, of the highest respectability, were in the habit of testifying to the entire veracity of that part of his statement of which it was possible for them to judge; and many of their descendants have now a clear recollection of such testimony, often repeated.

"I was apprentice to William Robinson. Many were the ways and methods I took to get rid of my evil thoughts and melancholy meditations. I frequently used to stretch myself along upon a bench, viewing and counting the stars; and it often arose in my mind, If there be no Divine Being whence came the stars? and why ranked in such order? These serious meditations caused the tears to flow down my cheeks, while my soul inwardly cried, and said, Oh, if there be a God, let me *know* it, before it be too late. At last I concluded that to believe there was a God and a future state, and to strive to obey him, could not hurt me; but if I should die in a state of unbelief, and find a God, my state would be miserable indeed. Here it pleased the Lord to work upon me according to the richness of his goodness, and under these considerations to beget a desire in me to know him, and a longing to be reconciled to him and he to me. At length he visited me with a sickness called the pleurisy, in which I continued for some time, in extreme anguish both of body and mind. Sometimes a small glimmering hope of mercy seemed to revive me a little; at other times I was almost in despair. Thus I continued for nine days. The fifth and seventh days, being exceedingly thirsty, I cried out to my mother, and said, 'Oh, that I could get my thirst quenched for a moment, before I go hence, that I might enjoy a moment's happiness; for I am afraid that if it is not quenched here, it will not be quenched hereafter.' This made my mother burst into tears; and she said, 'If that is *thy* state, what will become of the world?'

None but God knew the distressed condition of my poor soul at that time. But here the Lord shewed me he 'opens rivers in high places, and fountains in the midst of the valleys; that he makes the wilderness a pool of water, and the dry land springs of water.'

On the ninth day, between the hours of four and five, I fell into a trance, and so continued until about the hour of three or four the next morning. After my departure from the body, (for I left the body,) my father and mother, Susannah Robinson, and others, who watched me, shook my body, felt for my pulse, and tried if

they could discern any remains of life or breath in me, but they found none.

When I opened my eyes, I found myself laid on my bed, as a corpse is on a board. I was told, after I got better, that the reason they did not lay me on a board, was because my mother could not find freedom to have it done. They sent for Dr. Kearsley, who attended me, to have his opinion. When he came, he felt for my pulse, and told them he found no remains of life in me, but as he was going away, he returned again, and said that something came into his mind to try further. He asked for a small looking glass, which Catherine Souder, who lived with my father, procured. The doctor laid it on my mouth for a short time, and when he took it off, a little moisture appeared on it. He then said, 'If he is not quite dead, I think he never will open his eyes again; but I would have you let him be as he is, while he continues warm, and when he begins to grow cold, lay him out.'

This they told me after I returned into the body. At first, I inquired why so many sat up with me; not knowing that they thought me dead. They were very much surprised to hear my voice; the second time I spoke, they all rose from their chairs; and when I spoke the third time, they all came to me. My father and mother inquired how it had been with me? I answered that I thought I had died, and been going into heaven; that after I left the body, I heard, as it were, the voices of men, women, and children, singing songs of praises unto the Lord God and the Lamb, without intermission, which threw me into transports of joy. My soul was also delighted with beautiful verdant groves, which appeared to me on every side, and such as were never seen in this world. Through these I passed, being all clothed in white, and in my full shape, without the least diminution of parts. As I passed along towards a higher state of bliss, I cast my eyes upon the earth, (which I saw plainly,) and beheld three men, whom I knew, die. Two of them were white men; one of whom entered into rest, and the other was cast off. There appeared a beautiful transparent gate opened; and as I and the one that entered into rest, came up to it, he stepped in; but as I was stepping in, I stepped into the body. When I recovered from my trance, I mentioned both their names; at the same time telling in what manner I saw them die, and which of them entered into rest, and which did not. I said to my mother, 'Oh, that I had made one step further! then I should not have come back again.'

After I told them what I had to say, I desired them to talk no more to me; for I still heard the melodious songs of praises; and while I heard them I felt no pain; but when they went from me, the pain in my side returned again. I was glad of this, hoping every stitch would take me off; for I longed for my final change.

After I told them of the death of the three men, they sent to see if it was so, and when the messenger returned, he told them they were all dead, and had died under the circumstances I had mentioned. Upon hearing this, I fell into tears, and said, 'Oh, Lord, I wish thou hadst kept me, and sent back him, who entered into pain.'

Soon after this, I recovered from my sickness.

One of those whom I saw die, was a negro, named Cuffee, who belonged to the widow Kearney. Some time after my recovery, the widow sent for me, and inquired whether I thought departed spirits knew each other. I answered in the affirmative; and told her I saw her negro man die, whilst I myself appeared to be a corpse. She asked me, 'where did he die?' I told her in her back kitchen, between the jamb of the chimney and the wall; and when they took him off the bed to lay him on a board, his head slipped from their hands. She said it was so; and asked me if I could tell her where they laid him. I told her they laid him, at first, between the back door and the street door. She said she did not remember anything of that. I told her he lay there whilst they swept under the window, where he was afterward placed. She then said she remembered it was so, and she was satisfied.

Though the negro's body was black, yet his soul was clothed in white. This filled me with greater joy than I had felt before; as it appeared to me a token of his acceptance. I was not, however, permitted to see him fully enter into rest; for as I was about to enter in myself, I came back into the body again.

Each of these three men appeared to me in a complete body, separated from the sinful, earthly body. They were also clothed. The negro, and the person who entered into rest, were in *white*; the other, who was cast off, had his garment somewhat white, but *spotted*. I saw also the body in which each lived when upon earth, and also how they were laid out, but my own body I did not see. The reason why I neither saw my own body, nor entered fully into rest, I take to be this—that my soul was not quite separated from my body, as the others were; though it was so far separated, as to see those things, and to hear the songs of praises I have mentioned."

Though Thomas Say lived to be an old man, it was universally remarked by those who knew him, that after this vision he walked through life, like a traveller desirous to reach his home. He discharged all domestic and social duties in a manner eminently exemplary; but the other world was to him the *reality*; and this world was the *shadow*.—L. M. C.

The brightest hours of prosperity have their clouds; and the stream of life, if it is not ruffled by obstructions, will grow putrid by stagnation.

THE DAY AFTER THE BATTLE.

Henry J. Raymond, editor of the *N. Y. Times*, was an eye-witness of the battle of Solferino, and was at Montechiaro on the following day when the wounded of both armies were brought in from the field. We copy a part of his description of this heart-rending scene from the *Anti-Slavery Standard*.

Is it not astonishing that any one can reconcile the spirit of war with that of Christianity? This battle has occurred within the last few months, and its horrors are fresh in our memories, but let us bear in mind that every war is followed by similar suffering, and that we cannot be too earnest in advocating the spirit of peace, and in inculcating a horror of all war.

At the entrance of the town stands a large building used as a hospital, fronting upon a small open space, and being placed at the angle of two diverging roads. As the wounded arrived, those of them who could go no farther were taken off the carts and left here, while the rest moved on to Brescia. I never saw so heart-rending a sight as was presented in front of that hospital. The army seems not to be provided with any means of removing the wounded, but relies entirely upon the conveyances they can procure from the surrounding peasantry. Everything for miles around has been called into requisition. For the most part they consisted of the rude, heavy ox carts of the farmers, made to carry stone or other ponderous articles over the fields. Each of them had a flat platform six or eight feet wide and twelve or fifteen long. Some hay was spread upon this, and upon that the wounded soldiers were placed as thickly as they could be laid—without shelter of any kind, or pillows for their heads or blankets for their limbs, except such as they might happen to have upon them. The weather has been excessively warm—the storm on the day of the battle being the last rain that has fallen—and yesterday and to-day the sky has been perfectly clear and the air heated with the warmest rays of an Italian sun. The roads are perfectly hard and very dusty—and it was utterly impossible for well persons to travel along them with any comfort without protection of some kind from the heat. You can judge then of the intense suffering which these thousands of maimed and mutilated creatures must have endured during that fearful journey of ten or fifteen miles—performed at the slowest pace of heavy oxen, and compelled constantly to stop by some interruption of the procession. It was enough to melt the most obdurate heart to see the state in which they arrived. The peasants who drove them seemed not to have the slightest sense of their condition, or to take the least pains

to alleviate their agony. Some of the soldiers themselves—whose wounds were least serious and permitted them to move about—had cut branches from the willows and other trees that border the road, and made of them a slight shade for some of those who could only lie upon their backs, their faces turned to the brazen and the burning sky. As far as eye could see, a dense cloud of white dust marked the approach of the advancing train. As the carts came into the town, many of the poor wretches stretched out their hands, piteously crying for water, or for wine, as they were perishing of thirst. The people of the village had prepared, so far as possible, for their reception. Committees had been appointed, a quantity of soup had been prepared, and the young women and men of the place went to work to supply the most pressing necessities of the poor creatures who were suffering on their behalf. They went about from cart to cart, asking what each needed, and provided for them to the best of their ability. Austrians and French were mingled indiscriminately and were treated with precisely the same kindness and attention. As a general thing the Austrians were very badly wounded, and seemed to suffer terribly. They were, so far as had been convenient, placed upon the same carts—and frequently six or eight carts would arrive with none but Austrians upon them; but still more frequently there would be three to four Austrians upon a cart with twice as many French—and in many cases I have seen a French soldier assisting the Austrian, who lay by his side, into some easier position, or endeavoring to procure for him water or something else of which he seemed to be in need. All differences of nationality were submerged in the intense and over-mastering agonies of their common fate. Upon one cart which came up lay an Austrian who had died on the road—and close by his side was a French soldier just able to raise himself from his place and beg for water. As he raised his head, he looked over at his companion and said, as if envying his lot, “Poor fellow—he needs nothing now.” The Austrian lay at full length upon the cart—his hands crossed upon his breast, and his face, which was turned directly upward to the sun, wearing an expression of intense suffering. Five or six others, less severely wounded, were sitting in front. Upon another cart lay a poor fellow, entirely naked above the waist, except a broad bandage which had been passed around his body to protect a frightful wound received from a musket ball in his side—the ball seemed to have passed entirely through his body—his face was pale and inexpressibly sad—and he had just strength enough left to lift himself up and beg for water. It was immediately brought; and as soon as his condition was perceived, he was lifted off the cart in the blanket on which he was lying and placed in the hall of the hospital—but he lived only a few

minutes longer. As they were lifting him out, the blanket was drawn from under the feet of another poor fellow lying in the same cart, and the motion extorted from him a cry of anguish more intense than I ever heard before.

But it is utterly useless to multiply notices of individual cases of suffering. Indeed it would be impossible to mention a hundredth part of the instances of dreadful agony which attracted my special attention at the time: and if each one of them could be described in writing, not even a faint impression would be given of the fearful horrors of the scene as it met the eye of a spectator. If you can imagine the open area in front of the City Hall filled with carts, upon every one of which lay from five to ten or twelve men in soldiers' uniform, so far as they were dressed at all—nearly all bareheaded, their faces, clothes and hands clotted with blood, groaning and writhing in pain—and then conceive Broadway, as far as the eye can see, to be filled with an unbroken procession of just such carts laden in the same sad style—the cattle bellowing, the drivers shouting, and with the usual accompaniments of a great and half-regulated crowd, you may form some idea of the character and magnitude of this dreadful scene. As a general thing the wounded made but little noise. Many of them were too much exhausted—none of them cried aloud, and comparatively few could be heard to groan. But there was no mistaking the expression of their efforts to suppress and conquer it. As I was riding through the principal street in Castiglione this afternoon, passing the largest hospital, I saw lying in the street, close to the wall, fifty or sixty Austrian wounded who had just been brought in from the field, and for whom no place within the building could yet be found. One of them, a large, powerful man, with an intelligent face, was sitting upright with his back against the wall and uttering with a chattering sound the most intense and heart-rending yells of pain. He looked eagerly into the face of every one who passed, as if he *must* have help—but he could only await his turn. In another part of the town, on a cross-road leading from the hill in front of Solferino, I met twenty-one ox-carts laden with Austrians in every stage of suffering. One of the carts contained but two—and in the extremity of their agony they had half risen to their knees, grappled one another by the shoulder and were gazing into each other's faces with a fixed and stony look of frenzied horror which I shall never forget.

Just before dark on Sunday evening I looked into the large church in Castiglione, to which the greatest number of wounded were taken. It was a Catholic church, of course, as there are no others here. All the furniture of every kind had been taken out from the altar and side chapels, as well as from the nave of the building, and upon rows of mattresses, extending lengthwise

on the stone floor, as closely as they could lie, the wounded were placed. All whose injuries would permit their removal had been taken away and sent on to Montechiaro, Brescia and other towns, and only those were left who seemed very near their end. In one side chapel lay *eight* Austrians—two or three grasping for breath and in the very act of dying—and not one of the whole eight could possibly, as it seemed to me, live an hour. The entire floor was covered with the poor victims of war, nearly all rapidly approaching the same extremity. Men and women, charged with the care of them, were passing to and fro—not to soothe or comfort the dying, for there was no time for that—but looking for those who might still be saved. And over the altar, looking down upon this horrid scene, was an immense, well-painted, life-like picture, illustrating the Sermon on the Mount, and representing the Redeemer saying to those about him, "*Blessed are the peace-makers, for they shall be called the children of God.*" What an awful comment did that scene present upon that sacred text!

For Friends' Intelligencer.

Review of the Weather, &c., for SEVENTH Mo.

	1858.	1859.
Rain, during some portion of the 24 hours,	12 days.	11 days
Rain, all or nearly all day,	0 "	0 "
Cloudy without storms,	2 "	6 "
Ordinary clear,	17 "	14 "
	31	31

TEMPERATURES, &c.

Mean temperature of the month per Pennsylvania Hospital,	75.43 deg.	75. deg.
Highest do. during month do.	94. "	94. "
Lowest do. do. do. do.	60. "	55. "
Rain during the month,	1.34 in.	4.07 in.
Deaths counting five current weeks for each year	1595	1217

The average of the mean temperatures of this month for the past *seventy* years has been 75.55 deg., while the *highest* during that period occurred in 1793, 81 deg.; and the *lowest* in 1816, 68 deg.

Both memorable years, the *first* named so well known as the one during which the Yellow Fever so terribly scourged this city, and the last as the "*cold year*," frost occurring during *every* month thereof.

Again we have occasion to record the abundance of rain, the comparative account for the seven months just closed, for the past three years, being!

1857.	1858.	1859.
29.88 inches	21.90 inches.	35.24 inches.

The uniformity of temperature of the months under review for the past three years, and their close approximation to the average for seventy years, is rather unusual, viz. :

1857, 75 degrees; 1858, 75.43 degrees; and

1859, 75 degrees; while the average before alluded to is 75.55 degrees. J. M. E.

Philadelphia, Eighth Month 19, 1859.

P. S.—Since arranging the above, and glancing again at our record, we find that the month for 1838 also reached 81 degrees, Peirce remarking for that month: "On eighteen days (during mid-day) the mercury rose to 90 and above; on two of these days it rose to 96½ in the shade, but being placed for thirty minutes in the full rays of the sun, at mid-day, it rose to 143 degrees."

HYMN TO THE ASCENDED.

My beautiful, my angel!
I watched thy slumbers sweet,
When in thine infant innocence,
Soft cradled at my feet,
Thy gentle breathing soothed me;
Thy beauty undefiled
Awaked my heart to blissful hope,
My own, my first-born child!

My beautiful, my angel!
I saw the reaper, Death,
With overshadowing wing descend,
And draw away thy breath;
I saw the snowy mantle
Enwrap thy little form:
I bowed in silence, for I knew
Who sent the gathering storm.

My beautiful, my angel!
I laid thee in the dust;
But ever, 'mid the thin, white clouds,
Did He, in whom I trust,
Make me to feel thy presence,
The beauty of thy face,
Looking upon my daily path,
A comfort and a grace.

My beautiful, my angel!
Another precious one
From loving arms did pass away,
My bright, my first-born son.
The joy of life was on his brow,
His movement like a bird:
And where the sports were merriest,
His voice was ever heard.

My beautiful, my angel!
How weary were the nights,
When on the couch of suffering
Thy spirit, in its flights
Of wild and restless wandering,
Lay bound beneath a spell!
And as the hours were passing by
We knew, alas! too well,

My beautiful, my angel!
That thy fair head must lie
With thy sweet angel sister's form,
Beneath the turf hard by.
We bore thee from our dwelling,
We laid thee 'neath the snow;
O, as it were but yesterday,
Comes up that "long ago"!

My beautiful, my angel!
When thy sweet spirit fled,
How many cherished flowers of hope
Faded, since thou wast dead!

But Heaven beamed more fully :
And earth more holy grew ;
And hopes more pure were nurtured there,
But not by earthly dew.

I sat me down contented,
For spirits everywhere
Sang through my lowly dwelling-place,
And waved their wings of air.
I listened to their whispers ;
I felt their peerless gaze :
I knew in full communion now
They pondered o'er my ways.

My beautiful, my angel!
And couldst *thou* leave me too ?
That arm on which I rested, love,
That heart, so nobly true ?
The reaper came and lingered
Above that gentle head ;
And made the room a heaven of peace,
Whence that last breath had fled.

My beautiful, my angel !
O, *grief* I shunned so long,—
So poignant, so resistless,—ay,
So deathless, deep, and strong ;
I met it, I received it ;
And on my aching breast
Bore from the loving Father's hand
The wound his wisdom pressed.

My beautiful, my angel !
God took thee from my side ;
He lent, but claimed his own again ;
His will be glorified !
O earth, thou home of spirits !
Yea, how they gather round,
To raise us, to sustain us still,
To consecrate the ground !

My beautiful, my angel !
Once more the silent air
Is trembling with a presence sent
His message sad to bear.
So meekly lay the sufferer,
As, drooping day by day,
She, long so loved and revered,
Faded from life away.

My beautiful, my angels !
Though now thy last embrace
Meets not my throbbing, yearning heart,
Thy kisses leave no trace,
Yet in the hour of worship,
In the tried hour of care,
In the full heart's clear sunshine, lo !
Thy love unfolds me there.

My beautiful, my angels !
How rich, how hallowed glow
The fresh, bright hours of lifetime, while
We linger here below !
While round us ye are hovering,
While onward ye will lead,
And upward, bearing lightly now
The heart that else would bleed.

O spirits of our loved ones,
Bright messengers of God !
With what fond love ye aid the soul
In seeking His abode.
We would not ye should suffer
With those who linger here,
But we would rise, all purified,
To your serener sphere.

Ye beautiful, sweet angels !
Gather about us still,
Enkindling in our yielding hearts
The flame of that strong will,
Which makes us ever ready
The cross of grief to bear ;
With high resolve, and loving heart,
To live the life of prayer ;—

To live as holy angels,
While treading through the vale ;
With light, and love, and promise true,
Chasing the shadows pale :
Till, at the joyful summons.
We wake in that sweet home,
Where sorrow never entereth,
And Christ says, *Hither come !*

NEATNESS.

In a recent conversation with a wealthy merchant, he remarked that whatever he had acquired was owing in a great measure to the fact that his mother had brought him up to be neat when a boy. His story, as nearly as I can recollect it, was as follows:—"When I was six years old my father died, leaving nothing to my mother but the charge of myself and two younger sisters. After selling the greater portion of the household furniture she had owned, she took two small upper rooms in W—— street; and there, by her needle, contrived in some way to support us in comfort. Frequently, however, I remember that our supper consisted simply of a slice of bread, seasoned by hunger, and rendered inviting by the neat manner in which our repast was served, our table being always spread with a cloth which, like my good mother's heart, seemed ever to preserve a snow-white purity." Wiping his eyes the merchant continued—"Speaking of those days reminds me of the time when we sat down to the table one evening, and my mother having asked the blessing of our heavenly Father on her little defenceless ones, in tones of tender pathos, she divided the little remnant of her only loaf into three pieces, placing one on each of our plates, but reserving none for herself. I stole around to her side, and placed my portion before her, and was about to tell her that I was not hungry, when a flood of tears burst from her eyes, and she clasped me to her bosom. Our meal was left untouched; we sat up late that night; but what we said I cannot tell. I know that my mother talked to me more as a companion than a child, and that when we knelt down to pray, I consecrated myself to be the Lord's and to serve my mother." "But," said he, "this is not telling you how neatness made my fortune. It was some time after this, that my mother found an advertisement in the newspaper for an errand boy in a commission-house in B—— street. Without being necessitated to wait to have my clothes mended, for my mother always kept them in perfect order, and although on minute inspection they bore traces

of more than one patch, yet on the whole, they had a very respectable air; without being obliged to wait even to polish my shoes, for my mother always kept a box of blacking, with which my cowhides must be set off before I took my breakfast; without waiting to arrange my hair, for I was obliged to observe from earliest youth the most perfect neatness in every respect—my mother sent me to see if I could obtain the situation. With a light step I started, as I had a long time wished my mother to allow me to do something to assist her. My heart beat fast, I assure you, as I turned out of W—— into B—— street, and made my way along to the number my mother had given me. I summoned all the courage I could muster, and stepped briskly into the store, found my way to the counting-room, and made known the reason of my calling. The merchant smiled, and told me that there was another boy who had come in a little before me he thought he should hire. However, he asked me some questions, and then went and conversed with the other boy who stood in the back part of the office. The result was, that the lad who had first applied was dismissed, and I entered the merchant's employment, first as an errand-boy, then as a clerk, afterwards as his partner until his decease, when he left me the whole business, stock, &c. After I had been in his service some years, he told me the reason he chose me in preference to the other boy was because of the general neatness of my person. To this simple circumstance has probably been owing the greater part of my success in business." Will not all my young friends who read this narrative of the successful merchant, like him, form in their youths habits of neatness? Remember that if you would secure the respect of your acquaintances, you must be very careful in respect to your personal appearance. Purity and cleanliness of person are indispensable to the highest purity of character.—*Weekly Spectator*.

THE HARMONY OF COLORS.

Raphael was not more choice about his painting than we find the sun to be. As winter departs, the modest violet first blooms beneath a veil of leaves, which radiate back upon the fragrant little flower all the heat that departs from it. As the snows disappear, blossoms of other flowers open, which display themselves more boldly; but they are blanched, or nearly so. In the passage from the last snows of winter to the first blossoms of spring, the harmony of color is preserved—hill-sides and orchards are laden with delicate white, varied rarely by the pink upon the almond-tree. Petals of apple-blossoms floating on the wind mimic the flakes of snow that were so lately seen. As the warm season advances, colors deepen, until we come to the dark crimson of autumn flowers, and the brown of

autumn leaves. This change is meant not only to be beautiful—it has its use. Why are the first spring flowers all white, or nearly white? Because when the winds are still cold, and when the sun is only moderately kind, a flower would be chilled to death if its heat radiated from it rapidly. But radiation takes place most freely from dark colors—from black, from the strongly defined greens, and blues, and reds. In hot weather, flowers and leaves so colored, cool more readily at night, and form upon their surface the healing dew. The delicate spring flowers are, therefore, of a color that is least ready to encourage radiation. For the same reason—because white substances give out least freely the heat that they contain or cover—arctic animals are white as their native snows. For the same reason too, the snow itself is white. When cold becomes severe, snow falls, and hangs like a fur mantle about the soil. If snow were black, or red, or blue, it would still let some of the heat escape which is retained under its whiteness. The colors even of men darken in hot climates; in the hottest they are quite black. Black substances give out their heat more freely.

In regions subject to a cold almost incessant, a short summer produces flowers of extremely vivid coloring. The summer, although short, is fierce, and the plants radiate fast that they may escape destruction. The dark verdure of the Northern pines would cause them to lose heat with great rapidity. For compensation they are made to grow in pyramids that catch a cone of snow so cleverly as to great-coat them during the hard weather. Birch trees that grow in the same forests rise among the pines like silver columns, and they are not shaped to catch the snow because they do not want it. They have their own light clothing of a brilliant whiteness.

We need not examine far into the wealth that is poured out in nature before we discover that

"Such bounty is no gift of chance."

A RIDE ON THE STEAM PLOW.

BY PROFESSOR ALFRED L. KENNEDY, M. D.

Editors Co. Gen.—Yesterday will be ever memorable in a life by no means devoid of incident, for then was realized a long cherished wish to ride on a successful steam plow, of American invention. The day was balmy; fleecy clouds and a slight haze shielded man and nature from the summer sun. The oats, the last of our smaller cereals to yield up their treasures, were ready for the reapers, who were now rejoicing over all the land, because of a superabundant harvest. A fit day for the rendering of a judgment on a new means of agricultural progress—to inaugurate a great agricultural era. The committees of the Pennsylvania Agricultural Society, and of its venerable prototype, the Philadelphia Society for Promoting Agriculture, were in at-

tendance. The extensive grounds of the Oxford Park Association had been thrown open to the committee. And a decision was to be made on the merits of the invention of John W. Fawkes, a Lancaster county mechanic, who, after three years of almost despairing struggle and utter privation, spent in the embodiment of his grand idea, now submitted the product of his genius to the highest tribunals of his native State and her metropolis. As he stood in the garb of a workman trying his gauges, or, in a sharp, quick tone, which told of mingled confidence and anxiety, giving order to the foreman, his rough attire, soiled in such a cause, appeared more honorable than imperial purple. By his permission I stepped upon the engine, and stood by his side, as the shrill whistle gave the signal to start. The gang of eight 14 inch prairie plows, which until now had hung by chains to cranes at the rear of the machine, were quickly lowered until they rested on the hard sod. One movement of the lever, and onward we went, up an ascent of about seven degrees, and with a smooth, uniform motion. As the eight shares entered the soil I apprehended a sudden check and strain, like that felt when a railroad train is partially "braked up," but nothing of the kind was experienced. In the enormous driving wheel, or rather drum, beneath my feet, I could not detect the least sliding on the sod. *The traction was perfect.*

Before us the beautiful green turf swept under the bow of our gallant craft. Behind us lay a wide deep-brown wake, in which scarce a tinge of green was visible. Under the stern the eight broad waves of sod lifted their crests, and rolled over like surges falling upon the beach. "Steady she goes," as our helmsman, with hand upon the tiller, and eye upon the guide-wheels, keeps on his straight course. But we near the edge of our field. Two shrieks of the whistle, and up rise the plows. Starboard your helm! Round sweeps our craft as easily and gratifying as a bird on the wing, and we came again into line. Another whistle, and the plows are lowered, and in less time than that required to follow this sentence, she is off! A flush of triumphant pleasure mantles the face of the inventor. The grade slightly descends. The crowd which has toiled after us up the ascent, quicken their pace. Still we are leaving them. Now only the foremost—then the whole party break into a run, and shouts, like those which followed the triumphal car of a Roman conqueror, rend the air.

Many were the warm grasps of congratulation which greeted the American conqueror as he stepped from his car of triumph, and in modest terms proposed to subject the machine to any test which the committee might suggest. "Can you cross-plow the land you have just turned over?" "Yes sir," was his prompt reply, and wheeling his machine into position, he crossed at right angles the furrows previously thrown up.

Subsequently gulleys were passed over, abrupt elevations surmounted, and finally the plows were detached, and an omnibus hitched to the engine. "Here we are now, right off," cried a facetious passenger, and right off we were, going the trotting course at a good round pace.

Feelings of intense gratification appeared to animate the entire assembly, and I left the grounds with emotions of thankfulness to that great and good Being, who in our own day had enabled a fellow-countryman to make the giant steam tributary to the art of cultivation, and the means of untold blessing to millions.—*Country Gentleman.*

ITEMS OF NEWS.

EUROPE.—By the steamship Asia, at New York, we are in possession of later news from Europe. The Peace Conference at Zurich was to meet on the 8th inst. Count Colleredo, the Austrian; M. De Sambrus, the Sardinian, and De Bourgeney, the French representative to the Peace Conference, had either reached Zurich or were *en route* for the meeting on the 8th. The strikes among the builders of London were becoming more serious every day, and it was feared there would be as many as forty thousand operatives in the trade unemployed. A great meeting of workmen had been in held Hyde Park, and a determination was evinced to abide by the "nine-hours" movement. The employers had likewise had a meeting, and resolved to resist the demands of the men.

WHEAT CROP.—The Milwaukee *Wisconsin* has no doubt that the crop of spring wheat now harvested in that State is larger than in any former year. It estimates the amount at 14,000,000 bushels, and allowing 4,000,000 for consumption, there will be 10,000,000 bushels for export. The *Wisconsin* does not anticipate high prices, but claims that the excellent quality of the wheat will create a demand for it among millers. It urges wheat-raisers to clean their wheat carefully, and advises them to send their crops forward before 12th mo.

AMERICAN INGENUITY ABROAD.—One of Bishop's American floating derricks having been put on the Thames in London, it has furnished a theme of admiration. To test its powers, a Norwegian vessel of 940 tons was recently laid along-side of it, and three chains were rapidly passed under the bottom and connected with the lifts of the derrick. When all was secure the machinery was set in motion, and the vessel was steadily lifted from the water at the rate of about a foot per minute. When raised twenty feet a small steamer of sixty tons was fastened beneath her, and both vessels were raised high into the air, presenting a most singular appearance.

AFRICAN COTTON.—African rivers are at this moment being penetrated to their upper waters by an expedition whose object it is to establish commercial relations with the natives, and to assure them of a market for all the cotton they may produce. Lord Palmerston pronounced these cotton districts of Africa "more extensive than those of India," and declared that their exports of this article would in a few years be far more valuable than that of all the world beside, this country alone excepted. Livingstone says that Angola, if it had been in the hands of Englishmen, would have produced, its size considered, more cotton and sugar than all our Slave States. Field labor there is two pence a day, but if paid for in calico, the usual currency, it would cost but a penny. This cotton is in every respect fully equal to American, and has

been grown by the natives in immense quantities from time immemorial. American seed sent out from England, has produced a staple of the finest quality. Gins have been furnished to the natives at low prices to enable them to clean the staple, purchasing stations have been established at various points, new ones are being located and the growers ask only to be guaranteed a market, and they will raise an almost unlimited supply. The cotton thus produced in Africa has been received in annually increasing quantities in England, at a cost so low as to make it a desirable acquisition, and has been worked into yarns not inferior to the best produced from our own. This cheapness and success are giving a prodigious impulse to British effort, popular and official, to insure a national supply.—*Tribune*.

LATER FROM HAYTI.—By the arrival at this port of the brig Isabel Beurmann, from Port au Prince, we are placed in possession of our Hayti files to 7 mo. 23d. The feature of the news is the proposed change of the presidency to a dictatorship. The Chambers had appointed a committee, who waited on President Geffard, and proposed to him to assume the office and title of Dictator of Hayti, arguing that by the absolute authority thus accruing to him he could proceed better in his great work of the social re-organization of the country. President Geffard had declined the honor. *La Republique*, a journal established under the present regime, has exerted its influence in favor of the proposed dictatorship, which would invest Geffard with almost despotic power. The course of the President in declining to assume dictatorial sway is recorded to his praise, but it is intimated that another application will be more successful.—*Evening Post*.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is exceedingly dull and inactive. Sales are mostly confined to the wants of the trade at \$5 a \$5 25 per barrel for common and good brands of fresh ground superfine, and \$5 37 to \$6 50 for extra and fancy lots, as in quality. Very little doing in Rye Flour or Corn Meal. We quote the former at \$3 75 and the latter at \$3 62½ per barrel.

GRAIN.—Wheat is decidedly dull. There is more offering and the millers are holding off. Sales of 4,000 bushels of prime red at \$1 18 a 1 20, and good white at \$1 25 a 1 30. New Southern Rye is wanted at 70 cts., and old Pennsylvania at 78 a 80 cts. Corn is scarce; sales of 800 bushels of yellow at 81 cents, afloat. Oats are in fair demand; sales of 1200 bus. new Delaware at 35½ cents. Old Pennsylvania are held at 37 cents.

ELDRIDGES HILL BOARDING SCHOOL FOR YOUTH OF BOTH SEXES, will open its Winter Session 11 mo 1st.

Terms \$70 per session of 20 weeks. For particulars address the Principal for a circular.

ALLEN FLITCRAFT.

Eldridges Hill Salem County, N. J.

8 mo 27 3 m.

THE BANKSDALE BOARDING SCHOOL FOR GIRLS, will be reopened the 14th of 11th month, and be continued twenty weeks. The course of study will comprise the usual English branches and Drawing. Terms \$60.

For further information apply to ELIZA HEACOCK Jenkintown, Montgomery Co. Penn.

8 mo. 27 3 m.

LAKE SCHOOL FOR BOTH SEXES.—This School has a beautiful and healthy location on Oneida

Lake, N. Y. Board, Tuition and use of books and stationery for twenty weeks, from \$45 to \$50, or from \$90 to \$100 for continuous term of forty weeks beginning 26th of 9th month. This school is situated 130 miles west of Albany.

Circulars sent on application to either Proprietor
SIDNEY AVERILL, or
ELMIRA AVERILL,
8 mo. 13.—3t. West Vienna, Oneida co., N. Y.

MOORESTOWN BOARDING SCHOOL FOR FEMALES will re-open the 1st Second-day of 10th mo. next. For Circulars apply to
MARY S. LIPPINCOTT, Proprietor,
Moorestown P. O., Burlington Co., N. J.
8th mo. 20—3 t.

GWYNEDD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The next session of this Institution will commence on the 14th of 11th month, 1859, and continue twenty weeks. Terms \$70, and no extras. For further information application can be made to
DANIEL FOULKE, Principal,
HUGH FOULKE, Jr., Teacher,
Spring House P. O.,
Montgomery co., Pa.
8 mo. 13—2 mo.

SPRINGDALE BOARDING SCHOOL, FOR BOTH SEXES, Loudon Co., Va. The next session will commence the 3d of 10th mo.

Terms \$115 for 40 weeks, payable quarterly in advance. Languages and Drawings extra.

It is hoped that Friends interested will avail themselves of the preference by entering pupils early. Apply, for particulars, to

GEO. A. NEWBOLD,
Purcellville, Loudon Co., Va.

8th mo. 6, 1859.—6m.

BYBERRY BOARDING SCHOOL, FOR GIRLS. The ninth session of Byberry Boarding School, taught by Jane, Anne and Mary S. Hillborn, will commence on the first Second-day of Tenth month, 1859, and continue forty weeks without intermission, (including two terms of 20 weeks each.) The course of instruction embraces all the branches of a liberal English education.

Terms \$60 per session of 20 weeks, one half payable in advance. For circulars containing further particulars address

JANE HILLBORN,
Byberry P. O., Philada., Pa.

8th mo. 7—3m.

BUCKS COUNTY MALE AND FEMALE ACADEMY.—Boarders taken by the year at reduced rates. Autumn Quarter of 12 weeks, commences on the 8th of 8th mo. Winter Term of 18 weeks, on the 7th of 11th mo. Charges for board and English branches, Autumn Quarter, \$36. Winter Term, \$66. 75 cents deducted per week, for such as are absent from sixth day to second day, without washing. Bills payable, one-half in advance, and no deduction for lost time, less than a week at one time. Day scholars, English branches, from 50 cents to 70 cents per week.

Extra charges for each twelve weeks. Latin, Greek, French, Penciling and Pellis work, each \$2.00; Water Colors, Monochromatic, Colored Crayons, Oriental, and Grecian Painting, each \$2.50; reading, Books only, furnished free of charge. Other books furnished if desired, and charged for, according to the care taken of them. SAMUEL BATCHELDER, A. M.

Principal.

Attleboro', Bucks Co., 5th mo., 28, 1859. 6m.

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, NINTH MONTH 3, 1859.

No. 25.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 324 South Fifth Street,
PHILADELPHIA,

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

CONVERSATIONS ON RELIGIOUS SUBJECTS, BETWEEN A FATHER AND HIS SONS.

BY SAMUEL M. JANNEY.

(Continued from page 355.)

Baptism and the Lord's Supper.

John. It is said in the scriptures, that the disciples administered water-baptism, while the Master was with them; consequently we may suppose he did not disapprove of it.

Father. In this passage it is stated, "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples,) he left Judea, and departed again into Galilee." John iv. 1, &c. John was at that time baptizing in or near *Ænon*, where there was much water; and I have no doubt the disciples were influenced by his example, and by that activity in religious performances which new converts are apt to exhibit; but it appears that Jesus himself did not engage in it, nor would it have been consistent with his mission to have taken up the baptism of John, which was only a type of his own spiritual baptism; therefore, when he knew the report which the Pharisees had heard, he removed into another place.

James. It is, however, asserted, that the practice of the Christian churches, from the time of the apostles down to the present day, has (with the single exception of the Society of Friends,) been all in favor of water-baptism, either by sprinkling or immersion.

Father. John the Baptist said of Christ, "He must increase, but I must decrease;" which no doubt alluded to the two dispensations which they administered; and accordingly it has always been found, that the more completely the mind

is brought under the purifying and baptizing power of Christ, the less dependance is placed upon any outward rite or ceremony. Of this we have a remarkable example in the apostle Paul, who saw beyond the types and shadows of a former dispensation, and perceived that the spiritual kingdom of Christ contained the substance of them all.

The service under the Mosaic law, "stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them *until the time of reformation.*" Heb. ix. 10. Therefore this experienced apostle says, "Let no man judge you in meat or in drink, or in respect of an holy day, or of the moon, or of the sabbath days, which are a shadow of things to come; but the body is of Christ." Col. ii. 16, 17. "Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye *subject to ordinances* (touch not, taste not, handle not, which all are to perish with the using) after the commandments and doctrines of men? Which things have indeed a show of wisdom in will-worship and humility, and neglecting of the body; not in any honor to the satisfying of the flesh," ver. 20-23.

Paul expressed his thankfulness that he had used water-baptism but in a few instances, which he mentioned; because he was not sent forth to administer this ceremony, but to preach the gospel, and to bring men under the baptizing power of the Holy Spirit. He says there is "*One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.*" Eph. iv. 5. 6. Now, if there be but *one baptism* that saves, can we be at any loss which it is?—whether the water-baptism of John, or the spiritual baptism of Christ?

In the infancy of the Christian church, the Jewish converts were nearly all "zealous of the law" of Moses; and we have reason to believe that it had long been the practice under that law, for the converts from heathenism to wash their bodies in water, as a sign of purification; and this ceremony being further confirmed by the dispensation of John the Baptist, it was still retained in the infancy of the Christian church; although there is no doubt that others besides the apostle Paul saw that it was not essential to the Christian dispensation.

After the apostles and elders of the church were removed by death, those who succeeded

them showed a great disposition to multiply rites and ceremonies; some of which (as historians inform us) were adopted from the Mosaic law, and some were copied from the heathen festivals, in order to ingratiate themselves and recommend their religion to the multitude.

During the earlier ages of the church, water-baptism was administered by immersion, and to adults only;— but in after-times, when the doctrine of original sin had been introduced by the vain speculations of philosophers, they began to baptize infants, in order to wash away the sin supposed to be inherited from Adam; and as these infants could not answer for themselves, godfathers and godmothers were introduced to answer for them, and to promise that they should renounce the devil and all his works. The sprinkling of infants and the promises of godfathers and godmothers, are now considered by the reflecting part of the community as mere lifeless ceremonies, having no warrant in the scriptures, nor in the practice of the primitive church.

It must be acknowledged, that the baptism of adults by immersion in water, was practised in the days of the apostles; but it was not administered nor commanded by Jesus Christ, neither is it a part of his spiritual dispensation; although, like circumcision and other Jewish ceremonies, it was permitted to continue for a season, and was known among the disciples by the name of "*John's Baptism*," which was intended to decrease as that of Christ should increase. The *baptism which saves*, is spoken of by the apostles as an inward, spiritual washing; "not the putting away of the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ." 1 Pet. iii. 21. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Titus iii. 5. "Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word." Eph. v. 25, 26. "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God." 1 Cor. vi. 11.

I believe there are few intelligent minds in the present age and in our country, who will contend that any change is produced in the soul by water-baptism, or that the favor of God can be secured by such a ceremony. How can we suppose that a just and merciful Creator would regard with more favor an infant whose parents have subjected it to this process, than one that had died without it? In either case, there can be no merit accruing to the infant; because it exercises no choice in the matter, and incurs no responsibility thereby. If, therefore, it makes no difference in the case of infants, dying without baptism, it can make none with those adults

who believe that water-baptism was not commanded by Jesus Christ, nor intended to be perpetuated in his church. Such persons may safely say of water-baptism, as the apostle Paul said of circumcision, "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." And furthermore, if we see any of these persons who manifest by a life and conversation consistent with godliness, that they are servants of the Most High, and enjoy his favor; is not this an evidence that he looks only at the heart, and that outward ceremonies are of no avail in securing his approbation?

John. This reasoning will apply equally well to all outward ceremonies, and especially to that of the Lord's supper; yet there appears to be a command of our Saviour for the observance of this ceremony, where he says, "This do in remembrance of me."

Father. It is true that he eat the *passover* with his disciples; but there is no evidence that he intended it to be perpetuated in the church; nor is there any reason to suppose that he instituted a new ceremony on that occasion. He sent two of his disciples, saying, "Go into the city to such a man and say unto him, I will keep the passover at thy house with my disciples." Now we know that the paschal lamb which was eaten on this occasion, was instituted to commemorate the salvation of the Israelites, when the first-born of the Egyptians were slain by the destroying angel.

This lamb was also a figure of the meek and spotless nature of "Christ our passover,"—"the Lamb of God that taketh away the sins of the world." As in the outward passover, the blood was sprinkled on the door-posts, and they eat standing, with their loins girded, as men prepared for a journey; and with the lamb they partook of unleavened bread; so with the antitype, the spiritual body and blood of Christ, which is *the life and power that dwelt in him*, it is only those who partake of it that are saved by it; and we must receive it as those who are prepared for a journey to the promised land, and with "the unleavened bread of sincerity and truth." (1 Cor. v. 8.)

Previous to this memorable occasion, the Divine Master had instructed his disciples in the nature of that spiritual food which nourishes the soul unto everlasting life; saying, "I am the living bread which came down from heaven." "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." John vi. 51, 56. This language offended many who understood it literally,—but to his disciples he explained it by saying, "The flesh profiteth nothing, it is the *spirit that quickeneth*: the words that I speak unto you, they are spirit, and they are life."

(To be continued.)

For Friends' Intelligencer.

MEMOIR OF ANNA HAWXHURST.

In transmitting to posterity some account of the lives of the departed, our motive is not to eulogize the creature, but to exalt that Divine power by which they were enabled to walk in the straight and narrow way that leads to eternal life. Believing the evidences the faithful in all ages give, that those who are obedient to this Divine principle receive the same great and peaceful reward, tend to encourage those feeling their own weakness and many infirmities, to look to the same source for aid, we feel inclined to preserve a brief memoir of the life and exercises of Anna Hawxhurst, of whom an obituary notice appeared some months ago in Friends' Intelligencer.

She was born the 27th of 5th mo. 1819. Her parents, Townsend and Rebecca Hawxhurst, were members of Westbury Monthly Meeting, Long Island, and being concerned to train up their children in the nurture and admonition of the Lord, she was in early life instructed in the principles and doctrines professed by Friends. In the eleventh year of her age she was deprived of the pious example of her father, who being removed by death, the care of a numerous family devolved on her surviving parent. Anna had an affectionate disposition, and being religiously inclined, she endeavored as much as possible to relieve her beloved mother, who was pressed with many cares. She watched over her brothers and sisters with maternal tenderness and solicitude, and gaining their confidence and affection, she was looked up to, not only by them, but by her mother, as a care-taker and counsellor.

Having submitted to the teachings of the Holy Spirit in her own mind, the consistency of her daily walk in life was apparent to those around her: cheerful and obliging in her disposition she won a large circle of friends, who were warmly attached to her; social converse with them, and that kind of reading that tends to elevate the mind, were sources of enjoyment in which she felt she might indulge. The contemplation of the works of Deity, "the beasts of the field, the fowls of the air, and every creeping thing," the forest and humble flower, were a great delight to her. The firmament, studded with innumerable stars, was viewed by her with love and admiration, as designed by the Creator to promote our comfort and enjoyment, and to raise our thoughts from low and puerile pursuits to a consideration of Himself, who shows us by these outward manifestations the magnitude of his power, our own insignificance and our dependence on Him. Therefore she sought not, but turned from, the vain, delusive pleasures of this world. It is confidently said of her that she never attended a place of amusement or diversion, but bore her testimony against them. Feeling the necessity of taking up the cross to

her natural inclination for gaiety and fashion, she did not consider our testimony to simplicity in dress, language and manners, as a traditionary form, but as consistent for the humble follower of the meek and lowly Jesus; she therefore maintained this testimony in all its branches, though mingling much with those not thus concerned. She was diligent in the attendance of all our religious meetings, when circumstances admitted, sometimes walking four miles to get to them, her countenance and deportment evincing her concern to worship her Father in the assemblies of the people. She frequently read the Scriptures of Truth with deep instruction, especially, the precepts and commandments of Jesus she felt binding on her to practice. And it may truly be said of her, that she endeavored in every particular to fulfil that injunction, "whatsoever ye would that men should do to you, do ye even so unto them." Although she had been taught by the precepts and example of her parents the inconsistency of using the produce of the labor of slaves, especially in those who exclaim against slavery, it was not until deep exercise and impressions had been made on her own mind, that she saw and felt that by using the products of the unrequited and compulsory toil of slaves, she was not clear, she writes, of "the blood of creatures constituted in the same manner, and by the same Almighty power as myself, and equally capable of pleasure and pain. In viewing it I feel a renewed desire to abstain from using the result of labor that may have cost a life, and much of sorrow and sadness."

Unassuming in her deportment, kind and affectionate to those with whom she had intercourse, she was useful in her neighborhood and meetings to which she belonged, was often on appointments in various services of the society, and was looked to with a cheering hope of her being a successor of the faithful standard bearers who are being removed from our midst. But she did not attain to this state of preparation for usefulness without many conflicts of spirit, and a humiliating sense of her coming far short of that full dedication and surrender of her will to which her Lord and master was calling her, as may be seen in some extracts from a diary kept when from home, teaching school, in which employment she was engaged for several years. Oft did she breathe forth a prayer for those she had watched over and labored for with a mother's love, and frequently a passage of Scripture is recorded as expressive of the feelings of her mind.

8th mo. 1, 1856. Let me praise thee, O Father, now and forevermore; thou hast manifested thyself for my help, may I trust in thee, and lean not to my own understanding.

2d of 8th mo. No good thing belongeth to me. Seek, O my soul, seek after the right path,

and walk therein. Knowing thy wisdom, O Lord, may I watch for thy counsel.

7th. Oh my unworthiness! Still this day have I known thy wondrous care over me, even round about to direct my ways, but I have come short of following thee in simplicity.

8th. Destitute of all good, I desire a portion from thee. O may I truthfully call thee Father.

12th. Weary not, O my soul, but struggle on; the preparation of the heart is of the Lord: it must be sought after with sincerity of purpose.

13th. May I bless thee always. Whatsoever cometh from thee is good, though I believe thy favors are oft disguised. One thing have I desired, oh withhold it not if consistent with thy will, bind together with the cords of thy love those near and dear to me.

15th. What shall I say of the goodness of the Lord? It has been this day as a staff to lean upon, but I have come short of walking before thee in simplicity. Be stimulated, O my soul, to a faithful walk, if another day is given.

19th. Thy loving kindness has been extended to me this day. Oh the encirclings of thy matchless love, fit me for so unmerited a favor.

20th. Oh that I may work with the ability that God giveth; and let go, the hold on my own understanding, then the answer of well done would be given.

21st. The safest time for me is when I feel despised and alone, then I desire thy presence more fervently. Thou didst visit me in the night season; then I could joy and rejoice. Oh that I may never be cast off from the Lord; may I keep in remembrance his loving kindness.

26th. Study to be quiet, and know thy own business with clearness. Something I trust above my own imagination warms my heart and whispers encouragement in the pursuit of good.

27th. Thou art wonderful in love and mercy, working miracles; O for a clean heart; a right spirit have I craved.

9th mo. 1st. A month has elapsed since I commenced noting down what impresses me most deeply, of the goodness and care of my Great Protector; may not self-righteousness find a place in my heart, but humility instead. After having done what appeared right; how encouraging the satisfaction following; may it stimulate me to hearken to and obey the dictates of Truth.

3d. What reason have I to thank thee, O Father for thy great care? what shall I render for all thy benefits? Teach me to estimate the worth of a heart cleansed and prepared for the abode of Divine Purity.

14th. Oh Heavenly Father direct my steps! When shall my goings forth and coming in be established in thee? Thy righteous sceptre I desire may be set up in my heart.

19th. Wilt thou be pleased to pass by my short-comings, and continue with me, Oh dearest

Father? Give me patience and perseverance to do my duty faithfully.

27th. To-day some things have caused my spirits to be depressed, and I have wondered that trifles should affect us so much. How delicately strung are the fibres of the heart; a *word*, a *look*, can cause a note of sadness that will reverberate through the whole nervous system. And again it will rebound with joy, if the finger of love and kindness pass ever so gently over its chords. May the mighty Balancer of mind poise mine in accordance with his will.

28th. I do believe thou wilt own me, if I am faithful. I desire to adhere to thy law, but trifles turn me from the precious way of life; thy love followeth me, may I not put it by, but dwell under it.

29th. May the overshadowing wing of Divine goodness be the covert and safe abiding place of the mother of my days, now in the evening of life. Regard in mercy, Heavenly Parent, all those near and dear to me.

10th mo. 1st. Do unto me as seemeth good to thee; make me more worthy of thy notice, for I am altogether undeserving; may I never forget thee, but know a growth in thy Truth.

2d. The spirit of peace and good will is offered to all, but we will not let it reign over and make us its children. Many are the children of strife and contention, for they give themselves servants to obey the passions and propensities of our human nature, instead of letting them be bound by the high and pure power that is given us, to be a ruler and a governor, even perfect wisdom.

3d. I desire to be instructed, may I be humble enough. Let my chiefest desire be towards thee, Oh Father, and all other desires be regulated by thy wisdom. Draw those near and dear to me within thy safe enclosure, for thy love comforteth us.

10th. "In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you, that where I am ye may be also," was the consoling language of the Divine Master to his followers.

18th. "What I say unto one I say unto all, *watch*." O for this watchfulness! it would keep out of heats and disputations, and give the still small voice opportunity to speak peace to our disturbed spirits.

20th. I have no cause to be discouraged, may I do more each day for the advancement of those under my care, being strictly just to all.

22d. Thou hast filled me with joy, O Father, even by thy presence which surpasseth all human conception.

26th. May I consider my latter end and be wise. Keep me mindful of the great end of my being; my feelings are alive to one subject, *home*;

would that my desires were more ardent after the home above.

11th mo. 2d. I thank thee, O Father, that thou condescends to my low estate; fit me and those of my mother's household for the enjoyment of thyself.

4th. Let my joy be of an enduring nature that forsakes us not in the day of trouble; may I cause none to err, may I give up my stubborn will to the dictates of Truth, and let it have dominion over me; all that I trust in must be given up, and I must acquiesce in the Divine will. Forsake me not, Oh Heavenly Parent! let the arms of thy love gather us all into thy peaceful enclosure.

13th. "Let the wicked forsake his ways, and the unrighteous man his thoughts, and turn unto the Lord and to our God, and he will abundantly pardon."

19th. Awake, O my soul, and act with energy in the path of thy allotment, seeking continual assistance of the Divine Arm of Power through the several scenes of labor each day brings.

22d. The language, "Search me and try me, O Lord, and if there be iniquity in me do thou it away," has been with me.

23d. Oft in the morning every thing looks promising, resolutions are fresh in the memory that seem sufficient to carry us through the day prosperously, that is the better life uppermost; but evening oft brings regrets, so it is with me now. Oh for more faithfulness! If succeeding days be granted, may more ardent desires arise, and a faithful walk be maintained.

26th. Thy tender love has been felt; may I be concerned to dwell under its canopy when it is spread, and have faith to seek after thee when it is withdrawn, for thou lovest those that seek after thee.

12th mo. 5th. May I be aroused, and not rest until my way be established, and I know of my goings forth to be under thy guidance, O Lord, so that I may inherit the blessing. Thy love has been felt, may I labor for it more than aught this world affords.

13th. May I have a heart to feel for those who are afflicted and cast down. Oh that all would seek the Great Counsellor for their friend, and know their consolation to be of Him. Then would that joy that has no alloy spring up in their hearts.

23d. Each day has its duties, may I bear in mind and feel that on the diligent performance of these rest our present and future happiness.

1st mo. 2d, 1857. Another year numbers with the past, it is gone no more to return, and what our actions have written on its pages cannot be erased. O then direct my steps and fashion me according to thy will.

1st mo. 10th. Nothing is in vain that comes from thee; that which I have had no agency in bringing about, may I receive for the best; even

though it may appear hard, yet a blessing may be hid beneath.

3d mo. 10th. Disobedience darkens our spirits, but the Sun of righteousness illuminates; then be watchful, O my soul, or thou wilt not be able to withstand the temptation of taking the government on thy own shoulders, instead of its resting on His, whose right it is to govern. Arise for my deliverance, Oh Lord, and permit me to call thee Father, for thou wilt keep them in perfect peace whose minds are staid on thee. I have a trust that notwithstanding my many deficiencies I may yet reach thy holy habitation.

31st. Finished with some satisfaction the business of this day, a part of which has been taking leave of some friends and those who have been under my care. In contemplating the past, I hope I have not discouraged any of these little ones from seeking the Father's house, or been a stumbling block to any of those with whom I have mingled, and in returning to the enjoyments of home, may I contribute my mite to its comfort and happiness.

From this time it does not appear that she kept any continued account of her feelings and impressions, yet it was evident to those with whom she mingled that her faith and confidence were increasingly established on that Rock, Christ the power and wisdom of God, that had been her continual refuge. For the last two years of her life she was mostly at home, faithfully performing her various duties, and her inmates can testify that her desire on returning to them to be instrumental in promoting their enjoyment was fully realized; thus her day's work was done in the day time, and preparation for death was not put off until the closing scene, and when prostrated on a bed of sickness, she had little to do more than endure the suffering of the body. Her health for several years was much impaired by neuralgia, but through all the seasons of agony which she endured, not a murmur or complaint was ever known to escape from her lips. For nearly six months previous to her decease her sufferings seemed mostly to cease, and hopes were entertained for her recovery, but an all-wise Providence, whose wisdom is inscrutable, and his ways past finding out by finite beings, saw meet to take her to himself.

On the 8th of 12th mo., 1858, she took a severe cold, which soon appeared to be of a serious character; all the assistance that kind friends and physicians could give, proved of no avail. Congestion of the lungs became firmly seated, her sufferings were severe, but she bore them with Christian fortitude and resignation. Although she could scarcely articulate through weakness, she expressed her love and gratitude to her friends for their kind attentions, her countenance bespeaking the peace and serenity of her soul. Her strength continued to fail, and on the morning of the 13th inst. she quietly breathed

her last, aged 39 years and six months. Thus her sun went down without a cloud to obscure its lightness, and we have not the shadow of a doubt that her immortal spirit is centered in that eternal rest and peace prepared for the righteous.

Westbury, 7th mo. 25th, 1859.

EXTRACTS FROM A MEMOIR OF
ELIZABETH T. KING.

(Continued from page 372.)

The following are extracts from letters written at this time to a young friend in whom she was warmly interested, who was struggling with the doubts and fears incident to the early stages of a Christian's course :—

BALTIMORE, 1 mo., 1846.

* * * Now, my dear, I must speak of some parts of thy letter, which touch me very much, though I scarcely know what to say, for human counsel, and the tenderest human sympathy, will not avail in the work which lies between us and our Maker. But He is a God nigh at hand, and His love and care are greater than any other. He will direct thy steps if thou look to Him for guidance.

Do not be discouraged; look up to Him with trust and love, for He commands this; but remember, that of old the sacrifices were made by fire unto the Lord, and many pleasant things must be given up now. "Whosoever he be of you that forsaketh not *all* that he hath, cannot be my disciple." Never let any thing, however insignificant, stand in the way of thy peace, and then thou wilt experience that in His presence *alone* is fulness of joy.

The way may at times seem dark, but light will arise, if thou trust in the Lord, and wait patiently for Him. That light may sometimes show hard things to be required, but do not be distressed if thy heart should rebel; bring thy unwillingness and disobedience to Him, in the faith that He will give thee power to overcome, for He cannot fail. "Greater is He that is in you, than he that is in the world," so keep close to Him, and the victory will be won. But do not, I beseech thee, neglect anything that is required, for disobedience brings darkness; and do not reason or delay, but simply follow the leadings of the Holy Spirit, and He will guide thee into all peace.

BALTIMORE, 1 mo. 29th 1846.

I long for thee, my dear, and feel painfully desirous that strength may be given to resist the temptations surrounding thee, that thou may not let go thy hold at all. We are seeking "a better country, that is an heavenly," and there is more true satisfaction in suffering for Christ than in any earthly enjoyment.

BALTIMORE, 2 mo. 1st, 1846.

Hold fast the profession of your faith, with-

out wavering, for He is faithful that promised. Never be discouraged; though we fall, we shall rise again, if we look to Him who will not fail to hear and help.

I long that every thing may work together for thy good—pleasure and pain, care and disappointment, if such come—but do not think it must be all gloom. While I would not have one burden lightened, which an All-wise Disposer of events lays upon us, or one cross removed, which He imposes, we must remember we do not serve a hard Master, but a merciful Father.

BALTIMORE, 4 mo. 3d, 1846.

Try to keep humble and quiet. Remember it is not in the whirlwind, or the fire, that the Lord speaks to His children, but in the still small voice. It is the enemy that disturbs the soul; but as in reverent stillness we endeavor to bow before the Lord, He will teach us of His ways, and give us strength to walk in His paths. As we continually strive to look to Him, He will not forsake us, and the work, of which He is the author, He will also finish. In the early part of our religious experience many fears arise lest sacrifices may be called for, which we think we can not make, but we must not look too much at these; just give ourselves up, trusting that strength will be given for whatever is required, and the way will be made clear when the time arrives; "Why are ye fearful, oh ye of little faith?"

We know we love those who are dear to us; we know we would not let them suffer unnecessarily, and that we would never let them stray, nor allow any harm to come nigh them. When we feel how strong this is in our finite natures, let us remember that "God is love," and that withal, He is All-wise and Almighty. "Enter not into the hurryings of the enemy, though they fill the soul," but look up with a trust, that though all is dark now, light will yet be given. This faith is more acceptable than any thing else; without it is impossible to please Him.

BALTIMORE, 6th mo., 1847.

A mad dog was killed yesterday just before our door, which rather alarmed me, as we were, unconsciously, near such great danger. All human prudence and foresight are unavailing to preserve us; we must take all proper precautions, and leave the result "to Him who doeth all things well." What a comfort to believe we are under His fatherly care; none can pluck us out of His hand, and whatever the dispensation allotted us, He sees and knows it all, and can preserve and comfort, through all He permits to befall us. I have been thinking much lately of the text, "Let patience have its perfect work." Life is not intended merely for enjoyment; it is a state of trial and discipline, and I have desired very much to resign every wish, hope, and ex-

pectation, *every thing*, into the hands of our heavenly Father, willing to receive daily the portion which He allows, though it may be, and often is, the cup of suffering. But He never lays more upon His children than He gives ability to bear, so let us look up to Him with filial confidence, and in His own time He will give "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." If we follow the apostle's injunction, "In every thing give thanks," we shall not be desponding; and if it be the will of our heavenly Father that we should glorify Him in the fire, may He give us strength to say "Thy will be done." When the furnace was heated seven times hotter than it was wont to be, there was a form like the Son of God with the three children there.

(To be continued.)

DUTIES OF YOUNG MEN AND WOMEN OF LEISURE.

To the mass of people, business men, heads of families, both men and women, and the youth engaged in study or labor, each day brings its full occupation, so that comparatively little time can be devoted to other than the duties growing directly out of these relations. But there is another class, possessing all the opportunities of extensive usefulness, to whom have not yet been assigned specific duties, and who too often fail to discover for themselves what God or their fellow-men demand of them. We mean the young men and the young women of the land, who have finished their school training, and, with means sufficient to command their own time and pursuits, have yet no definite object in life, and have scarcely thought it a duty to select any.

If we can believe the great Persian story-teller, it was customary with the princes of the East, before ascending the throne, to spend some years in travel, not only seeking information, but often in the pursuit of valuable rarities or presents, worthy of the acceptance of the beautiful princess upon whom they had bestowed their hearts. The custom was a wise one, nor is there any reason why our own young men and women should not adopt something like it; only, instead of spending months or years in search of enormous diamonds, enchanted tapestry, and talismans of mystic value, ought not their energies and hearts to be enlisted in the pursuit of objects which would not only insure a constant self-culture, but would culminate in permanent benefit to others?

The misapplication of time, often its total waste, with young people of leisure, arises not so much, we believe, from unwillingness to be useful, as for want of seeing clearly how and when and where to begin. They do not know what to do. And yet this is not so difficult for each one to ascertain for himself or herself, if they will

but thoughtfully and honestly consider two or three things:—

First. What is their *natural* bent of mind, what talent or faculty have they which it gives them pleasure to use;—for what it pleases us to do, we are generally best fitted to excel in. Is there any educational acquisition which they have made which can be applied for the benefit of others, instead of being buried in their own consciousness? Or do they need most of all, and first, a course of *self-culture* to enable them to be of use to anybody?

Secondly. Having discovered what they are capable of, the next practical question to ask is, "Can I do this myself, or do I need the co-operation of others?"

Thirdly. Is this thing *needed*? will it be a benefit if accomplished? It is better not to ask if it is feasible, if the former questions can be truly answered in the affirmative, because so much looks impossible in this world to those who sit down to count over difficulties at the outset, that no great work or good work will ever find laborers, if all obstacles are to be first cleared away; and we may also be certain, that for what is needed and beneficial God himself will make a way in due time; and the "due time" for us is whenever we perceive a necessity for it.

In regard to private effort or organization, that depends entirely on the object selected. Some people can best work alone, others in company. Some work must from its nature be personal, and other objects are best accomplished by organization. He who feels himself called, like our departed Prescott, to the production of a pure literature, or who, like Greenough, must shape his thoughts in the enduring marble, or leave his lessons on the canvas, like Allston, can scarcely share their labors. But all have not their natural gifts for such life-work as this; and there is much to be done in the world which needs no such talent, but which yet enlarges the intellect, keeps alive the moral sense, and is eminently humanitarian in its purposes. And of these things we will name a few which offer opportunities of an eminently useful career to those who have the necessary leisure to pursue them.

For instance, there is a large class in this community, as in most others, who never come upon the public for assistance in any shape, who are self-supporting, industrious, honest, and well-intentioned people, who yet, from their limited means, and necessity of employing their children in profitable labor, have withdrawn them, at an early age, from our public schools. These people live in small and crowded apartments, where there is barely room for the family to eat, drink, and sleep; their dwellings contain no sufficient facilities for the maintenance of delicacy in their habits,—often, not for personal cleanliness,—certainly none for retirement or study. The young people in these families, if they have ever

so great a desire for improvement, have no means within their reach. How many thousands of such young people there are in this city, and still more in other cities of the Union! Now what is wanted to make this class of youth more intelligent, moral, and capable members of society? Some friendly hand stretched out to them, saying, "See, I have provided a comfortable, quiet room, where you can read or study; if you do not know wherein you are most deficient, I am here to aid you. Here are the books, the pen and ink, the pencils, the maps; and here, too, you can come once or twice a week and bathe. Whatever you want to know about your employment which will make you more skilful and your labor more profitable, I will put you in the way of ascertaining and learning." Select one family, or one individual, or a dozen or a hundred such, give them these facilities for a few years, and what different individuals they will be at the end of that time from what they would have been if left, without aid or encouragement, to muddle through life without any refining or elevating influence to meet and hold them up!

Then, again, there are a great many people in the world that are perfectly willing to do for themselves, but have no tact in selection, do not know what the place which nature intended them to occupy really is. Especially are these liable to be misled in placing their children in life employments. How much any individual might do in his lifetime, if he would select successive families, make the dispositions and capacities of the children a study, and *get them in their right places!* Perhaps there is no more common cause of unhappiness in the world, than misplaced talent, or misplaced mediocrity or stupidity. Try with a single family first, not officiously, but kindly and considerately, and see what can be done with them.

To those who have the nerve, a wide field is opened in the pursuit of medical science and its application to suffering humanity. Let any young man or young woman who does not at present know what he is living for, determine to take up some specialty of surgery or therapeutics, with the intent, eventually, of applying it for the amelioration of those unable to pay for the best medical aid, and what a new world this would be to him! Life would no more seem a playhouse in which to disport ourselves for a few days or years, and then go out into the dark vestibule of the future, unnoticed and unregretted; or a round of frivolities and selfish pleasures, ending in disappointment or *ennui*; but it would seem a glorious thing to live, when, by a *living* effort and purpose, thousands might yet rise up to call us blessed.

Another means of determining what there is for you to do, is to examine thoroughly the humanitarian, sanitary, physiological, intellectual, or purely moral organizations which exist, note

wherein *they* fail, or what else is needed to make them effective, and endeavor to supply it. We believe it is a fact, that there is not a single place where the girls of poor families can learn to *mend* their own clothes. That may seem a matter of little consequence to those who have never seen the vast amount of discomfort and actual destitution which comes of it. But to those familiar with the poor, their ways and necessities, it is a great thing. Here is a girl who has never learned to sew or mend properly (and *mending* is a peculiar art); she marries, gets a flock of little children about her, but from sheer inability to keep her own, her husband's and children's clothes in repair, the family sink into neglectful habits, avoid the school-house, the church, and even the Sunday school; sinking, from this single fact, several degrees in the social scale below the position they might otherwise have maintained. We have seen more than one family utterly ruined for want of this simple qualification in the mother. Any young lady can teach a little girl to sew and mend neatly, and, in a lifetime, teach hundreds; nor would it be easy to estimate the amount of good which might thus be done. The "Cotter's Saturday Night" would have been a scene of rags and confusion, had not that "gude auld wife" possessed the art of "making auld claes look a'maist as gude as new."

But if the way to use their leisure does not seem clear to any, let them do this much: try and enlist the conscience of some half-dozen or more of their companions to the simple fact, that they ought to be doing *something*. Let them agree to meet once a week or once a month, to consult as to what needs doing, and what they individually or collectively can do. During the interim, their observation will be awake, their consciences on the alert,—they will have gathered information; nor will it be long before they will find something to *do*, and know *how to do it*.

E. V. S.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, NINTH MONTH 3, 1859.

DIED, At West Branch Clearfield County, Pa., 8th mo. 2nd, after a short but severe illness, which she bore with much patience, ELIZA JANE, daughter of Wm. S. and Nancy Porter, aged fifteen years two months and nine days.

—, In Scipio, Cayuga County, New York, on the 12th inst., RICHARD SEARING, in the 59th year of his age, a member of Scipio monthly meeting.

—, on the 21st ultimo, at Oceanport, N. J., T. STERLING, only son of James P. and Hannah Henery Ellis, in the sixth year of his age.

—, on 4th day morning, 13th of 7th month, DAVID JONES, in the 84th year of his age.

—, 8th mo. 16th, at Woodstown, Salem Co.

N. J., SAMUEL HACKETT, a member of Pilesgrove meeting, aged 76 years and 6 months.

This our beloved friend was a minister of the Gospel for many years, and he was remarkably favored in his walks and conversation among men, to bear to the world the evidence that he practised the precepts of the Gospel.

It was with much difficulty that he spoke during his sickness, but he remarked to a friend, "My Saviour has done much for me. I believe if my work is not done (alluding to public service) my Master will raise me to finish it; if it is finished, the time of my departure is near." At another time he said, "I am favored with peace of mind, and O! if this continue it will crowa all."

Notwithstanding at times his physical sufferings were great, at no time during his sickness was he heard to murmur or seen to show an impatient disposition.

Thus ended the life of this good man, with an evidence that he had not lived in vain; that he had finished the work assigned him by his Divine Master; that he has gone to the eternal world to reap those rich rewards in the mansions of heavenly bliss, "prepared for the righteous from the foundation of the world."

For Friends' Intelligencer.

LETTER FROM AMELIA OPIE.

We would direct the attention of Friends, particularly the younger members, and those who have become negligent in their attendance of meetings, and indifferent respecting the maintenance of our religious principles, to the following from Amelia Opie, written in her fifty-sixth year, not long after she became a member of the Society of Friends. It was written at a period of her life, when her experience and impressions should be entitled to our regard, after she had been moving for a number of years in the literary, and fashionable circles of society. Joseph John Gurney, in a brief notice of her, says, "Admired for her amiability, her talents and her accomplishments, she was received in London at the houses of many of the nobility, and wherever she went she was a welcome guest. But she gradually discovered that all her vanities, her position in the world, and her novel writing, in which her reputation was high, must be laid down at the foot of the cross of Christ. Not satisfied with the forms of the Church of England, or of any class of the Dissenters, she took refuge in the quietness of our silent meetings, which she attended with assiduity. In the mean time it was evident that Christ himself was becoming her peaceful and permanent home; and by degrees she became thoroughly convinced of the principles of Friends." T.

Eleventh mo. 17th, 1859.

AMELIA OPIE TO T. R., SEN.

Norwich, Eleventh mo. 14th, 1826.

My dear Friend, . . . Much has happened since I came home, and much happened during my tour (in the north) and been observed by me, leading to make me deem the *Society of Friends* the most favored people in the world.

I see even good and pious men, who have left Friends, or never were Friends, exposed to associate with those they ought not, because the protecting poles are not round them which are round us. Friends, male and female, old and young, are not exposed to those dangers and temptations which those born in the world are. They are a blessed people, and if they could but see and know what persons not entrenched as they are have to undergo, they would own themselves so; and the young amongst us would never, never wish to quit a Society, the principles of which, if acted up to, must fit them for happiness here, and happiness hereafter. Really a Friend has no excuse for going wrong, and awful indeed is the responsibility of those who do.

"I cannot tell thee how I came to stumble on this subject; but it is often in my mind, and I wish all the young Friends whom I love to feel on this point as I do. As for myself, I feel daily, nay hourly and always, thankful that I am one of you. I believe I am where I ought to be; and often, how often! when in the world, and dissipated and courted and gay, something has said within my heart, "Thou art not where thou ought to be; thou wast intended for better things."

From the Leisure Hour.

ABOUT THE BREATH.

It is no easy matter to give to unseen things and unseen agencies the importance which belongs to them; and thus it is that people who do not set themselves resolutely to the task of studying the changes which go on in what I will call the "unseen physical world," remain ignorant of them to the last, unless some person should place the matter before them in a tangible sort of way.

Need I be formal enough to announce the well-known fact, that every living person amongst us breathes? From birth to death we go on breathing without one moment's intermission, except, perhaps, during a fainting-fit. Do all who happen to read this know what they breathe for, and how? I think not. I will not be content with such answers as, "Because I must;" "Because I couldn't live without air," etc. This is merely reasoning in a circle. I want a positive reply to the questions, Why we breathe, and how we breathe; and as nobody seems to answer me as I like to be answered, I shall set about explaining the matter in my own way.

Firstly, as the air, which is such an important element in the process of breathing, is invisible, and consequently is apt to be invested with some of the usual difficulties appertaining to invisible things, let us surround ourselves as much as possible with visible, tangible representatives. Do as I bid you, then, and for the present ask

no questions. Weigh out $13\frac{1}{2}$ oz. of charcoal, and set it on a plate. Place yourself near a tub full of water, and, by means of a pint measure, dip out the whole of the water by pintful at a time. Manage to dip once every three seconds, or twenty times in a minute, so that at the end of a minute you will have dipped out twenty pints. You may now dip out three more pints, if you please, to add to the water already emptied, for, strictly speaking, our pint measure is hardly big enough; but I have assumed a pint measure to have been employed, for the reason that everybody is well acquainted with the dimensions of it. We are not dealing with the invisible world now: a bulk of water and a heap of charcoal are tangible things. Let us now see what connection they have with the subject of breathing.

The connection is this: one great object of breathing is to remove charcoal from the body; and no less than $13\frac{1}{2}$ oz. of charcoal are thus removed from every human individual, on an average, during each twenty-four hours; so you will perceive why I have thought proper to set before you the tangible object of $13\frac{1}{2}$ oz. of charcoal on a plate.

Again: each human being, on an average, may be considered to take into his lungs and evolve from the same (by inspiration and expiration,) one pint of air every three seconds, or twenty pints per minute—something more, indeed, so that if at the end of the minute we give three pints over, it will be something near the mark. Now, what a stupendous matter for contemplation is this! If the bulk of air we take into our lungs during the twenty-four hours, and give out from our lungs during the same time, were only visible, so as to challenge our attention, we should be startled at the immensity of it. The real quantity is about $666\frac{1}{2}$ cubic feet; and in order to present to your mind a correct idea of this space, imagine a chamber 19 feet square and 19 feet high; such a chamber will correspond to that space almost exactly. Contemplate this fact, I say; realize to your mind these dimensions. Depend upon it, the Almighty does not oblige us to breathe and to expire daily such an enormous bulk of air for nothing. The act ministers to some good end, you may be certain; and be assured, moreover, that if we violate the laws so obviously set before us, we suffer. Now, a room 19 feet every way, is a pretty large room. Looking at the members of English population in the aggregate, how many do you think enjoy the benefits of a room so large?

Of course it may be said, and fairly said, that every room, however close, is supplied, notwithstanding, with some means of causing or permitting a circulation of air—a means, in other words, of ventilation. True, and fortunate that it is so. Even the largest room, were ventilative means not supplied, would in time become unfitted to

support life; and a comparatively small room may have its air retained up to a good standard of purity by an efficient ventilation. But ventilation, be it remembered, involves a current of air, and a current of air, when strong, is a wind—a draught; and draughts are so disagreeable that, rather than incur their effects, people will often put up with bad ventilation.

Having created tangible, visible representatives of invisible things, I will now apply myself to answering the question, Why do we breathe? We breathe, in order to evolve from the system the charcoal which is there continually accumulating; we breathe, to add to our stock of animal heat; we breathe, to relieve the lungs of moisture. Such are the chief objects which breathing subserves. There are others, but they are complex; and the nature of a few being disputed, we may omit the consideration of them here.

Perhaps some novice in this line of thought will feel no little surprise that animal heat should be developed by the act of taking into the lungs cold atmospheric air. Did that novice ever set himself the problem of determining what would become of the heat of a common fire, if air were not supplied to it? That air is just as cool as the air which enters our lungs; still, the heat of a fire is enormously greater than animal heat. Well, but—the novice will remind me—“in the grate there is combustion, and without air fire will not burn.” Granted; and so in the lungs, or breathing organs of animals, there is combustion too, although that combustion does not rise to the energy of combustion of fuel in a grate, there being neither smoke nor fire. But there are many grades of combustion, and respiration is a low grade of it. The difference between fuel combustion and breath combustion is, after all, less than any one who had not thought over the matter might suppose. In both cases we have atmospheric air playing a similar part; in both cases we have heat developed; in both cases we have charcoal converted into gas, and evolved in an invisible form. Yes, the very same invisible gas which charcoal yields when burned in a fire, it yields when burned in the lungs; and, as I have said, from the 19 cubic feet, or thereabouts, of gaseous matter which each human individual on an average discharges from his lungs in the course of twenty-four hours, the chemist, by his wonderful art, can extract no less than $13\frac{1}{2}$ oz. of real charcoal.

And now for the second question, How do we breathe? All animals breathe, but not by the same apparatus. The back-boned animals, which suckle their young, however, all breathe alike. In the chest of each individual of this class, we find certain spongy organs, called lights, or lungs—organs admirably adapted to the end of bringing impure blood into the presence of pure air. When the chest expands, the lungs expand

too, and air rushes in ; when the chest contracts, so do the lungs contract, and the air rushes out. In such manner is breathing performed in backboneed animals which suckle their young.

But whoever has seen the structure of a piece of lights (and who, having a cat, has not ?), must be aware that it is a heavy and bulky structure, and requiring a large chest to hold it. This sort of arrangement would not have sufficed for creatures like birds, which have to pass so large a portion of their time in the air, supported by mere force of wing. Yet no system of breathing apparatus, involving a lowering or a sluggishness of the breathing function, would have sufficed. Birds are exceedingly warm-blooded animals ; their animal heat is considerably higher than the animal heat of human beings. Mark, then, how admirably the breath apparatus of these creatures has been modified to suit the conditions under which the feathered tribe have to exist. Far back against the spine of a fowl or other bird you may chance to be partaking of, you will find a little spongy mass, so much resembling a general texture the lungs or lights of a land-animal, that you will be prepared to believe that the two are corresponding organs. Lungs so very small must be turned to their fullest account, in order to evolve the amount of animal heat which a bird requires ; and so, indeed, they are. It would be not very incorrect to say, that the body of a bird is *all lungs*, since all over the body there are cavities designed to contain air. The bones, too, are hollow and contain air ; so that whenever the bird moves a muscle, a circulation of air is determined towards its little wings ; and when the bird begins to fly, the violent muscular exercise necessary to this act raises the air circulation to its highest intensity, and may be said to fan the breath-combustion to the highest pitch of which it is susceptible.

Pause a minute now, and reflect how beautifully the teachings of philosophy accord with the teachings of experience and common sense. Who is there amongst us who does not know that the more an animal moves or exerts itself, the faster it breathes and the hotter it becomes ? Who amongst us is there who does not know that exercise begets hunger and thirst—it gives an appetite ? What marvel ? Corresponding with the degree of muscular effort brought into operation, there must have been a loss of bodily substance. The furnace has been burning its fuel in proportion, and more fuel has to be supplied. Again, who is there amongst us, who has not looked upon one asleep, and remarked the placid rapture of vitality characteristic of that state ? The muscular system is all at rest, save the heart and a portion of the system which presides over the breath. Wear and tear of the body are reduced to a low grade. There is no wearing application of the mind ; either lulled to oblivion altogether or disporting itself in dreams,

man's thinking part makes no call on its members or the things which minister to them, for stimulus or refreshment. Looking at these the prominent conditions of sleep, it should be—if the principles which our philosophy seeks to establish be sound—it should be, I say, that proportionately with the lowering of lung-combustion during the state of sleep, there should be a corresponding diminution of animal heat, and a decreased necessity for eating and drinking. Does not experience correspond with these suggestions ? How often must it have occurred to many who are now reading this paper, to go to bed on a winter's night, after briskly moving about, fancying they should be quite hot enough—to commit themselves to sleep, still feeling hot enough—but to wake, as the night advanced, under an unbearable sensation of cold, or if not awakening, to dream of rolling in snowdrifts, or taking cold baths, or standing in a shower with one's clothes off, or some other painful expression, in sleep's own grotesque way, of the unpleasant sensation of cold.

Then, as to eating and drinking, everybody knows they are the natural alleviators of hunger and thirst ; but next in order, as an alleviative agent, comes sleep. People exposed to want of aliment—people on the verge of starvation—feel an almost unconquerable desire to sleep ; and many a starving man and woman may pass in sleep a space of time, without eating or drinking, which awake, would have been impossible.—Think too of the following circumstance : we can draw a long breath or a short breath, as we will ; but no effort of will can prevent our breathing altogether.

Mark, too, that during the whole period of sleep, respiration goes on without our will having any conscious effort in the matter. Compare this with the heart. This organ is not subject to the will in any degree. No one by mere effort of volition can make his heart beat a long beat or a short beat, much less to cause the heart to stop for a few moments. How beautifully is all this ordered ! What benevolent foresight ! Frequent occasions arise when it is necessary to interfere momentarily with the breath. If a cloud of dust blow past, it is injudicious to breathe it ; and to avoid it, we must cease breathing momentarily by the force of will. We may have to thrust our heads under water for a few seconds ; in this case again it would be injudicious to go on breathing, and so we are permitted to subject the breath to the will within narrow limits. But under no conceivable conditions can any occasion arise for dictating to the heart at all : the sturdy little blood-pumper is boxed away inside the chest, and enveloped in a sort of leather bag as well : he is cut off from the external world like the veriest recluse. The heart has its own appointed work to do, and the most imperious will can in no degree affect him.

And now it remains for me to say that the breathing organs of some animals are not modelled after the type of lungs; and that other animals, although they breathe, are devoid of any special breathing organs. Need I say that fishes do not breathe by lungs? how could they? They breathe by those red fringe-like things called gills, no less admirably adapted to lay hold of the air which is dissolved in water, than our lungs are adapted to contain air as it exists in the gaseous form. Certain curious animals, too, are supplied with both gills and lungs; so that philosophers are at a loss to decide whether they are fish or reptiles. Insects breathe by tubes called trachææ, opening externally on various parts of the body, whence the secret of killing a wasp by smearing its body with oil; and certain lower animals, unprovided with special respiratory apparatus, breathe by absorbing air through their skins. Thus ends what I have to say about breathing. It may enable the reader to understand what is implied in the Divine record, when it is said that God "breathed into man's nostrils the breath of life."

A CHECK TO PRIDE.

A writer says, could we see what transpired on our continent thousands of years ago, our pride and vanity would be checked; and we should feel our insignificance. But for this, need we go so far back?

Looking back one year; take a month's retrospect; review the last day, even; and is not a reflection on its events sufficient to convince us of the littleness of our pursuits?

We need worthy life objects to enlarge the soul and strengthen the hands; that we may be so fully occupied as not to hear the voice of folly, and be induced to waste our powers on fitful and questionable interests.

Borne irresistibly onward as we are by the mighty current of life, and forming here a moment one of vanishing myriads, what have we to foster pride? Nothing. What are we of ourselves? Nothing? Then why proud?—How can one be vain? Vain! Of what? Of having been created, and placed here? O human weakness! For what are we here? This is the question for life. Only as we solve it correctly in deeds, do we live. Else, at the close of an earthly wandering, like the disappointed traveler at the head of the Nile, we shall feel—"is this all?" Ah! the agony of that conscious failure! It may be avoided by learning the object of life, and living for that object. Each must study the question for himself, and for himself he must solve it.—*Life Illustrated.*

Household affairs ought insensibly to slide along, and represent a still current without noise or waves.

MY PSALM.

I mourn no more my vanished years,
Beneath a tender rain,
An April rain of smiles and tears,
My heart is young again.

The west winds blow, and, singing low,
I hear the glad streams run:
The windows of my soul I throw
Wide open to the sun.

No longer forward nor behind
I look in hope and fear:
But, grateful, take the good I find,
The best of now and here.

I plough no more a desert land,
To harvest weed and tare:
The manna dropping from God's hand
Rebukes my painful care.

I break my pilgrim staff, I lay
Aside the toiling oar:
The angel sought so far away
I welcome at my door.

The airs of Spring may never play
Among the ripening corn,
Nor freshness of the flowers of May
Blow through the Autumn morn.

Yet shall the blue-eyed gentian look
Through fringed lids to heaven,
And the pale aster in the brook
Shall see its image given;

The woods shall wear their robes of praise,
The south wind softly sigh,
And sweet, calm days in golden haze
Melt down the amber sky.

Not less shall manly deed and word
Rebuke an age of wrong;
The graven flowers that wreath the sword
Make not the blade less strong.

But smiting hands shall learn to heal,
To build as to destroy;
Nor less my heart for others feel
That I the more enjoy.

All as God wills, who wisely heeds
To give or to withhold,
And knoweth more of all my needs
Than all my prayers have told!

Enough that blessings undeserved
Have marked my erring track—
That whereso'er my feet have swerved,
His chastening turned me back—

That more and more a Providence
Of love is understood,
Making the springs of time and sense
Sweet with eternal good—

That death seems but a covered way
Which opens into light,
Wherein no blinded child can stray
Beyond the Father's sight—

That care and trial seem at last,
Through Memory's sunset air,
Like mountain-ranges over-past,
In purple distance fair—

That all the jarring notes of life
Seem blending in a psalm,
And all the angles of its strife
Show rounding into calm.

And so the shadows fall apart,
 And so the west winds play;
 And all the windows of my heart
 I open to the day.

THE HEART-SONG OF THE MOTHER.

No artist am I, but the mother's heart sings;
 And its simplest cadence from deep love springs.
 While o'er the full chords comes a magic spell:
 The little ones know it, full well, full well!

No genius am I, but my pen I dip
 In an element pure as the dew on the lip
 Of the rose-bud fair, with its chalice white,
 That dwells in the charm of the early light.

No critic am I, but my heart doth tell
 When my child feeleth nobly or doeth well;
 And over my sheet steals a holy ray,
 And bright, happy thoughts all around me play.

No teacher am I, but my boy doth learn
 From the flower and the bird, and the tiny fern;
 From the breeze on the hill, from the sunset hue,
 From the moon and the stars, in their watch so true.

No schemer am I, for the angels wait
 Around these dear heads from their high estate.
 Sweet Nature loves them, and so let her be
 The arbiter true of their destiny.

With the good God above, and brothers around,
 And the sunlight to bless them, and flowers on the
 ground,
 I trust, oh! I trust them, and suffer no fear:
 Where the "reed is not broken," ill cometh not near.

CANDLES.

A very simple matter was it in the days of our grandfathers, nay, perhaps in our own days too, if we are not quite juveniles, to make a candle. A wick of cotton dipped in a pan of melted tallow, removed, and dipped again, and the process repeated until a sufficient amount of tallow had accumulated round the wick, and there was a candle. A primitive, simple candle, indeed, is one of this kind—a dip; but dip candles still hold their own in presence of all the modern mysteries of sperm and stearine. When our grandmamas wanted a candle better than a mere tallow dip, but less expensive than spermaceti or wax, they used ordinary tallow mould candles; composition candles, as they are now called, did not exist then. Few of us, I believe, know how much science is involved in the making of a composition candle.

Tallow candles have their uses, and they have also their defects. Their flame is never very brilliant, and their substance is liable to gutter; then what a plague it is to be obliged to snuff them so frequently! but tallow candles may be carried about with less damage to themselves than either candles of wax, spermaceti, stearine, or composition: this at last is an advantage. Suppose, however, tallow were a desirable thing of which to make candles universally, see what a position we should be in. Tallow, as most

people know, I presume, is only a sort of hard fat which accumulates in the bodies of certain animals. However good a fat may be, considered in relation to the materials of fuel and illumination, it must be hard—it must be *tallow*, if we are to make candles of it without the aid of chemistry; and even tallow of the best kind has great defects. Its odor is disagreeable, it is too soft, and it contains shreds of animal membrane, which makes the candle spit and throw off sparks.

If, on some very cold day, you squeeze a piece of tallow between two pieces of blotting paper, taking care you do not melt it, and, if the two pieces of paper be examined, they will be found soiled with oily matter: hence it appears that the tallow, hard though it be, really contains something which is not hard—a mere bland oil. This discovery was an important fact in the history of the candle manufacture. Follow me now to the oil cruet. The weather is still piercingly cold, and the salad oil looks different to what it did before the cold set in. Perhaps you will tell me the oil is frozen; and if you do, I do not know that one has much cause to quarrel with the expression. Experience proves, however, that cold though the day may be, the whole of any portion of salad oil never freezes, but remains fluid to the last. What is the natural inference to be deduced from this? Why, evidently, that olive oil is composed of two different fatty bodies, one capable of solidifying by cold, the other remaining fluid. In like manner, the inference is deduced that tallow is a compound of two fats, one a liquid oil, the other a fatty body, having a tendency to become solid when sufficiently cooled. This, I say, is the inference in either case—an inference proved to be correct by a celebrated French chemist, M. Chevreul, who worked at the subject of oils and fats for a period of more than twelve years.

Oils and fats are really not the simple bodies we often take them to be. As the hardest tallow contains something which is soft, and the blandest olive oil something which is hard, so, in like manner, are all fixed oils and fats made up of two or more fatty bodies. If we can remove the softest of these, and leave the hardest, we ought to be able materially to improve the manufacture of candles. This is what in reality has been done. By means of a chemical process, it is easy to extract the hard or most infusible part out of oils and fats, and turn the hard portions into candles.

Chemists are strange people. They tell us that each of the simple fatty bodies into which a compound fatty body may be separated is a salt—a compound of an acid with a base; a sweet substance called glycerine being the base, and the acid differing according to circumstances. In the case of ordinary animal tallow, the hard congealable part is a combination of stearic acid

with glycerine, and the soft liquid uncongealable part of a combination of oleic acid with glycerine. But to come to the point at which I am aiming : whereas formerly candlemakers were obliged to use such fats as came naturally to their hands, discarding all that might be too soft, they are now far less restricted. Since M. Chevreul, with his chemistry, has taught them to separate hard from soft fats, and to make hard fats still harder and more combustible by taking from them the incombustible portion called glycerine, the art of candlemaking has become not only more refined and philosophic, but also more easy. Those vexatious long wicks, so continually requiring snuffing, have had their *coup de grace*. If people now submit to be troubled by them, it is their own fault, for stearine or composition candles are manufactured cheap enough to be within the reach of all. Perhaps a tallow dip may be useful now and then for carrying about ; but as for tallow rushlights, I would banish them altogether in favor of Child's Night Lights, as they are called, made of stearine, by Price's Candle Company.

The discovery of Chevreul, to which allusion has been made, may hardly suggest to the non-scientific reader a true idea of its importance. It is considered by scientific men to be one of the master discoveries of this century, however ; and when I say that it has done more to give the death-blow to the African slave trade than any one single discovery beside, perhaps, the reader may have the curiosity to demand an explanation. That explanation is simply this. The reason why native Africans are kidnapped and sold is, because of the money realized by their sale : if they would realize more money by being kept at home, depend upon it they would never find their way across the Atlantic. From the extraordinary and growing demand which is now made for oils, this is likely to become increasingly the case ; for in Africa, and especially on its western coasts, there grow incalculable quantities of oil-producing trees, amongst which the oil-palm is pre-eminent.

Now palm oil is yellow and odorous, and it is not well adapted in its natural state for the manufacture of candles ; but if there be any truth in the doctrines of M. Chevreul, what should prevent the chemical manufacturer from extracting from yellow and not very hard palm oil, the hard and inodorous portion of it best adapted for the manufacture of candles ? Nothing prevents him ; accordingly, this is now done by one of many processes, each obvious enough to the chemist, but somewhat too elaborate for description here. Though, in deference to the presumed wishes of the reader, the beautiful principles of chemistry involved in the new candle-making operation have been rather indicated than entered into, I did nevertheless venture so far on the forbidden chemical ground as to intimate that every fat is

of the nature of a salt, that is to say, a compound of an acid and glycerine. Concerning this glycerine, let me now write a few words. It has become somewhat plentiful of late ; it may be obtained at any druggist's shop, and at the shop of almost every oilman. It is called glycerine because of its remarkable sweetness, and is altogether a very curious substance. Firstly, it is incombustible ; therefore no one will question the propriety of removing it from all fatty bodies intended for combustion, even did it not possess utilities of its own. Before the discovery of M. Chevreul, glycerine could not thus be taken out of oils and fats ; hence, useful or not useful, there it must remain. The manufacturer now extracts it, and turns it to account in many ways. The physician administers it instead of cod-liver oil, which latter is very disagreeable to most palates, though glycerine is delicious. The soap maker uses it to mingle with his soap ; the artist to grind his moist water colors with. It is good for chapped hands and sore lips. Meat and fruits immersed in it remain fresh and unchanged for an indefinite time. The photographer uses it, and many other classes of people, I have no doubt, whom I cannot just now remember.

Though palm oil may be considered the grand staple of stearine or composition candles, it is by no means the only one. Cocoa nut oil is also used extensively, and indeed the beauty of the discovery made by M. Chevreul is its applicability to all fatty bodies. There are some curious points yet to be adverted to in connection with stearine or composition candles. It was in the year 1847, if I mistake not, that Englishmen were all on the *qui vive* about poisoned candles. The fact was this. So thoroughly effectual was the treatment devised by M. Chevreul for separating the hard matter of fats and oils, that it threatened to be almost too hard : it crystallized around the wicks, and fell off in flakes. It would have been provoking indeed, had the new candles been worthless in consequence of their exceeding excellence ; but, at any rate, they must not be allowed to crystallize ; that would never do.

Next in the order of discovery, the fact was made out that a certain proportion of wax melted with the stearine prevented crystallization. Ay, but wax is dear. Well, terrible to relate, the fact was also discovered that a certain portion of white arsenic melted with stearine also prevented crystallization. The application of this arsenical discovery had fortunately but a short existence. Arsenic is never so dangerous as when absorbed through the lungs, and had arsenical candles maintained their sway, there is no foreseeing the amount of terrible consequences. They soon went out of vogue, conquered by another discovery most provokingly simple. Inasmuch as crystals can only form whilst particles are free to move in all directions, some person bethought himself of the expedient of pouring the stearine

into the candle moulds, not at the point of highest fusion as hitherto, but after it had become somewhat pasty by cooling. This simple expedient was tried with complete success, and it is now always adopted.

The discovery of Chevreul being properly applied to a fatty body, no matter how colored it may be, is competent to give an absolutely white product. Nevertheless, the fact will perhaps have been remarked, that the best English stearine candles will have a shade of yellow. Oh, prejudice! to what absurdities dost thou bring us! Wax candles are yellow or straw-colored; they cannot be made white; but sperm candles, which are white, occupy a lower rank than those of wax. Well, forsooth, in order that stearine candles may not be mistaken for sperm candles, and may wear the aspect of wax ones, they must needs be tinged (to their own detriment be it known) with gamboge. Apropos of wax candles, I may now state that they are neither made by dipping nor by moulding, but by dipping combined with rolling, the latter operation being performed on a slab of marble.

Some years ago there was considerable talk about candles manufactured, or, rather, to be manufactured, out of peat bog. There was no doubt as to the fact. I have not only seen such candles, but I have burned them, and excellent candles they are. They are composed of a chemical principle termed paraffine, which can be got out of peat bog, but all attempts to get it economically have failed.

There is one subject which the discovery of M. Chevreul suggests, so pregnant with future consequences, so expressive of the goodness of the Almighty in permitting a discovery to be made just when mankind wants it, that I cannot forbear touching upon it. Very little of the tallow of which candles, before Chevreul's discovery, had been made, was the produce of highly cultivated lands. We sent to the steppes of Russia for it, over which countless millions of horned cattle run wild; we sent also to South America and to Australia. So large an exuberance of animal life as the tallow merchant requires cannot be found in any land where population is thick, and ground is enclosed and cultivated. Except, then, we are prepared to admit that the present condition of the surface of the earth is permanent; that Russian steppes, and Australian grass lands, and the prairies and pampas of the New World, will never bend under the fuller dominion of man, and become enclosed, each bearing an appropriate crop; except we assume this, I say, man's necessities for grease will be developed in precise ratio to the difficulty of obtaining it. This is no mere groundless speculation. Not only, in the matter of soap and candles, were we crying out for grease, grease, of an exclusive kind, just as the discovery of M. Chevreul dawned; but our

steam-engines, our locomotives, and all the myriads of steam-moved combinations were thirsting for oil (liquid grease) so strongly, that lubricating matters of animal origin would not have been adequately forthcoming. Machinery is no less exclusive than are candles in the matter of grease. The former cannot have it too thin, while the latter cannot have it too thick; so the discovery of M. Chevreul suits them both.

ITEMS OF NEWS.

EUROPEAN.—The steamship *Ætna* brings the intelligence that the steamship *Great Eastern* was formally advertised to leave for Portland early in the 9th mo. Considerable confidence appears to be felt in the ultimate success of the Atlantic Telegraph, and its shares were quoted at £108. There is a vague rumor that Prince Napoleon was to be made sovereign of Tuscany, but it is not generally credited.

BRONZE MONEY.—Among the recent money-grants voted to the British Government by the House of Commons, is the sum of \$50,000 for alterations in the copper coinage of England. It is intended, as we have done in this country, to reduce the size of the inferior coin, and to change the metal—only, instead of *nickle*, (which was first issued here in 1857,) the material will be *bronze*. This metal has already been tried for coinage in Canada and Nova Scotia, and the new issue in England will resemble the small coinage adopted in those colonies.

SLAVERY.—The *Mississippian* says that the agitation in favor of the repeal of the slave trade law is confined to no political party nor class of our citizens, but is fast becoming the popular sentiment of the Southern people. "The sooner," it adds, "our Northern fellow citizens are convinced of the fact, and make up their minds to accede to our just demand, the better for the peace and prosperity of our political union."

VALUABLE DISCOVERY.—A vein of cannel coal has been discovered on the farm of our friend, L. M. Speer adjoining the town of Bellevernon. The vein is ten feet thick, and has been pronounced by Mr. Russell, of the North American Coal Oil Company, to be of good quality for the manufacture of oil. This discovery will give a new feature to the business of our valley, and a new impetus to the enterprising village of Bellevernon, and immediately be a source of wealth to the energetic and industrious proprietor.—*Monongahela (Pa.) Republican*.

MARINE TELEGRAPH STATION IN THE NARROWS.—The Americn Telegraph Company have obtained permission from the Secretary of War to open a marine telegraph station at Lafayette, in the Narrows, and will proceed immediately to lay a cable from that point to Fort Hamilton, where it will connect with the Brooklyn line, which stretches to New York. This line will give the company unequalled facilities for reporting marine news, night and day, as it will also connect with the line already constructed from Sandy Hook.

A steamboat has just returned to St. Louis, from a trip up the Missouri river to Fort Benton, three thousand miles from its mouth, and only seventy miles from the sources of the Columbia river. This is the furthest point yet reached by steamboat, and it is now demonstrated a steamboat may, without any difficulty, go from Pittsburg to Fort Benton and back. In truth, the internal navigation of the west is as yet in its infancy.

The Philadelphia Academy of Sciences has received from Africa 2500 specimens of different birds, and 250 of quadrupeds. They are the contributions of Dr. P. R. Du Chaille, who has travelled over 400 miles of that continent, in pursuing his natural history studies.

LARGE TUNNEL.—The big tunnel on the Covington and Ohio Railroad in Greenbriar county, Va., is 4700 feet long, and 700 feet below the surface of the earth. It is 300 feet longer than the Blue Ridge tunnel. The width is 27 feet to accommodate a double track, and the height is 23 feet.

LONDON TIMES.—The London *Times* is a wonderful establishment. Eighteen reporters are the force employed for the House of Parliament alone, when they are in session. Their work is altogether by night. Four cabs, owned by the *Times*, are employed solely in carrying reporters and reports to and fro, between Printing House Square and the Palace at Westminster.

TELEGRAPH.—The Russian government has begun the construction of the telegraph line which is to run from Moscow right across the north of Asia to the mouth of the Amoor, on the Pacific Ocean. The whole length will exceed 2,600 leagues. A project has been drawn up for continuing the line to the coast of America, which would afford great facilities for laying the cable to connect the two continents.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The receipts of Flour continue small, but there is very little shipping demand. Sales of 700 barrels fresh ground Western at \$5 50 a \$5 62½ per barrel. Sales to the home trade at \$5 a \$5 25 for superfine; \$5 50 a \$6 00 for extra and extra family, and \$25 a \$7 25 for fancy lots. Sales of Rye Flour at \$3 75. Corn Meal—Pennsylvania is held at \$3 62½.

GRAIN.—Sales of 2000 bushels good and prime Southern and Pennsylvania red Wheat at \$1 19 a 1 20; 6,000 bushels fair quality at \$1 16, and small lots of White at 1 28, a 1 30. New Rye commands 70 cts. on arrival. Corn is in good demand. Sales of 3,000 a 4,000 bushels yellow at 82 cts., afloat and in store, and 706 bushels white at 80 cents. Sales of 1100 bus. prime new Delaware at 35 cents, and some old Pennsylvania at 37½ cts. per bushel.

SEEDS.—In Cloverseed nothing doing. About 200 bushels new Timothy sold at \$2 75 per bushel. The market continues bare of Flaxseed.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the next Session of this Institution on the 1st of 11th month, 1859. Terms \$60 for 20 weeks; no extras, except for the Latin and Greek Languages, which will be \$5 each. For Reference and further particulars inquire for Circular of

BENJ. SWAYNE, Principal,
London Grove P. O., Chester Co. Pa.

9 mo 3, 2 mo.

GWYNEDD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The next session of this Institution will commence on the 14th of 11th month, 1859, and continue twenty weeks. Terms \$70, and no extras. For further information application can be made to

DANIEL FOULKE, Principal,

HUGH FOULKE, Jr., Teacher,

Spring House P. O.,

Montgomery co., Pa.

8 mo. 13--2 mo.

ELDRIDGES HILL BOARDING SCHOOL FOR YOUTH OF BOTH SEXES, will open its Winter Session 11 mo 1st.

Terms \$70 per session of 20 weeks. For particulars address the Principal for a circular.

ALLEN FLITCRAFT.

Eldridges Hill Salem County, N. J.

8 mo 27 3 m.

THE BANKSDALE BOARDING SCHOOL FOR GIRLS, will be reopened the 14th of 11th month, and be continued twenty weeks. The course of study will comprise the usual English branches and Drawing. Terms \$60.

For further information apply to ELIZA HEACOCK, Jenkintown, Montgomery Co. Penn.

8mo. 27 3m.

MOORESTOWN BOARDING SCHOOL FOR FEMALES will re-open the 1st Second-day of 10th mo. next. For Circulars apply to

MARY S. LIPPINCOTT, Proprietor,
Moorestown P. O., Burlington Co., N. J.

8th mo. 20--3 t.

SPRINGDALE BOARDING SCHOOL, FOR BOTH SEXES, Loudon Co., Va. The next session will commence the 3d of 10th mo.

Terms \$115 for 40 weeks, payable quarterly in advance. Languages and Drawings extra.

It is hoped that Friends interested will avail themselves of the preference by entering pupils early. Apply, for particulars, to

GEO. A. NEWBOLD,
Purcellville, Loudon Co., Va.

8th mo. 6, 1859.—6m.

BYBERRY BOARDING SCHOOL, FOR GIRLS. The ninth session of Byberry Boarding School, taught by Jane, Anne and Mary S. Hillborn, will commence on the first Second-day of Tenth month, 1859, and continue forty weeks without intermission, (including two terms of 20 weeks each.) The course of instruction embraces all the branches of a liberal English education.

Terms \$60 per session of 20 weeks, one half payable in advance. For circulars containing further particulars address

JANE HILLBORN,
Byberry P. O., Philada., Pa.

8th mo. 7—3m.

BUCKS COUNTY MALE AND FEMALE ACADEMY.—Boarders taken by the year at reduced rates. Autumn Quarter of 12 weeks, commences on the 8th of 8th mo. Winter Term of 18 weeks, on the 7th of 11th mo. Charges for board and English branches, Autumn Quarter, \$36. Winter Term, \$66. 75 cents deducted per week, for such as are absent from sixth day to second day, without washing. Bills payable, one-half in advance, and no deduction for lost time, less than a week at one time. Day scholars, English branches, from 50 cents to 70 cents per week.

Extra charges for each twelve weeks. Latin, Greek; French, Pencil, and Pellis work, each \$2.00; Water Colors, Monochromatic, Colored Crayons, Oriental, and Grecian Painting, each \$2.50; reading, Books only, furnished free of charge. Other books furnished if desired, and charged for, according to the care taken of them. SAMUEL BATCHELDER, A. M.

Principal.

Attleboro', Bucks Co., 5th mo., 28, 1859. 6m.

Merrihew & Thompson, Frs., Lodge st., N. side old Penn'a. Bank.

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, NINTH MONTH 10, 1859.

No. 26.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 324 South Fifth Street,
PHILADELPHIA,

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

CONVERSATIONS ON RELIGIOUS SUBJECTS, BETWEEN A FATHER AND HIS SONS.

BY SAMUEL M. JANNEY.
(Concluded from page 386.)

Baptism and the Lord's Supper.

James. But may we not suppose that he intended the bread and wine, which were used at the last supper, to be perpetuated in the church as symbols or figures of his flesh and blood? for it is not only mentioned by the evangelists but by the apostle Paul, who says, "I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me: for as often as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come." 1 Cor. xi. 23-26.

Father. All the ceremonies of the Mosaic law were observed by Jesus Christ; for that law was not abrogated till after his crucifixion. The pass-over was one of these ceremonies, and had a more immediate reference to himself than any of the others. It is not surprising then that he should, while celebrating this feast, endeavor to turn the attention of his followers to the spiritual meaning of it, by speaking of that bread which comes down from heaven and nourishes the soul; and of that wine which he would drink new with them in his Father's kingdom. He told them, as oft as they eat and drank, to do it in remembrance of him, and thereby they would show forth his death *till he came*. But did he not come to them again

to rule and to reign in them, when, after waiting at Jerusalem they were all baptized with the Holy Spirit? This was the fulfilment of his promise, "I will not leave you comfortless,—I will come to you," and "Lo! I am with you alway, even unto the end of the world." This was to them the second appearance of Christ. And to every regenerated soul he still appears in spirit, and is that substance and life which fulfils all the shadows and ceremonies of the law, and sets free from them.

Moses, when he gave forth the outward law, was exceedingly particular as to the time and manner in which every ceremony should be performed. He also left written directions respecting it, and instituted an order of priests and Levites to perform the service of the altar, and to explain the law to the people.

But when Jesus Christ came to introduce the new covenant dispensation, he prescribed no outward ceremonies, nor did he institute any order of priests. Let us read his admirable sermon on the mount, which is the clearest exposition we have of his doctrines, and we shall find nothing there that would lead us to place reliance upon rites or ceremonies of any kind. Nothing short of purity of heart and uprightness of conduct, can render us acceptable with God. When he was about to leave his disciples, he told them "to wait at Jerusalem until they should be endued with power from on high." "For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." Acts i. 5.—"I have many things to say unto you, but ye cannot bear them now. Howbeit when he, the spirit of Truth, is come, he will guide you into all truth." John xvi. 12, 13.

I therefore conclude, that as Jesus Christ "blotted out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross," Col. ii. 14,—he did not intend to introduce in its stead another ceremonial religion; but to lead his followers to the spiritual reality of communion with God. "We are of the circumcision," said the apostle Paul, "who worship God in the spirit, and have no confidence in the flesh."

James. It appears from the history of the church, that the supper was celebrated by the primitive Christians, and the sacrament is still in use among almost every portion of the Christian churches.

Father. It is true that we have accounts of the supper being eaten by the primitive Christians ; but the ceremony now observed of eating a wafer and drinking of wine, is not a supper either as to time or form.

Mosheim informs us, that "both the Asiatic churches and those of Rome fasted during the great week, (so that was called in which Christ died), and afterwards celebrated, *like the Jews, a sacred feast* ; at which they distributed a *paschal lamb*, in memory of the holy supper." The eastern and western churches differed about the time and manner of observing this ceremony ; and it occasioned many bitter disputes, and much bloodshed, after the church became corrupted. If the supper which Christ partook of with his disciples, and which was imitated by the primitive churches, was intended to be observed by succeeding generations, who has a right to alter its form, or to omit some of its most interesting features, or to substitute in its place another ceremony ? Yet it has been altered, or entirely changed, by all the reformed churches, with the exception of the Mennonists, or United Brethren.

When Jesus had celebrated the passover with his disciples, "he took a towel and poured water into a basin, and began to wash his disciples' feet, and to wipe them with the towel wherewith he was girded. Peter saith unto him, Thou shalt never wash my feet ; Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith unto him, He that is washed needeth not, save to wash his feet, but is clean every whit ; and ye are clean but not all. For he knew who would betray him ; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments and was set down again, he said unto them, Know ye what I have done to you ? Ye call me Master and Lord, and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet ; for I have given you an example, that ye should do as I have done to you." John xiii. 4 to 15.

Now, this part of the ceremony is fully as instructive as the rest, and was even more explicitly enjoined upon the disciples ; yet it is entirely omitted by nearly the whole of professing christendom. Instead of washing one another's feet, they sprinkle a little water in the face, and call it baptism ; and instead of eating the paschal lamb in the evening, they partake of a wafer in the middle of the day.

James. It appears to me, that if these ceremonies are to be observed at all, they ought to be performed precisely as described in the Scriptures ; and not only these, but the anointing of the sick, and every other ceremony observed by the primitive Christians. We shall be much more excusable for considering them all as types, which were

permitted for a season, but intended to be laid aside in the further progress of the church, than to select those which are most agreeable to ourselves, and to neglect and modify the others.

Father. There is much allowance to be made for the early Christians, in their fondness for ceremonial worship. The first converts were chiefly Jews, who had been accustomed from their infancy to the imposing rites of the old law, which had been enjoined upon them by the Most High through his servant Moses. Although the Messiah came to fulfil and to abrogate that law, we do not find any account in the Scriptures, that he prohibited the observance of it. But by instructing them in the spiritual nature of his kingdom, and directing their attention to the teachings of the spirit of Truth, which would lead them into all truth, he prepared the way for them to come out from their "bondage under the elements of the world," "that they might receive the adoption of sons." Gal. iv. 3, 5.

In the spiritual appearance of Christ, which is the establishment of Divine power in the hearts of his people, all the types and shadows of the old law and of John's dispensation, are fulfilled. By this means the soul becomes purified and "washed in the laver of regeneration," "in the name of the Lord Jesus, and by the spirit of our God." It also feeds upon the hidden manna, the body and blood of Christ, which are the substance and the life that come down from heaven, and give life to the soul. These can say with the apostle, "The cup of blessing which we bless, is it not the communion of the blood of Christ ? the bread which we break, is it not the communion of the body of Christ ? for we, *being many, are one bread and one body*, for we are all partakers of that one bread." 1 Cor. x. 16, 17. This can only be true of those who become members of that spiritual body of which Christ is the head. For, as in the animal body, every member is animated with the same life, and the same blood circulates through every part, and supplies nourishment to all ; so in the spiritual relation,—the members, though many, are all partakers of *one bread* and form but *one body*. "Behold, I stand at the door and knock," says Christ : "if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. iii. 20. This is indeed the banquet of the soul, in which the new wine of the kingdom and the bread of life are distributed to nourish the soul unto everlasting life.

I believe there are those among every sect and denomination, who come to partake of this spiritual food ; but many of these are so far influenced by education and tradition, as to believe it necessary for them to observe the typical ceremonies which were instituted in a darker age, and given to a superficial people. May we not say to these sincere professors, as Paul said to the Galatians, "Received ye the spirit by the works of the

law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" Gal. iii. 2, 3. "Let no man, therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days,—which are a shadow of things to come, but the body is of Christ." Col. ii. 16. Let us consider whether we have not a testimony to bear against many of those outward rites and ceremonies, which may have been instituted as signs of a gospel day to come:—but if that day has come, or if the "night is far spent, and the day is at hand," let us prepare ourselves to turn away from the shadows, and walk in the light, that we may be "children of the light and of the day" of pure gospel substance.

EXTRACTS FROM A MEMOIR OF
ELIZABETH T. KING.

(Continued from page 391.)

She writes thus in her journal:—

10 mo. 8th, 1847. I had a precious feeling of comfort this morning in the thought that it is no matter how despised we may be, if we are permitted to find acceptance in the Beloved. It may be that pride and self-love mingle with our desires for usefulness, even in the Church. If He see meet to refuse the qualification, He may give it to others. "The meek will He guide in judgment, and the meek will He teach his way."

The willingness to be nothing, if that be His will, is sweet, and I desire to be very thankful for this little ray of comfort, vouchsafed after a time of deep humiliation. I have the deepest cause for thankfulness in my abundant blessings; my cup runneth over. May I see clearly what my duty is, and be favored with strength to do it, not consulting my own ease or pleasure.

In a letter to a dear friend she thus continues this subject:

BALTIMORE, 11 mo. 7th, 1847.

This stripped, weak state is very trying to that part which would fain seek the honor which cometh from man. I have been well-nigh dismayed, sometimes entirely so, but the heights have a greater tendency to separate us from the love of God than the depths. When the cross of Christ is the only refuge, with what strength of despair the soul clings to it.

Ah, my dear, this is a pilgrimage—a warfare—no stopping for permanent rest until the journey is over—no putting off the armor, or laying down the weapons, until the victory is won. I have excused myself in various ways from labor. I said I was weak, that I had other cares, that I was afraid of a forward spirit; but I now see that it is in a great measure the withholding more than was meet that has tended to my deep poverty, and that if simple obedience had been yielded to gentle intimations, I should have had more peace.

Time is passing away very rapidly with us both; we ought before very long to stand as soldiers in the fight. Are we making the progress which will qualify us for this? Are we casting aside creaturely activity, the love of the world, and the fear of it, and deepening in the root? Indeed, this is a very serious matter for us to think of, now that we are mothers, and must seek for strength to guide and restrain those who are dearer to us than life. If we could but dwell under a constant concern for the right advancement of our dear children, I believe it would be very effectual. May the Lord take our little ones into His flock!

3 mo. 4th, 1848. I have had not a little quiet comfort this morning; but I have been exceedingly tried and exercised in the desire, that while I am faithful to the law and the testimony, I may in no wise depart from a loving and charitable spirit. I see much that I think is wrong; may I be favored to preserve the right medium between too much liberality and bigotry. Could I but be preserved in a loving humble spirit, how happy I might always be. There is the command, "Judge not:" let me ever bear this in mind.

As a member of Friends' Prison Association, she frequently spent the afternoon of First day at the Maryland Penitentiary, for the purpose of teaching the women confined there.

12 mo. 13th, 1848. I felt this morning after the reading as though I would like to express a desire that we might live nearer our heavenly Father; but I shrunk, because I feared I might do wrong during the day, and thus bring reproach upon His cause. This was faithless, I know, but I am *so weak*. Oh, my Father, look down with pity; and if Thou hast any service for me to perform, keep me near Thee in humility, and let none of my actions bring reproach upon Thy cause, or blood upon my own head.

In a letter to an aunt she writes:—

BALTIMORE, 12 mo. 20th, 1848.

My journeying has been mostly in the wilderness since we met; but this matters little if we can feel any evidence that the journey has been onward. The fear that it has not, has been cause of the greatest sorrow and discouragement, yet there has been some arising of the well-spring of life. May we be favored to journey forward, keeping very near to our Master, and willing to follow Him whithersoever He leadeth.

I thought I felt a freedom to speak in this way to thee, my dear, to whom I feel bound, not only by the ties of natural affection, but by a deeper and stronger tie of spiritual sympathy, in which I have felt to crave for thee, as for my own soul, greater advancement and more heartfelt devotion, and such a close keeping to the light, even here amid trials and temptations, that

so we may be "always with the Lord." Since we may truly say our cup runneth over, may we strive to prove our thankfulness by our obedience. Oh, how earnestly do I crave this, having proved so fully that the smile of our heavenly Father lights even the darkest path, and without it even the brightest is gloomy.

That one so sensitive as the subject of this Memoir, who habitually tested herself by the highest standard, should often feel deeply her own shortcomings, and that the entries in her journal, or her confidential letters, should at such times give evidence of it, will not surprise those who knew her. But it would be doing injustice to her character, and especially to her Christian course, did we suppose that these struggles after the "life hid with Christ in God" unfitted her for the cheerful performance of social duties, or lessened her enjoyment of the blessings by which she was surrounded. She was in truth the light of her household, and found a constant source of pure pleasure to herself in the duties of a wife and mother. She entered with the fullest sympathy into the innocent enjoyments of her family, drawing on her own resources for their encouragement and instruction; or aiding them in the appreciation of the beauties of Nature. It was beautiful to remark how all her experience of the love and mercy of her heavenly Father did but deepen her love, first for the little family group, and then in ever expanding circles for all the objects of His tender regard. Nor was it less instructive to learn from her example, that while true piety humbles us under a keener sense of our deficiencies, it teaches us to use all the faculties with which He has endowed us in the service of our Lord; and that such performance of duty is rewarded by an increase of ability, as well as by the evidence of His gracious approval.

(To be continued.)

ANECDOTE OF DAVID SANDS.

An anecdote of David Sands, related by Stephen Rogers to Thomas Scattergood and company, when travelling in New England:

David Sands and Joseph Walton, travelling together, came to a spot noted for being the haunt of robbers, and were attacked by three, who ordered them to deliver up their horses, saddle-bags, purses, etc. David endeavored to appease them, telling them he was a considerable distance from home, and so feeble as to be rendered quite incapable of getting there without the help of his horse and money. This availed nothing, for one of the ruffians mounted behind David, having his musket in his hand; and, as they advanced towards the forest, expecting there to be massacred, David perceived the robber behind him to lean back frequently, in order to have room to give him a stroke with

his musket, and knock him off of his horse; and in order to defeat his purpose, David leaned back also. His mind had been enveloped in darkness as to the future, and he looked for nothing else than death, as soon as they came to the woods. However, all at once he felt a little ray of light, and the robber suddenly, just as they entered the forest, enquired his name. He was answered, "David Sands." This struck him so, that he said, "I have often heard of you; you shall receive no hurt." They then dismounted, and left David and his friend on their horses; when the third robber, who had come on foot, was exceedingly exasperated, and said he would have something as a recompense—a great coat, if nothing else. The other two opposed this, and were finally obliged to hold him until David and Joseph escaped, his comrades telling them to ride off, for their accomplice would shoot them down if he could. This they did, and so escaped.

It is not the different practices from one another that breaks the peace and unity, but the judging of one another because of different practices.—*Isaac Pennington, vol. I. page 320.*

The great error of the ages of the Apostacy, has been to set up an outward order and uniformity, and to make men's consciences bend thereto, either by arguments of wisdom or by force; but the property of the true church government is to leave the conscience to its full liberty in the Lord, to preserve it single and entire for the Lord, to exercise and to seek unity in the light and in the Spirit, walking sweetly and harmoniously together in the midst of different practices.—*Ibid, page 323.*

PUBLICATION AND CIRCULATION OF BOOKS.

It is a very common thing to hear of the evils of pernicious reading, of how it enervates the mind, or how it depraves the principles. The complaints are doubtless just. These books could not be read, and these evils would be spared the world, if one did not write, and another did not print, and another did not sell, and another did not circulate them. Are those, then, without whose agency the mischief could not ensue, to be held innocent in affording this agency? Yet, loudly as we complain of the evil, and carefully as we warn our children to avoid it, how seldom do we hear public reprobation of the writers! As to printers, and booksellers and library-keepers, we scarcely hear their offences mentioned at all. We speak not of those abandoned publications which all respectable men condemn, but of those which, pernicious as they are confessed to be, furnish reading-rooms and libraries, and are habitually sold in almost every bookseller's shop.

If the inferior agents are censurable, the primary agent must be more censurable. A prin-

ter or a bookseller should, however, reflect, that not to be so bad as another is a very different thing from being innocent. When we see that the owner of the press will print any work that is offered to him, with no other concern about its tendency than whether it will subject him to penalties from the law, we surely must perceive that he exercises but a very imperfect virtue. Is it obligatory upon us not to promote ill principles in other men? He does not fulfil the obligation. Is it obligatory upon us to promote rectitude by unimpeachable example? He does not exhibit that example. If it were right for my neighbor to furnish me with the means of moral injury, it would not be wrong for me to accept and to employ them.

I stand in a bookseller's shop, and observe his customers successively coming in. One orders a lexicon, and one a book of scurrilous infidelity: one Captain Cook's Voyages, and a new licentious romance. If the bookseller takes and executes all these orders with the same willingness, I cannot but perceive that there is an inconsistency, an incompleteness, in his moral principles of action. Perhaps this person is so conscious of the mischievous effects of such books, that he would not allow them in the hands of his children, nor suffer them to be seen on his parlor table. But if he thus knows the evils which they inflict, can it be right for him to be the agent in diffusing them? Such a person does not exhibit that consistency, that completeness of virtuous conduct, without which the Christian character cannot be fully exhibited. Step into the shop of this bookseller's neighbor, a druggist, and there, if a person asks for some arsenic, the tradesman begins to be anxious. He considers whether it is probable the buyer wants it for a proper purpose. If he does sell it, he cautions the buyer to keep it where others cannot have access to it; and before he delivers the packet, legibly inscribes upon it, Poison. One of these men sells poison to the body, and the other poison to the mind. If the anxiety and caution of the druggist is right, the indifference of the bookseller must be wrong. Add to which, that the druggist would not sell arsenic at all if it were not sometimes useful; but to what readers can a vicious book be useful?

Suppose for a moment that no printer would commit such a book to his press, and that no bookseller would sell it, the consequence would be that nine-tenths of these manuscripts would be thrown into the fire, or rather that they would never have been written. The inference is obvious; and surely it is not needful again to enforce the consideration that although *your* refusal might not prevent vicious books from being published, you are not therefore exempted from the obligation to refuse. A man must do his duty, whether the effects of his fidelity be such as he would desire or not. Such purity of conduct

might no doubt circumscribe a man's business, and so does purity of conduct in some other professions: but if this be a sufficient excuse for contributing to demoralize the world, if profit be a justification of a departure from rectitude, it will be easy to defend the business of pick-pockets.

I know that the principles of conduct which these paragraphs recommend lead to grave practical consequences: I know that they lead to the conclusion that the business of a printer or bookseller as it is ordinarily conducted, is not consistent with Christian uprightness. A man may carry on a business in select works; and this by some conscientious persons, is really done. In the present state of the press, the difficulty of obtaining a considerable business as bookseller without circulating injurious works may frequently be great, and it is in consequence of this difficulty that we see so few booksellers among the Quakers. The few who do conduct the business generally reside in large towns, where the demand for all books is so great that a person can procure a competent income though he excludes the bad.

He who is more studious to justify his conduct than to act aright, may say that if a person may sell no book that can injure another, he can scarcely sell any book. The answer is, that although there must be some difficulty in discrimination, though a bookseller cannot always inform himself what the precise tendency of a book is—yet there can be no difficulty in judging respecting numberless books, that their tendency is bad. If we cannot define the precise distinction between the good and the evil, we can nevertheless perceive the evil, when it has attained to a certain extent. He who cannot distinguish day from evening, can distinguish it from night.

The case of the proprietors of common circulating libraries is yet more palpable; because the *majority* of the books which they contain inflict injury upon their readers. How it happens that persons of respectable character, and who join with others in lamenting the frivolity, and worse than frivolity, of the age, nevertheless daily and hourly contribute to the mischief without any apparent consciousness of inconsistency, it is difficult to explain. A person establishes, perhaps, one of these libraries for the first time in a country town. He supplies the younger and less busy part of its inhabitants with a source of moral injury from which hitherto they had been exempt. The girl who till now possessed sober views of life, he teaches to dream of the extravagances of love; he familiarizes her ideas with intrigue and licentiousness; destroys her disposition for rational pursuits; and prepares her, it may be, for a life of infamy. These evils, or such as these, he inflicts, not upon one or two, but upon as many as he can; and yet this person lays

his head upon his pillow as if, in all this, he was not offending against virtue or against man!—*Dymond's Essay, Essay 2d, Chapt. 9.*

A PSALM TO THE RAIN.

For a month past we have, with the exception of a single shower, suffered from a parching drought. The pastures were brown, the corn wilted, and even the deep-rooted trees, in exposed places, showed signs of thirst. On the Sabbath the sky gave tokens of a coming rain. All day the clouds seemed gathering their stores of water to pour forth. There were slight premonitory droppings, at intervals, all day, and we thought we detected, in the leaves of the trees and in the blades of grass, the dawning hope of a great rain, and it was so. It began raining at about six o'clock in the evening, and, with slight interruptions, rained till three on Monday morning. The timeliness of the shower, and its fall on the day of rest, brought to our minds the inimitable utterances of the Psalmist touching rain. We turned involuntarily to the one hundred and fourth psalm, that grand cosmical lyric—a portion of which Humboldt weaves most approvingly and appreciatingly into his "Cosmos." And well he may. He is more honored than honoring in the reference. These are the sacred poet's words on rain from heaven:

He sendeth the springs into the valleys;
They run among the hills.
They give drink to every beast of the field;
The wild asses quench their thirst.
By them shall the fowls of the heaven have their habitation;
They sing among the branches.
He watereth the hills from his chambers;
The earth is satisfied with the fruit of thy works.
He causeth the grass to grow for the cattle,
And herb for the service of man;
That he may bring forth food out of the earth—
Wine that maketh glad the heart,
Oil to make his face shine,
And bread, which strengtheneth man's heart

PSALM CIV. 10-15.

In another place the Psalmist rejoices thus:

Sing unto the Lord with thanksgiving;
Sing praise upon the harp, unto our God,
Who covereth the heaven with clouds,
Who prepareth rain for the earth,
Who maketh grass to grow upon the mountains.
He giveth to the beast his food:
And to the young ravens which cry.

PSALM CXLVII. 7-9.

The Prophet seems to touch the same harp in the following passages:

When he uttereth his voice, there is a multitude of waters in the heavens.
He causeth the vapors to ascend from the ends of the earth.
He maketh the lightnings with rain,
And bringeth forth the winds out of his treasures.

JER. IX. 13.

Again the sweet singer of Israel tunes his harp for this theme in these words:

Thou visitest the earth and waterest it;
Thou greatly enrichest it with the river of God, which is full of water;
Thou preparest them corn, when thou hast so provided for it.

Thou waterest the ridges thereof abundantly,
Thou settest the furrows thereof,
Thou makest it soft with showers,
Thou blessest the springing thereof.

Thou crownest the year with thy goodness,
And thy paths drop fatness.
They drop upon the pastures of the wilderness,
And the little hills rejoice on every side.

The pastures are clothed with flocks,
The valleys also are covered with corn;
They shout for joy,
They also sing.

PS. LXXV. 9-13.

Then here the Psalmist and Prophet accord in the following strain:

Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.—PS. LXXVIII. 9.

Are there any among the vanities (false Gods) of the Gentiles that can cause rain?
Or can the heavens give showers?
Art thou not he, O Lord, our God?
Therefore we will wait upon thee,
For thou hast made all these things.—JER. XIV. 22.

We close this psalm with the affirming questions of the sage of Uz:

Hath the rain a father?
Or who hath begotten the drops of dew?

JOB XXXVIII. 28.

[Ohio Farmer.]

THE BENEFIT OF ADVERSITY.

BY THOMAS A' KEMPIS.

It is good for man to suffer the adversity of this earthly life, for it brings him back to the sacred retirement of the heart, where only he finds that the heart is an exile from his native home, and ought not to place its trust in any worldly enjoyment. It is good for him also to meet with contradiction and reproach; to be evil thought of, and evil spoken of, even when his intentions are upright and his actions blameless, for it keeps him humble, and is a powerful antidote to the poison of vain-glory. When we are outwardly despised and held in no degree of esteem and favor among men, then chiefly it is that we have recourse to *the witness within us, which is God.* Our dependence upon God ought to be so entire and absolute, that we should never think it necessary, in any kind of distress, to have recourse to human consolations.

When a regenerate man is sinking under adversity, or disturbed and tempted by evil thoughts, then he feels the necessity of the power and presence of God in his soul, without which he certainly knows that he can neither bear evil nor do good: then he grieves and prays and

"groans to be delivered from the bondage of corruption;" then weary of living in vanity, he wishes to "die, that he may be dissolved and be with Christ," and then he is fully convinced that absolute security and perfect rest, are not compatible with his present state of life.

As long as we continue in this world, we cannot possibly be free from the trouble and anguish of temptation. In confirmation of this truth, it is written in Job, that "the life of man upon earth is a continual warfare." Every one, therefore, ought to be attentive to the temptations that are peculiar to his own spirit; and to persevere in watchfulness and prayer, lest his "adversary the devil, who never sleepeth, but continually goeth about, seeking whom he may devour," should find some unguarded place where he may enter with his delusions.

The highest degree of holiness attainable by man, is no security against the assaults of temptation, from which his present life is not capable of absolute exemption. But temptations, however dangerous and afflicting, are highly beneficial, because, under their discipline we are humbled, purified, and led toward perfection. All the followers of Christ have, through "much tribulation and affliction, entered into the kingdom of God;" and those that could not endure the trial, have fallen from the faith and expectation of the saints, and become reprobates."

There is no order of men, however holy, nor any place, however secret and remote, where, and among whom, temptations will not come for the exercise of meekness, and troubles rise for the trial of patient resignation; and that this must be the condition of human nature in the present life is evident, because it contains in itself those restless and inordinate desires, which are the ground of every temptation, so that when one temptation is removed, another succeeds, and we shall always have some degree of evil to suffer, till we recover the purity and perfection of that state from which we have fallen.

Many, by endeavoring to fly from temptations, have fallen precipitately into them, for it is not by flight, but by patience and humility, that we must become superior to all our enemies. He who only declines the outward occasion, and strives not to eradicate the inward principle, is so far from conquest, that the temptation will recur the sooner, and with greater violence, and he will feel the conflict still the more severe. It is by gradual advances, rather than impetuous efforts, that victory is obtained, rather by patient suffering that looks up to God for support, than by impatient solicitude and rigorous austerity.

In thine own temptations, often ask counsel of those that have been tried and have overcome, and in the temptations of thy brother, treat him not with severity, but tenderly administer the comfort which you desire to receive.

That which renders the first assaults of temp-

tation peculiarly severe and dangerous, is the instability of our own minds, arising from the want of faith in God; and as a ship without a steersman is driven about by the force of contrary winds, so an unstable man, that has no faith in God, is tossed and borne away upon the wave of every temptation.

"Gold is tried in the fire, and acceptable men in the furnace of adversity." We frequently know not the strength that is hidden in us, till temptation calls it forth and shows us how much we are able to sustain. We must not, however, presume, but be particularly upon our guard against the first assaults, for the enemy will be more easily subdued if he is resisted *in his approaches*, and not suffered to enter the portal of our hearts. A certain poet gives this advice,

"Take physic early; medicines come too late
When the disease has grown inveterate;"

and the caution may be successfully applied to the assaults of sin, the progress of which is gradual and dangerous. Evil is at first presented to the mind by a single suggestion; the imagination kindled by the idea, seizes it with strength, and feeds upon it; this produces sensual delights, then the motion of inordinate desire, and at length the full consent of the will. Thus the malignant enemy, not resisted in his first attack, enters by gradual advances and takes possession of the heart, and the longer opposition is deferred by habitual negligence, the power of opposing becomes every day less, and the strength of the adversary proportionably greater.

To some, temptations are more severe at the beginning of their religious course, to others at the end; some are afflicted with them during the whole of life, and some experience comparatively short and gentle trials. This variety is adjusted by the wisdom and equity of Divine Providence, which hath weighed the different states and dispositions of men, and ordered all its dispensations so as most effectually to tend to the salvation of all. Therefore, when we are tempted, let us not despair, but rather, with more animated fervors of faith, hope and love, pray to God that He would vouchsafe to support us under all our trials, and in the language of St. Paul, "with every temptation to make also a way to escape," that we may be able to bear it. "Let us humble our souls under the hand of God," who hath promised to "save and exalt the lowly and the meek."

By these trials, proficiency in the Christian life is proved. The power of Divine Grace is more sensibly felt in ourselves, and the fruits of it are more illustriously apparent to others. It is, indeed, a little matter for a man to be holy and devout when he feels not the pressure of any evil; but if, in the midst of troubles he maintains his faith, his hope, his resignation, and "in patience possesses his soul," he gives a considerable evidence of a regenerate nature. Some, how-

ever, who have been blest with victory in combating temptations of the most rigorous kind, are yet suffered to fall even by the lightest that arise in the occurrences of daily life; that being humbled by the want of power to resist such slight attacks, they may never presume upon their own strength to repel those that are more severe.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, NINTH MONTH 10, 1859.

PRIMARY INSTRUCTION.—The importance of placing *young* children under the care of well qualified teachers, has, we fear, been overlooked by very many who are deeply interested in the subject of education. Some parents who would willingly devote a liberal sum to the last two years of a child's school education, would consider that sum, expended for the same object in giving a child its earliest instructions, as extravagant and perhaps unnecessary. Is not this a great mistake, and does it not arise from ignorance of the best method of fitting a child for the duties of maturity?

The culture and direction of the intellectual faculties, and the formation of good habits of thought, are acknowledged to constitute the basis for future mental development; and is it not evident that the more freely both parents and teachers appreciate this, the better will they be able to further the promotion of the best interests of the child? Now, a teacher who gives a child a long lesson to learn which is imperfectly understood, and consequently badly recited, does a threefold injury; the brain is over-taxed, the understanding clouded, and a habit of inaccuracy encouraged. No conscientious, judicious teacher would thus deal with a child. Its tender mind is deemed too sacred a trust; and yet this is done, and will be done, so long as primary schools are conducted with so little reference to the desired end.

The inquiring mind of a child naturally turns to the visible objects by which it is daily surrounded, and by its numerous questions shows that it longs to know the whys and wherefores of each. To meet this want of the youthful inquirer, an injudicious teacher gives him to commit to memory, "Elements of Natural Philosophy," "Elements of Physiology," etc., arranged in formal questions and answers. "Definitions,"

in which neither word nor meaning is understood. Arithmetical examples to be worked out at home when the child is wearied and has but a confused idea of the principles upon which they are based. Compare this mode with that of an enlightened teacher, who directs the children *how* to observe, *how* to study, *how* to read with profit, and, in a word, how to use their powers. When children, thus trained, enter schools adapted to their maturer years, they study their lessons with pleasure to themselves, and bring their vigorous powers into healthful and legitimate play.

Pupils thus diversely developed, and *non*-developed, are placed at finishing schools. The difficulties attendant upon their classification are obvious, and the teachers are harassed in the endeavors to do justice to all. To accomplish this the well trained are kept back, and the badly trained are over-taxed; in many cases they leave school with enfeebled constitutions, from the fact that the work requiring quite six years, is crowded into two or three. With great justice, the present popular mode of education in the schools for all ages is severely censured. To denounce a system as wrong does little good, unless the evils are pointed out and proper remedies suggested. May not some of these evils be traced to the defective training of little children both at home and at school, and to the want of such a co-operation between parents, and teachers, as would result in a clearer understanding of the needs of children and the right way to supply them?

We leave the further examination of this subject at present, in the hope that it may arrest the attention of our readers, and lead them to feel its true importance.

DIED.—On Fourth day, the 31st ult., PINDAR ANTRIN, in the 82d year of his age; a member of the Monthly Meeting of Friends of Philadelphia, held on Spruce St.

— On the 26th ult., after a short illness, at the residence of Thomas Cockayne, Fall Creek, Madison Co., Ind., ELIZABETH, daughter of Marcellus S. and Eliza Cook, (the latter deceased), aged 1 year, 9 mos., and 24 days.

— Seventh month 12th, 1859, in London Grove Township, Chester Co., Pa., ANNA, widow of Amos Pyle, aged 51 years and 6 months.

— On First day, 1st of Fifth month, 1859, at the Hanson Farm, Kent Co., Delaware, after a short but severe illness, MATILDA CALLEY, aged about 67 years. She was remarkably patient, calm and composed, during the severe suffering through which she passed,

and manifested a meek and quiet spirit. Having had a presentiment, previous to her last sickness, that her stay here would be short, she appeared in no way alarmed when attacked, and although, owing to the nature of her disease, it was with difficulty she could speak, the peaceful serenity of her countenance, to the very last, went to confirm the evidence, which had previously been furnished in her virtuous life, that her day's work was done in the day-time. She was a member of Little Creek Preparative, and Camden Monthly Meetings of Friends. She was a zealous attender of meetings for worship and discipline; encouraging all her children and others to go to meeting, believing, as she often expressed, it was a duty enjoined upon us to observe. The poor and oppressed found in her a ready sympathizer in their troubles; and, as she was a woman endowed with great physical energy, her hands were not found idle, but were actively engaged attending to the duties of life, observing the Apostle's injunction, "to be not slothful in business."

FREE LABOR.

The undersigned avails himself of the privilege, kindly granted him through "*Friends' Intelligencer*," to inform the friends of Free Labor that he has received a full supply of Refined Sugars, of the usual grades, which he is selling at reduced prices. He is also filling up his stock of domestic Dry-Goods of his own manufacture, ready for the autumn sales.

GEO. W. TAYLOR,
Corner Fifth and Cherry Streets.
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From the Leisure Hour.

SUBTERRANEAN ROME.

Of the multitudes that throng the streets of Rome, mingling in the revelry of the carnival, or gazing with awe upon the colossal ruins of departed greatness, very few think of a city beneath their feet, by which not only a great part of the city is undermined, but whose ramifications stretch far out into the adjoining Campagna. If we may believe the Roman ciceroni, who, however, are not altogether trustworthy in the matter, the galleries and passages of this city extend for twenty miles. Certain it is, that the excavations of the far-famed Roman catacombs—for to these we refer—are of vast and unknown extent. Seroux d'Agincourt, who devoted several years to exploring their dark and interminable recesses, describes an adventure which illustrates their immensity. It happened in that branch which reaches from the church of St. Agnes to the river. "These catacombs," he says, "had long been closed, and I had them opened in hopes of finding monuments. My undertaking was unsuccessful, and it involved me

in extreme peril. My guides, as well as myself, were lost for more than hour. We had the utmost difficulty in keeping our lights from being extinguished, and seemed on the point of ending our lives there. The same accident happened to my old friend, M. Robert; and my draughtsman, M. Machiavelli, was once exposed to the same danger. Montfaucon, in his '*Diarium Italicum*,' relates a similar accident to another Frenchman and himself. We made our escape from the catacombs at last, by discovering one of the openings which served for the purposes of letting down bodies in the first ages of Christianity." These holes for the lowering of bodies and the admission of light and air, are numerous; and, together with chasms, where the superincumbent soil has given way and fallen in, are dangerous pitfalls to the incautious horseman.

The catacombs of Rome originated, we may mention, in excavations for building material. The imperial city stands upon a soil of volcanic origin, which has extensive beds of travertin and other rocks, so soft as to be easily worked, and yet hard enough for the architect's purpose. Layers of sand likewise occur, which is greatly valued from its cohesive properties when made into mortar. With the very earliest ages of the city, the work of excavating these beds and layers began, and materials for the greater part of the buildings on the surface were thus procured from the quarries beneath. This continued for many centuries, until the soil under and around the city has been burrowed into a network of galleries and passages, which are sometimes two or three deep, each of them being generally about eight feet high by four or five wide.

These dark and dreary caverns were once populous, but not with the living. Beneath imperial Rome was a necropolis—a city of the dead. Slaves, poor strangers and others, who from any cause were excluded from family sepulchres, were buried here;* and here, too, the Christians brought their dead. The bodies of the martyrs, mangled in the amphitheatre, mutilated by the sword, burnt at the stake, here found rest, till the avarice of Papal Rome invaded the sanctity of the tomb, and dragged thence, ruthlessly and indiscriminately, crumbling skeletons and rotten grave-clothes, to replenish her coffers by their sale as relics. There exists, we may observe, at Rome, a society of twenty-four persons who are called *Cavatori delle Catacombe*, whose sole business it is to explore the catacombs and supply the demand for the remains of martyrs and saints. By a whimsical arrangement, they are paid out of the fees received from the sale of indulgences for marriage within the prohibited degrees.

* Dr. Maitland, in his very valuable and interesting volume, "*The Church in the Catacombs*," seems to deny this; but the very passage he quotes from Horace is sufficient to prove it.

It is their connexion with the early and persecuted church, however, which invests the catacombs with their deepest interest. They afforded a refuge for the Christians when living, and a place of sepulture when dead. Either by the conversion to the new faith of some of the quarrymen who worked in these subterranean recesses, or by the consignment to these sepulchral vaults of some of the enslaved Christians, (many of whom we know to have been condemned to work in the quarries), the persecuted church gained free access to the spot. Sheltered far underground, the melody of their hymns could not reach the upper air. Superstitious terrors rendered their enemies loth to follow them into this abode of death; and, if pursued, faithful guides acquainted with the intricacies of the place, enabled them to baffle pursuit in the dark and tortuous passages. Some, indeed, of the galleries seemed to have been blocked up by artificial means, so as to render the more distant ramifications almost inaccessible; and, sheltered in them, some of the early Christians, for a series of years, eluded the pursuit of their sanguinary persecutors. Hippolytus, a Christian fugitive, was thus for a long time hidden, being supplied with food by the children of his sister Paulina, who, with her husband Adrian, though heathens, were yet faithful and kind to their relative. The unconverted state of the latter, living in the darkness of heathenism, preyed upon Hippolytus' mind; and, gratitude for their kindness, as well as affection for their children, who were the messengers of their bounty, rendered him growingly anxious that they should come to the knowledge of the truth. He therefore concerted a plan with his fellow fugitives for the detention of the children when they next came. The parents were thus compelled to seek them in the catacombs, where, after many efforts, they themselves at length yielded to the arguments and entreaties of their brother, and were baptized by Stephen, Bishop of Rome, who had long been a resident in the subterranean hiding-place. Being eventually discovered and seized, they all received the crown of martyrdom together.

Dark and intricate as these recesses were, they did not always afford a secure retreat. Guiseppe Sanchez asserts that, in the catacombs which he describes, several hundreds took refuge from the Diocletian persecution, and being pursued, were put to death on the spot. Three bishops of Rome, Xystus, Stephen and Caius, are also said to have suffered martyrdom there; the last, after residence in them for eight years.

For the purposes of worship, several passages into vaulted chambers were enlarged, and we can still discover indications of the religious assemblies, in fountains for the administration of baptism, slabs of stone on which the eucharistic bread and wine were placed, and sacred symbols inscribed on the walls. How inexpressibly affecting must

have been the meetings for worship here! cut off by a frightful abyss from the abodes of living men—surrounded by the dead—the torch dispelling for a little space the sepulchral gloom which encircled the band of worshippers, with a wall of darkness so dense as to seem solid—while the silence of the grave is broken at intervals by hymns of joy and triumph, and by the words, "I am the resurrection and the life; whoso believeth in me shall never die." Suddenly the tramp of men and the clatter of arms are heard sounding along the vaulted aisles. In an instant the torch is extinguished, a few suppressed whispers are heard, and the guides have led the faithful band beyond the reach of danger. Or, perhaps, there has been treachery, and every avenue has been occupied by the soldiers. Driven like frightened deer from point to point, the toils close around them; and young children, timid virgins, brave young men, and aged pastors, are alike cut down with ruthless cruelty! A Christianity that endured perils like these joyfully, must have been—in most cases at least—a real, not a nominal thing.

The name of cemetery, derived from a Greek word meaning a bed-chamber or sleeping place, has been given to the excavations we have described, in consequence of their having been the spot where the Christians interred their dead. The idea that death itself was, to the true Christian, but "a falling asleep," was thus brought to mind by the very name given to the body's final resting-spot. Numerous inscriptions have been discovered, marking the graves of the members of the primitive church; and these little mementoes, unimportant as they may have appeared at the time, furnish very important historical evidence as to the state of feeling prevalent among the poor and illiterate Christians in early times. Dr. Maitland, adverting to this subject, admirably says: "The fathers of the church live in their voluminous works; the lower orders are only represented by these simple records, from which, with scarcely an exception, sorrow and complaint are banished; the boast of suffering, or an appeal to the revengeful passions, is nowhere to be found. One expresses hope, another faith, a third charity. The genius of primitive Christianity, 'to believe, to love, and to suffer,' has never been better illustrated. These 'sermons in stones' are addressed to the heart, not to the head—to the feelings rather than to the taste." These inscriptions are sometimes so rude in execution, so ungrammatical in construction, and so incorrect in spelling, as to render it difficult to determine their meaning; but this rather increases than diminishes their value, since it proves them to be the natural and spontaneous utterances of illiterate believers.

The graves are niches cut in the rocky walls, one above another, in which the bodies were deposited, and then closed with slabs. These occur

generally in three tiers, and the total number of interments must have been immense. M. d'Agincourt speaks of them as forming millions.

Many of these graves have been opened, but on most of them time, as might have been expected, has done its devastating work. "It would be difficult," says the French writer just named, "to form an exact idea of the remains of a human body reduced so nearly to annihilation. A little white dust showed where the head, the bones of the shoulders, thighs, knees, and ankles had been. This dust showed the direction of bones, but it was not a body, not even in skeleton, that we saw; they were vestiges, hardly to be traced, and at a breath the whole disappeared."

A BRAHMIN INSULTED AT THE WHITE MOUNTAINS.

LETTER FROM J. C. GANGOOLY, A BRAHMIN.

To the Editor of the Boston Transcript.

Most of your readers are my valued friends, who take much interest in my Christian mission, and whose kind sympathy has been my hope and help ever since the wise Providence has committed me to their charge. During my travel over these United States, I had little time to tell even those intimately known about my trip. The easiest way to inform them of my course is through you, for a Bengalee proverb says, "By pouring water on your head you wet almost every part of your body." I was gone a little over ten weeks, and had kind hands and hearts for my guide. Wherever I went I met a Christian welcome among the brethren. An innocent curiosity to know all about me, drew crowds in the cars, steamboats, or hotels. My mouth, like the temple of Janus, was opened to answer the questions of the inquisitive Americans. And there was such a demand for my autographs, that my handwriting, which was wretched before, is now little improved, I had to write so much. I will speak of these pleasant things in my next; in this let me bring to your notice the sad, disagreeable experience that occurred in the latter part of my travel. This I do, because it is pleasanter to dispose of the vegetables first, and use the pies and custard at the end.

The object of note we visited last was the Mount Washington. As we must come home by way of Portland, we gave liberty to the Crawford House horses and fixed up ourselves with staves to walk down to the Glen House. After a fatiguing walk of four hours, we reached the place mentioned above. We were all tired, hungry and thirsty, for my part I should say I was entirely used up and very hungry indeed. The reasons are these: living in a country where a pice (less than a cent) will carry you seven miles on water, and being a Brahmin, I was never called on to labor. The Brahmin aristocracy is above physical labor. With a strong

force of will I now do take hold of anything innocently tiresome, that I might be useful in time of emergency. Secondly, owing to the entire change of my diet, I do not relish a great many things here, and very seldom I find a good breakfast, for it is composed of things which I am unaccustomed to eat, and the strong flavor of the hot drinks takes away half my appetite. In short I look at the dinner with a fond eye. It draws me toward it from the morning, and helps me to walk in the afternoon.

My first inquiry to the porter was, "What is your dinner hour, sir?" and being informed "one," I began to fix an ardent gaze upon the clock and on my own watch. The bell rang, and the ladies and gentlemen, like bees, rushed out of their rooms for the dining hall. My good friend, the clergyman, was then in the "wash-room," and I was impatiently waiting for him. He came out and we directed our steps to the hall. Sad hour! The chief officer whispered to my brother that he would not admit me in the house! Of course, my friend felt bad, and appealed to him in the name of my Boston friends, in the name of humanity, informed him who I was, my country, my worth, &c., and how I was treated respectfully in the first class hotels in New York, Philadelphia, Cincinnati, St. Louis, at Lake George and Saratoga. In vain he plead. His reasonings and remonstrances effected nothing. The tyrant knew before who I was when I wrote my name and place in the register. His hard heart did not move. I said to my friend, "Sir, does he want to put me in a separate place?" "Separate place!" he said; "to no place."

Shame and disappointment filled our hearts, and I, in despair, went near the counter and drank three tumblers of water as substitutes for the three different heads in the dinner, viz: the vegetables, pastry, and desert. Upon this, we both came out to the piazza, and my friend once more asked them the ground of such an unchristian act. A pale-looking, weak, tall man with an apron round his waist, heard all that we said, and seeing the passengers had got into the stage, took my friend in the parlor, and said we might take our dinners then if we chose. "All aboard!" the driver cried, and we bade farewell to the Glen House forever. We had time enough to buy our tickets at Gorham, as the train took us in right off. However, my good friend managed to secure four pieces of sponge cake from the Alpine House, where I had a letter of introduction from Rev. T. S. King. Mr. Editor, you can judge how we two men made our dinner on four pieces of cake.

In the boat there was no tea-arrangement, so we had to go to our berths for supper. I would not write any more of this; simply I should say that the man who refused admittance to me, for my oriental color, ought to know that, while complexion is not the standard in the whole world,

nor in heaven, his Master and Lord was an Oriental—the Apostles were so too; and finally, he ought to know this—that, as far as the civilization and pre existence of national glory is concerned, as there is distance between him and a negro, so there is the same distance between him and a Brahmin.

Dear sir, a gentleman recognizes a gentleman—“a jeweller knows a jewel.” The good host of Congress Hall, Saratoga, where the fashions and gaieties of the summer are proverbial, drew an extra chair by my side, and entertained me with the sweet words of his lips, besides the dainties of the table before me. J. C. GANGOOLY.

For Friends' Intelligencer.

Review of the Weather, &c., for EIGHTH Mo.

	1858.	1859.
Rain, during some portion of the 24 hours,	12 days.	9 days
Rain, all or nearly all day,	1 “	1 “
Cloudy without storms,	5 “	3 “
Ordinary clear,	13 “	18 “
	31	31

TEMPERATURES, RAIN, DEATHS, &c.

Mean temperature of the month per Pennsylvania Hospital,	76.25 deg.	73.35 deg
Highest do. during month do.	89. “	92. “
Lowest do. do. do. do.	54. “	54. “
Rain during the month,	4.94 in.	4.73 in.
Deaths during do. counting four current weeks for each year :		
Deaths in New York during the third week in 8 mo. of each year,	638	710
Do. in Philadelphia do. do.	281	205

The average of the mean temperatures of this month for the past seventy years has been 72.68 deg., while the highest during that period occurred in 1851, 77.50 deg.; and the lowest in 1816, 66 deg.

SUMMER TEMPERATURES.

Mean temperature of the three summer months of	1858,	75.62 deg.
Do. do. do.	1859,	72.45 “
Average of mean temperature of do. for the past seventy years,		73.26 “
Highest summer do. for three summer months,	1828, 1838,	77.66 “
Lowest do. do. do.	1816,	66.00 “

The retrospection called for by these reviews during the present year, have been to the compiler unusually interesting. Take the single item of deaths for the summer months of the past two years :

	1858.	1859.
Sixth month (four weeks),	760	709
Seventh month (five weeks),	1595	1217
Eighth month (four weeks),	1097	862

Total, 3452 2788

Showing a decrease of 664, and this, too, with a rapidly increasing population.

A glance at the figures shown by the mortality in New York, adds considerable interest to the subject. A carefully prepared editorial, published in a recent number of the *Evening Bulletin*, of this city, embraces the following statis-

tics. “We have summed up the reports of five cities, for the week ending August 20, as follows :

	No. of Deaths.	Estimated Population.	Ratio of deaths.
New York,	710	710,000	1 to 1000
Philadelphia,	205	600,000	1 to 2927
Brooklyn,	161	200,000	1 to 1242
Baltimore,	126	220,000	1 to 1746
Boston,	92	160,000	1 to 1739
Total,	1294	1,890,000.	1 to 1460.”

Then as to rain—during the greater portion of the three summer months neither flood nor drought has troubled us—the refreshing showers, or more lengthy rains, appear to have visited the husbandman just when it was wanted. The account for the eight months just closed, as compared with the two previous years, shews :

1857.	1858.	1859.
37.47 inches.	26.84 inches.	39.97 inches.

Again, as to temperature. When have we known as pleasant a summer as that we have just passed through?

Although the mean temperature is only a trifle below the average of the past seventy years, there have been fewer extremes of heat and cold than sometimes occur.

The splendid aurora, which appeared on the evening and night of the 28th ult., without any other striking phenomena, is alone sufficient to render both the month and the year memorable to every lover of the beautiful. J. M. E.

PHILADELPHIA, Ninth month 1, 1859.

“WHAT THE MEEK HEART DID.”

Look out, oh! weary heart, look out
In the wide world and see
If there thou findest a laurel wreath,
Or a great work for thee.

Then the weak heart looked sadly out,
On scenes of change and strife,
And saw no fame-wreath for its brow,
No great work for its life.

So, little deeds that thronged its path
That heart took meekly up;
Its meed of suffering humbly drank,
And drained the bitter cup.

The quiet life was truly lived,
To have done more it would;
But there is written this of such,
“She hath done what she could.”

CHARITY.

O love, how wondrous thou and holy;
When nought on earth hath power to quell
The iron might of melancholy,
One touch of thine hath snapt the spell.

One vigil by a fevered bed—
One solace given to heart oppress—
One pang assuaged, one aching head
With gentlest soothing lulled to rest :

To weary age one fond cares,
Poor guerdon for the love of years—
One smile at childhood's playfulness,
Or patient care to dry its tears;

Or less than these—the common flow

Of simple, self-forgetting mirth,
When veils the heart its inner woe,
So not to cloud the social hearth :

These, when, as locked in polar ice,
Lifeless and crushed the heart has lain—
These, like a breath from paradise,
Have warmed it into life again.

O gentlest minstrel! thou canst tell
What best can soothe the troubled breast :
"He prayeth well who loveth well !
He prayeth best who loveth best!"

E.

—*Chambers's Journal.*

PERSONAL APPEARANCE.

Indissolubly connected with the topic of personal appearance is the monotonous one of dress, and it would be difficult to give a better illustration of its importance than an anecdote related of Girard, the famous French painter.

When a very young man, he was the bearer of a letter of introduction to Lanjuinais, (the distinguished leader of the Girondists), and, in the carelessness or confidence of genius, he repaired to the (then) imperial counsellor's house, very shabbily attired. His reception was extremely cold; but in a few remarks, that dropped from him in the course of conversation, Lanjuinais discovered such striking proof of talent, good sense and amiability, that on Girard's rising to take leave, he rose too, and accompanied his visitor to the ante-chamber. The change was so striking that Girard could not avoid an expression of surprise. "My young friend," said Lanjuinais, anticipating the inquiry, "we receive an unknown person according to his dress, we part with him according to his merit."—*Titan.*

SMOKING A CAUSE OF INSANITY.

The terrible ravages which tobacco is making on the bodies and minds of the young, seem to be attracting the attention of medical men in various parts of the world. In a pamphlet just issued by Dr. Seymour of London, on Private Lunatic Asylums, and the causes of insanity of late years, the Doctor denounces with emphasis as one of the producing causes the immoderate smoking indulged in by boys and young men at universities and "larger schools called colleges." The Doctor's remarks are as applicable to the youths of this country as those of Europe. No one conversant with disease can doubt that *excessive* smoking, especially in the case of young people, must be highly injurious to both mind and body. Its effect is to depress the circulation—the heart becomes weak, irregular in its action, and the pulse is scarcely to be felt. The victim becomes irresolute and nervous, his appetite fails, and his mind fills with imaginary evils. This may continue for years, but at length the smoker dies, often suddenly; then the examination has shown that the muscular structure of the heart is im-

perfect in its action; the left side is thin, and in some cases, in which sudden death has occurred, there has been found little more than a strip of muscular fibre left on that side.—*N. Y. Waverly.*

THE SHAKERS.

This remarkable community, who have occupied a large share of public attention, was founded in England about the year 1750, by one James Wardly. They first obtained notoriety through the agency of their most distinguished member, Anne Lee. This person was born at Manchester, in 1736, and was the daughter of a blacksmith. In early life she was employed in manual labor, as a cutter of hatter's fur. She subsequently married a blacksmith named Standley. In 1756 she became a member of the new sect which Wardly had founded, and soon her peculiar qualities made her its chief member, and gave the sect unusual prominence. In 1774, in consequence of her vagaries and those of her associates, they were persecuted to some extent, and they determined to emigrate. They sailed from Liverpool, and arrived in New York, in that year. They located themselves at Water-vliet, near Albany, and there the first community of Shakers in this country was organized. Anne continued to be the presiding genius of the Society till her death, which took place in 1784.

This extraordinary woman asserted, and her followers believed, that she was the person referred to in the 12th chapter of Revelations; that she spoke seventy-two different languages, and that, though all these were unintelligible to the living, she conversed by their means with the dead; that she was the mother of all the elect; that she travailed in spirit for the whole world; that no blessing could descend upon mankind except through her; and that all should confess their sins to her, and ask forgiveness through her intercession, before they could obtain the pardon of God, and happiness either here or in the world to come.

In regard to their outward arrangement, the Shakers have always lived in isolated communities, and have observed a community of goods. Their arrangements are very primitive and singular; and the farms which they now possess have been remarkable for the excellence and abundance of their produce. The Shakers have always been exemplary in their conduct, and, notwithstanding their peculiar religious opinions, their industry, frugality, sobriety and chastity, have always been unsurpassed.

The most remarkable peculiarity of this sect is that which gives their name. Prominent in their public worship is a ceremony resembling dancing, in the execution of which they *shake* prodigiously, and hence their distinctive title. When they assemble in their meeting-house for public worship, the males are arranged in pairs,

following each other in regular file, two and two together. The women are arranged in the same way. They thus form a complete circle round the room, in the centre of which is a small company of a dozen males and females, who sing the tunes and mark the time. The following is a specimen of one of their verses:

“Perpetual blessings to demand,
Perpetual praise on every hand,
Then leap for joy with dance and song
To praise the Lord forever.”

While the congregation are marching and dancing to the music around the room, they keep time by beating the air with their hands, held out in front of them, very much resembling the usual attitude of kangaroos. Sometimes they give an occasional leap, when their emotions of joy become more exuberant than common. The first dance continues about five minutes. The second is characterized by much more rapid motion and lasts twice as long. After a while, they become worked up to such a pitch of fervor that the utmost violence and convulsion prevail. Each person breaking away from the rest, dance on their own hook, whirling themselves around in *pirouettes*, and performing evolutions with their arms horizontally extended, until they become perfectly exhausted. Sometimes the weaker women faint and go into hysterical convulsions, and the exercise is kept up until the assembly are compelled to stop from want of strength to proceed.

The Shakers defend this singular method of worshipping God by referring, as everybody else does, for authority to the Bible. They assert that the exercise of dancing was expressly instituted by God, as a part of his public worship, and that the Deity had expressed himself pleased with that form of his worship. Thus they quote such passages as the following: “O clap your hands all ye people; shout unto God with the voice of triumph. Sing unto the Lord a new song. Let the children of Zion be joyful in their King; let them praise His name *in the dance*. Again I will build thee, and thou shalt be built, O virgin of Israel! thou shalt again be adorned with thy tablets, and shall go forth in the *dances* of them that make merry. Then shall the virgins rejoice in the *dance*, both young men and old together.” Such texts as these the Shakers regard as furnishing sufficient authority to prove the propriety of making dancing a leading feature in public worship. They also hold that they ought to glorify God with all the organs of their body; and hence their hands and feet should be allowed to come in for a share of the duty. They think that if the mind be earnestly engaged in religious emotions, the intimate connection between the mind and body will necessarily lead to activity and commotion of body at the same time.

The religious doctrines entertained by the

Shakers are as peculiar as their form of worship. As to their external association, they have four leading ideas: 1. Community of property. 2. Celibacy of the members. 3. Non-existence of any priesthood. 4. The use of the dance in public worship. Their rules for the admission of members require that all who unite with them should do it voluntarily; that none are permitted to do so without a clear understanding of the obligations which they assume; no consideration of property is allowed to influence the admission; whoever wish to join them must first pay all their debts and obligations of every kind; any person who wishes to withdraw from the community may at any time do so.

Among the doctrines which they hold are the following: that the first resurrection has already come, and now is the time for Christians to judge themselves; that they now possess the power to heal the sick, to raise the dead, and to cast out devils; that they can hold intercourse with angels and departed spirits; that they can speak with divers tongues in public worship; that celibacy is a higher and purer form of Christian life, without the practice of which Christians cannot attain to full perfection of character; and that the future punishment of the wicked is not eternal (in this respect they are Universalists.) They also deny the doctrine of the imputation of Adam's sin to his posterity, and that of election and reprobation. The most important communities of the Shakers are to be found at Union Village and Beaver Creek, in Ohio, at Pleasant Hill, in Kentucky; at West Union, in Indiana, and at Economy, in Pennsylvania. Their whole number of members in the United States is about four thousand.

THE AURORA BOREALIS.—There was a beautiful scene presented in the heavens last evening, as wonderful as it was sublime: we mean the Aurora Borealis, or the northern light, a phenomenon of surpassing beauty and rare occurrence. Shortly after twilight it commenced at the northern horizon, and gradually extended along the whole heaven. The effect was most beautiful. At first the evening was as clear as when the moon is shining, or the sun about to rise. Presently the sky became of a light green color, interspersed with rays of scarlet and purple. At a few minutes past nine it reached the climax of its splendor, and presented a scene magnificent beyond conception. Directly overhead, as it were, was the focus of the light, from which diverged, in all directions, long, nebulous, translucent flakes of scarlet, green and purple light, extending over the heavens from the north to the east and west. There were all the colors of the rainbow blended in most harmonious grandeur. In about a half hour the scene changed, and the sky was covered, as it were, with a broad

mantle of deep purple. The scene, at this time, was sublime almost to terror. Every thing appeared tinged with the peculiar purple glare that emanated from the heavens. People wondered and gazed. Thousands of superstitious citizens thought the world was about to close, or that there was to be a pestilence, famine, or desolating war.—*Exchange Paper.*

THE EFFECT OF THE AURORA BOREALIS.

New York, August 29th.—The superintendent of the Canadian Telegraph Company's lines, telegraphs as follows in relation to the effect of the aurora borealis last night:—

"I never, in an experience of fifteen years in working telegraph lines, witnessed anything like the extraordinary effect of the aurora borealis, between Quebec and Father Point, last night. The line was in most perfect order, and well skilled operators worked incessantly from eight o'clock last evening until ten o'clock this morning, to get over in an intelligible form about four hundred words of the report per steamer Indian, for the Associated Press, and at the latter hour so completely were the wires under the influence of the aurora borealis that it was found utterly impossible to communicate between the telegraph stations, and the line had to be closed."

The same difficulty prevailed as far south as Washington.

Boston, Aug. 29th.—Dispatches from various and distant localities, describe the appearance of the aurora borealis, last night, as more brilliant, and of longer duration, than it has appeared for twenty years.

The Auroral influence was so strong on Friday morning, that the Telegraph line between Boston and Portland cut off their batteries and worked for several hours by this power alone.

TO CLEAR A ROOM OF MOSQUITOES.

A writer in a South Carolina paper says:

I have tried the following, and find that it "works like a charm." Take of gum camphor a piece about one-third the size of an egg, evaporate by placing it in a tin vessel, and hold it over a lamp or candle, taking care that it does not ignite. The smoke will soon fill the room, and expel the mosquitoes.

One night, not long since, I was terribly annoyed by them, when I thought of and tried the above, after which I neither saw nor heard them that night, and next morning there was not one to be found in the room, though the window had been left open all night.

ITEMS OF NEWS.

THE NORTH AMERICAN TELEGRAPH ASSOCIATION was in session in New York city on the 2nd inst. We understand that the Association, which embraces all the leading telegraph lines of the country, excepting two, have under consideration several propositions which

are calculated to effect changes in the business of telegraphing between the North and South upon the sea-board.

PROGRESS OF PUBLIC IMPROVEMENTS IN HONOLULU.—The *Advertiser* chronicles numerous improvements in Honolulu. It says:—"Its growth, though slow, is steady and permanent. Those who glance back ten years, and compare the town of 1849 with that of 1859, will need no illustration of the changes. Substantial and durable edifices, costing from \$5000 to \$40,000, now stand where then there were either grass huts or vacant spaces. Queen street was then a beach, the ripples washing the shore where now Severance's store and the market stand. The harbor has assumed a commercial look—wharves now standing over the former inconvenient beach, and every year the wharf facilities will be extended, so that eventually the harbor will be encompassed with wharves. These will all in time needed, for we are among those who believe that (let croakers say what they may) the business of the port will continue to increase.

JAPAN.—It appears from a late letter from Japan that, in consequence of a misunderstanding with Consul-General Harris, the Japanese Government now refuses to send commissioners to Washington to exchange the ratification of its treaty with the United States.

A GOOD IDEA.—There is in Ohio a State farm, established for the reformation of juvenile offenders. The farm is carried on upon a large scale, and the vagrant boys of the cities, who would otherwise be inmates of prisons, are there taught to support themselves at a business which never fails to yield a good return to labor. It is said that the employment of farming is so congenial to the active habits of the boys, that they take great delight in it, and cease to regard the establishment as a place of restraint upon them, and seldom break any of its rules. There are eighty boys in it at present. The system has its different grades of honor, and its badges, and when a boy has reached the highest grade, and worn for a specific time, and with approbation, the highest badge, he is honorably dismissed to his home and parents, and has a passport into any career of usefulness which he may choose; his transgressions are not remembered against him. An establishment of this kind appears to us to be the best of all kinds of reformatory schools, and might be adopted in every State with advantage.—*Ledger.*

INDUSTRIAL SCHOOL OF REFORM.—*Messrs. Editors:* In your paper of Saturday, you call attention to an establishment in Ohio, for the reformation of juvenile offenders. Your article concludes with these words: "An establishment of this kind appears to us to be the best of all kinds of reformatory schools, and might be adopted in every State with advantage." I am happy to inform and your numerous readers, that measures are being taken to establish a similar institution in our State. Last winter an act of incorporation was secured, and in the spring several meetings of the managers were held in this city. In a few months vigorous efforts will be made, in various parts of the State, to enlist public sympathy in favor of the movement, and we are confident our citizens will not be backward in promoting the welfare of the "Penn Industrial School of Reform." G. C.

WORTH KNOWING—IF TRUE.—Wm. L. Morgan, of Pottsville, Warren Co., Indiana, says that seed from the butt-end of an ear of corn will ripen its product all at the same time, and some three weeks earlier than seed from the little end of the same ear. He recommends farmers always to break their seed corn ears in two in the middle, and use the butt-ends only for seed.

COLORED PERSONS IN LOUISIANA.—An announcement is made at New Orleans, that from the first of September next, all the free persons of color arriving in that city, must immediately be lodged in jail, and there remain until the departure of the boat or vessel on which they came. This is in virtue of a law passed by the last Legislature.

SHIP RAILWAY.—A project for a ship railway from the Mediterranean to the Red Sea has been broached. Ships are to be lifted by hydraulic power, and transported across the Isthmus in cradles, resting on five lines of railway, at twenty miles an hour.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—There is no inquiry for Flour for shipment, and the sale are confined to the wants. The trade at \$4 50 a \$5 per barrel for old stock, and fresh superfine; \$5 a \$5 50 for extras, and \$5 62½ a \$6 50 for extra family and fancy lots. Nothing doing in Rye Flour or Corn Meal. We quote the former at \$3 75, and the latter at \$3 50 per barrel.

GRAIN.—Wheat is in fair request. Sales of 300 bushels good and prime red at \$1 17 a \$1 19 per bushel. White ranges from \$1 20, a \$1 25 for common and prime; 600 bushels choice Kentucky white sold at \$1 35. The market is nearly bare of Rye. Sales of Delaware at 72 cents, and Pennsylvania at 75 cents. There is a fair amount of Corn offering. Sales of 4,000 bushels yellow at 78½ a 79 cts. afloat and in store. Oats are dull; sales of 1500 bushels prime new Delaware at 34 cts. per bushel. Old Pennsylvania are steady at 37 cents. A small lot of fair new Barley sold at 70 cents.

SEEDS.—Cloverseed is unchanged; small sales at \$5 50 a \$5 75 per 64 lbs. Timothy is worth \$2 37½ a \$2 75 per bushel. Flaxseed is worth \$1 62.

EATON ACADEMY, KENNETT SQUARE, Chester Co., Pennsylvania.

The Fourth Term of this Institution, under the charge of the present proprietor, will open for the reception of pupils (of both sexes, on Second day, the 31st of 10 month next, and continue in session twenty weeks.

The course of instruction will embrace all the branches of a thorough English education, the higher Mathematics, Natural Sciences illustrated, the Latin, Greek, French and German Languages, and Drawing.

For terms and particulars, see Circulars, which will be forwarded to the address of every person requesting the same, upon application to

WILLIAM CHANDLER, Principal & Proprietor.
or to WILLIAM A. CHANDLER, Principal Instructor.

RUTHANNA JACKSON,
or to MAGGIE B. JACKSON,
CHARLES B. LAMBORN, } Assistants.

9mo. 10, '59, -2m

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the next Session of this Institution on the 1st of 11th month, 1859. Terms \$60 for 20 weeks; no extras, except for the Latin and Greek Languages, which will be \$5 each. For Reference and further particulars inquire for Circular of

BENJ. SWAYNE, Principal,
London Grove P. O., Chester Co. Pa.

9 mo 3, 2 m.

G WYNEDD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The next session of this Institution will commence on the 14th of 11th month, 1859, and continue twenty weeks. Terms \$70, and

no extras. For further information application can be made to DANIEL FOULKE, Principal,
HUGH FOULKE, Jr., Teacher,
Spring House P. O.,
8 mo. 13—2 mo. Montgomery co., Pa.

ELDRIDGES HILL BOARDING SCHOOL FOR YOUTH OF BOTH SEXES, will open its Winter Session 11 mo 1st.

Terms \$70 per session of 20 weeks. For particulars address the Principal for a circular.

ALLEN FLITCRAFT.

Eldridges Hill Salem County, N. J.

8 mo 27 3 m.

THE BANKSDALE BOARDING SCHOOL FOR GIRLS, will be reopened the 14th of 11th month, and be continued twenty weeks. The course of study will comprise the usual English branches and Drawing. Terms \$60.

For further information apply to ELIZA HEACOCK, Jenkintown, Montgomery Co. Penn.

8mo. 27 3m.

SPRINGDALE BOARDING SCHOOL, FOR BOTH SEXES, Loudon Co., Va. The next session will commence the 3d of 10th mo.

Terms \$115 for 40 weeks, payable quarterly in advance. Languages and Drawings extra.

It is hoped that Friends interested will avail themselves of the preference by entering pupils early. Apply, for particulars, to

GEO. A. NEWBOLD,
Purcellville, Loudon Co., Va.

8th mo. 6, 1859.—6m.

BYBERRY BOARDING SCHOOL, FOR GIRLS The ninth session of Byberry Boarding School, taught by Jane, Anne and Mary S. Hillborn, will commence on the first Second-day of Tenth month, 1859, and continue forty weeks without intermission, (including two terms of 20 weeks each.) The course of instruction embraces all the branches of a liberal English education.

Terms \$60 per session of 20 weeks, one half payable in advance. For circulars containing further particulars address

JANE HILLBORN,
Byberry P. O., Philada., Pa.

8th mo. 7—3m.

BUCKS COUNTY MALE AND FEMALE ACADEMY.—Boarders taken by the year at reduced rates. Autumn Quarter of 12 weeks, commences on the 8th of 8th mo. Winter Term of 18 weeks, on the 7th of 11th mo. Charges for board and English branches, Autumn Quarter, \$36. Winter Term, \$66. 75 cents deducted per week, for such as are absent from sixth day to second day, without washing. Bills payable, one-half in advance, and no deduction for lost time, less than a week at one time. Day scholars, English branches, from 50 cents to 70 cents per week.

Extra charges for each twelve weeks. Latin, Greek, French, Penciling, and Pellis work, each \$2.00; Water Colors, Monochromatic, Colored Crayons, Oriental, and Grecian Painting, each \$2.50; reading, Books only, furnished free of charge. Other books furnished if desired, and charged for, according to the care taken of them. SAMUEL FAULKNER, A. M. Principal.

Attleboro', Bucks Co., 5th mo., 28, 1859. 6m.

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, NINTH MONTH 17, 1859.

No. 27.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,

No. 324 South Fifth Street,

PHILADELPHIA,

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

The Christian Discipline of Friends gradually established, and the usefulness of the Society exhibited. Origin and Duties of Elders in the Society of Friends.

About the middle of the seventeenth century,* the Society of Friends began to be generally known, and in process of time their meetings became organized under that Christian Discipline, which still remains in operation. The formation of the Society appears to have progressed under the special care of Divine Providence, to the raising up of a people to bear testimony to the practical operation of gospel principles. The Society adopted no written creed, but received the gospel, in the love of it, as free and unfettered as it was left by Jesus Christ and his apostles. Individual conviction of their fundamental principle, the light of divine grace, or a measure of the spirit of Christ in every mind, was made manifest by corresponding consistent practice, and became the passport to their communion or Christian fellowship. No systematic theory of religious opinions founded upon private views, or the judgment of the individuals, was imposed upon one another by this Society.—Every one's conscience was left free and unfettered in his progress in the development of views respecting faith or belief, provided his practice and example were consistent with fundamental principle. As the Society increased over a wide extent of country, it became requisite to adopt those rules and regulations into which the wisdom of truth led, properly to minister to the wants and exigencies of the body, in a visible church capacity. These rules and regulations have been denominated Christian discipline. They were adopted from time to time

by the body according to the wants and circumstances of the Society. Being founded on gospel principles, they were designed to be administered in gospel feeling, for the help and welfare of all the members.

The object was to take care of the poor; to oversee orphans and others under suffering, in that day of trial; to superintend at marriages, that they might be orderly accomplished, and generally to extend care over each other, that the life and conversation of the members might be consistent with their profession. On this subject William Penn says in his preface to G. Fox's Journal, p. 33: "They distinguish between imposing any practice that immediately regards faith or worship. (which is never to be done, nor suffered or submitted unto,) and requiring Christian compliance with those methods that only respect church business in its more civil part and concern, and that regard the discreet and orderly maintenance of the character of the Society as a sober and religious community." The discipline of the Society was not to interfere with the faith of the members, but to superintend the practice. It was an outward rule, to lay hold on outward irregularities, and endeavor to regain and restore offenders, in the love and meekness of the gospel. It was the care of the body continually acting on itself, for preservation, or extending a hedge around the members that they might not stray from the fountain of Christian strength. The proper administration of Christian discipline has always been an object of great interest and solicitude to the Society. On this subject, the Yearly Meeting of Philadelphia, in the year 1808, handed down to its members the following advices.* "As it consisted with the will of our Heavenly Father, after he had called our primitive Friends from the various forms of religion to worship Him in spirit, to lead them into the establishing and support of a Christian discipline for the help and preservation of the body in a consistency of conduct, we exhort all who are concerned in the management of the discipline, that they fervently seek to be clothed with a right mind therein, that nothing may be done through rashness, strife, or vain glory, but all with a single eye to the honor of truth, and the good of individuals.

"The more we experience a preparation of heart for the exercise of our respective gifts, the

* Sewell's History from 1650 to 1666.

* See Christian Advices.

more amply shall we evince the expression of the tongue to be seasoned with that living virtue and divine power which proceeds from our Holy Head, and thus in conducting the important concerns of Society we shall be enabled to exemplify the beloved youth in a manner which will evidence to them, that neither tradition nor a mere outward education can fitly prepare them for successors in the church." "Therefore let all beware of their own spirits and keep in a gracious temper, that so they may be fitted for the service of the house of God, whose house we are, if we keep upon the foundation that God hath laid, and such he will build up, and teach how to build up one another in him; and as every member must feel life in himself and all from one head, this life will not hurt itself in any, but be tender of itself in all; for by this one life of the word, ye were begotten, and by it ye are nourished and made to grow into your several services in the church of God; it is no man's learning nor artificial acquirements; it is no man's riches, nor greatness in this world; it is no man's eloquence and natural wisdom, that makes him fit for government in the church of Christ."

Christian discipline founded on gospel principle, and administered in gospel feeling and qualification, purged the Society of Friends of many pretenders to their profession, whose extravagant and irregular behavior afforded reason to believe they had not come experimentally to submit to the operation of the Divine power. The Society in the exercise of its disciplinary functions, consistent with gospel liberty and simplicity has exhibited to the world, for several generations, the practicability of church government unconnected with political establishment or sanction. It concentrated the energies of Society the effect of which was practically to illumine the path of the progress of religious and civil liberty with their concomitant train of ameliorating influences on the general state of social life.

Whatever other circumstances contributed to the promotion of religious toleration and liberty of conscience, the Society of Friends, as a body, always adhered to the enjoyment of this inalienable right. No threatening, persecution, nor suffering could deter them from maintaining their testimony to the public worship of God in a way they believed to be required of them.—When their meetings were broken up by violence, they continued to meet in the street, and even on the ruins of their meeting houses in the most inclement season.* On these trying occasions, the passive perseverance and orderly deportment of the Society, combined with their explicit and steady remonstrances to those in power, as well as to the public at large, must have naturally tended to open the public view to see the propriety of adopting a general toleration.

* Suel's History, Vol. 2d, p. 3, 4.

When other religious professors yielded to the pressure of tyrannic sway, the Society of Friends, by constant perseverance, purchased with their blood the liberty of conscience, and paved the way for succeeding generations more fully to appreciate equal rights.

The political establishment of Pennsylvania, under the direction of Friends, afforded models in legislation and jurisprudence to surrounding states. The light of practical truth reflecting back from the oppressed of all nations concentrated under the auspices of liberty, has been re-acting on the throne of tyranny, and ultimately will crumble it to dust. The progress of discriminating knowledge, arising from the apprehension of essential principle, under the direction of virtue, is constantly giving an impetus to the power and weight of public opinion, which will in process of time effectually cancel the erroneous dogmas of political and superstitious assumption, and restore to suffering humanity the enjoyment of its legitimate rights.

The melioration of criminal law and prison discipline owe much to Friends. The abolition of slavery early obtained a deep interest among the objects of their care. Long and persevering endeavors to aid the Indian nations in attaining the habits and conveniences of civilized life, has cost the Society great labor and attention, and some of its members much personal solicitude and privation. The education of the children of the poor, and the promotion and support of humane and benevolent institutions for the indigent, diseased and distressed, has also claimed their particular attention. Whatever has tended to correct, elevate, and properly direct the human mind, has uniformly received the countenance and support of Friends. The simplicity and practical nature of their public instruction, it is believed, has contributed, with other causes, to soften, or neutralize, the asperities of sectarian dogmas. The non-resisting principles and peaceable testimony of the Society and the illustration of Christian virtue by practical benevolence, have dissipated the cloud of sectarian prejudice and reached the kindred feeling of human kindness in many minds, shedding a radiance of social peace, concord and domestic comfort in many circles of general society.

In exhibiting those traits of the usefulness of the Society of Friends, there is no intention to lessen the usefulness of other religious professors who have been fellow laborers in the promotion of Christian knowledge and human comfort. It is believed there has been a general advancement in the comprehension of correct or fundamental principles, and that as true knowledge increases, charity will prevail, and the benefits of effective religion become more generally experienced.

Let us recur to the history of elders in the Society. From a review of the records of the select

meeting within the limits of Philadelphia Yearly Meeting, it appears that in 1701, a meeting of ministers was held for the mutual encouragement, strength and comfort of one another, and continued to be held every three months for several years, without the company of elders or any disciplinary powers. In 1706, apprehending a benefit might arise from a few judicious Friends sitting with the ministers in those meetings, the proposal was laid before the Yearly Meeting, but was not concurred with at that time. In 1709 and also in 1712, the proposal for elders appears to have been carried up from Concord Quarter to the Yearly Meeting, but the consideration was postponed. In 1714, the Yearly Meeting agreed to the nomination of elders by such meetings as were prepared for the measure, and made some regulations thereon. That no misunderstanding might occur respecting the elders, Concord Quarterly Meeting made a minute permitting them to express their feelings in those opportunities. In 1728, further regulations and advices were sent down from the Yearly Meeting to the Quarters on this subject, and in 1755 the state and condition of select meetings being more fully considered by the Yearly Meeting, nine queries were sent down to be answered in the select Preparative meetings and carried up to the Quarters, and thence to the Yearly Meeting.

At this time Monthly Meetings were encouraged to appoint two or more elders in their several meetings: but it was some time before all were brought into the practice. In viewing the present discipline respecting select meetings, it does not appear that elders have any more power than ministers: mutual exhortation is all that is enjoined in the discipline. "We kindly recommend faithful Friends, and especially ministers and elders, to watch over the flock of Christ in their respective places and stations, always approving themselves, by their pious example in conversation and conduct, to be such as faithfully and diligently walk up to the testimony of the blessed truth whereunto the Lord hath gathered us in this his gospel day."

The legitimate duties of elders in a society constituted as that of Friends, appear to be, the necessary care in holding meetings for worship; seasonably closing the meeting at the proper time; and extending such care to Friends travelling in the ministry, as to aid and assist them in the appointment of meetings, for the furtherance of their religious services. It never was intended by Monthly Meetings to vest in the elders an exclusive authority to judge the ministry. This is the virtual and exclusive power of the Monthly Meeting itself. The discipline has wisely guarded against the encroachment of select members or meetings. "None of the said meetings of ministers and elders are in anywise to interfere with the business of any meeting for discipline."—*Cockburn's Review*.

EXTRACTS FROM A MEMOIR OF
ELIZABETH T. KING.

(Continued from page 391.)

The following letter was addressed to _____ and _____ on the occasion of the death of their two only children:—

BALTIMORE, 9 mo. 17th, 1849.

Although you may be at first surprised at receiving a letter from me, I do not think you will consider it an intrusion, since it is prompted by very deep and heartfelt sympathy with you in the recent affliction which you have experienced. I feel it more sensibly as my own children were very nearly of the same age with your little darlings, and I naturally felt a stronger interest in them. But I have very earnestly desired, that although this stroke may at first appear overwhelming, you may be enabled to trace in it the hand of a gracious Father who has taken your little ones from the evil to come, to be forever at rest in His bosom.

In looking on my own children, and thinking of the trials, the sorrows, and, above all, the temptations of this world, I have often felt that I could not ask life for them—only that when He saw meet, whether it was sooner or later, He would take them to Himself.

Indeed, my dear friends, there is abiding consolation in the thought, that whatever storms may now come, they can not reach these precious ones, who are now mingling with the angelic throng in that city where none can say "I am sick."

Do you think I am in any degree insensible to the suffering you must experience? I know how your hearts will yearn for the sweet voices of your children, and how lonely your home will seem; But I earnestly desire that the Father of mercies and God of all consolation may be near you, pouring the oil and the wine into your stricken hearts. Remember, "affliction cometh not forth from the dust, neither doth trouble spring from the ground;" all our chastenings are from the hand of a Father who loves His children better than we love ours, and doth not willingly afflict them. May you feel this a renewed call to be more dedicated to His service; and now, that your treasures are in heaven, may your hearts be there more exclusively, and the time may yet come that you will say with thankful hearts "It is good for me that I have been afflicted."

While I write I feel that words are inadequate either to express my own feelings or to convey any comfort to your hearts; and I again commend you, and particularly thee, my dear _____, as I know how keen the anguish of a mother must be, to Him who is the Comforter, the Helper, and the Stay of all who look to Him for consolation. May He give you resignation to His will, that you may be enabled to say, "It

is the Lord, let Him do what seemeth to Him good."

To one of her sisters:—

BALTIMORE, 12 mo. 1849.

We were speaking of the different views in regard to dress. I think we must learn not to put entire confidence in any one's judgment in regard to it. If we keep low and humble, with a single eye, we shall be directed, in little as well as great things; but if any Friend were troubled with any thing I wore, I should, if I felt at liberty, alter it. We may draw humiliating lessons from the condescending love and goodness of our heavenly Father, who certainly does give precious spiritual gifts to His unworthy creatures, who must appear beyond measure frail in His sight.

Some among us may indulge too much in dress; that may be *their* infirmity. Others indulge too much in making remarks upon it—that may be their weakness; but both may, redeemed and purified from all these besetments, join together in the most perfect love and harmony, in singing the song of Moses and of the Lamb. It seems to me that the only way to go through the world is just loving, and in the deepest humility, conscious of our own weakness, making allowances for everybody.

Her married life had hitherto been unclouded; but in the summer of this year, 1850, she was called to resign a lovely infant to the arms of her Saviour. While keenly feeling the blow, she clung with loving submission to the hand that dealt it, and, trusting in her God for strength, was enabled to say, "It is well with the child."

In a letter to a relative she thus alludes to her loss:—

BALTIMORE, 9 mo., 1850.

Since I have had a child in heaven, it has seemed to me I was nearer to the glorified spirits. I can not tell what an effect this bereavement has had upon me. There are times when my heart yearns so for my dear little babe, that it seems as if I could scarcely endure it; but for the most part I feel the deepest and purest thankfulness that she is at rest; that whatever I may have to struggle with, nothing can reach her. Sometimes I sink beneath it, but not often now, and I hope, that both through the joy and the sorrow, she may be the means of bringing me nearer to a state in which I may be fitted to rejoice her. It seems as if I almost forgot earth, with all its beauty and all its blessings, in thinking of those who have entered within the pearl-gates, into that city where none shall say, "I am sick," where God Himself shall wipe away all tears from their eyes. With this prospect before us, surely we shall always be found "rejoicing in hope, patient in tribulation;" and if at times a feeling of unworthiness so possesses our hearts, that we can not think an entrance into that kingdom can be

permitted us; let us remember in faith, that it is not by works, but "according to His mercy He saveth us. Surely if the Lord were pleased to destroy us, He would not have showed us the things we have heretofore been taught."

A family resided in an alley in the rear of her residence, which had become the terror of the neighborhood from the violent and imperious temper of the mother, and the abandoned lives of her sons, two of whom were about being tried for arson and murder.

The mind of Elizabeth T. King was drawn towards them, and, as might be expected, from the natural delicacy and timidity of her feelings, she shrank from the prospect of making them a visit. While hesitating under the concern, she stepped into a crowded omnibus in the lower part of the city, and as one after another of the passengers left it, she unexpectedly found herself riding alone with this woman. She felt no openness to relieve her mind then, but had a confirmation of her first impressions of duty, to visit her in her own house.

On parting from her, however, she affectionately commended her to a Saviour's love, to which the woman made no reply, but looked at her with wild surprise as though it were a new message.

The visit was paid next day, and the woman's respectful and interested manner showed that the gentle, loving spirit of our friend had won upon her heart. The opportunity was an open and relieving one, and we trust that He who had sent the message had prepared the heart to receive it. The woman was taken ill some time afterwards, and lingered for six months; but in this time she was mercifully favored to experience the forgiveness of her sins. A new heart was given her, and she died in the Christian's hope and trust.

(To be continued.)

THOUGHTS ON CHRISTIAN RETIREMENT.*

The truth and importance of the connection between Rest and Edification are well worth considering. It is a great truth that the human soul needs frequent Sabbaths. To work without ceasing is the prerogative of the Deity alone. It is true that Christianity confirms the saying of the Greek Philosopher, that action is the end of Thought, and that it represents the performance of duty as the proper Discipline of Humanity. Indeed this is one of the distinctive elements of Evangelical Philosophy, viz: that human life is not a theorem but a problem—a thing not to be speculated about merely, but to be done. Let this then be at once admitted, and borne in mind throughout. Not for indolence or seclusion or any form of asceticism am

* From the writings of the late Frederick Myers, M. A., author of "Lectures on Great Men."

I pleading now, but only and specially for this, that a spirit of contemplative devotion should ever be mingled with a spirit of practical energy; that our active exertions should be thickly interspersed with intervals of spiritual repose—yea that our whole life should be penetrated and pervaded by a spirit of tranquillity, and thoughtfulness and prayer. And mercifully, as it seems to me, has it been ordered by our wise and kind Father in Heaven, that these separate callings are not contrary the one to the other, but rather co-ordinate. In His Scriptures the exhortation to work while it is day, is consistently conjoined with the precept, that in the morning and at eventide we should watch. It is commanded equally that we should be diligent in business and fervent in spirit—that we should pray without ceasing, and yet zealously maintain good works. And in that Great Example, in which we are taught all the requirements of a Christian's life more emphatically than by precept, it is well to be reminded, how in him there was a conspicuous union of calmness with energy, and how spiritual peace was translucent through incessant toil and suffering and contradiction of sinners against Himself.

Matthew says of him (xiv. 23): "When he had sent the multitude away, He went up into a mountain apart to pray: and when the evening was come he was there alone."

Mark says of him (vi. 31): "When there were many coming and going, and they had no leisure so much as to eat, He said unto his disciples, come ye apart into a desert place, and rest awhile."

Luke (xxi. 37): "And in the day time he was teaching in the temple, and at night he went out and abode in the mount that is called the mount of Olives."

John (vi. 15): "He departeth into a mountain himself alone."

Now it is this being alone, this abiding for a night on the mount, this resting awhile, this going apart to pray,—it is this that I would suggest as a corrective to those influences which a life of uninterrupted activity cannot fail to exert for evil on our spirits. And surely when we see him whose holy soul was ever in essential communion with God, separating himself frequently from the crowd to converse with his Father yet more closely; when we see him who was holiness itself withdraw even from the works of a Divine benevolence, to refresh himself at intervals with prayer, we cannot for one moment doubt that our spirits need similar retirement for the sustenance of their truest life. It is not good, indeed, even for a man's religious life, that he should be habitually alone, but perhaps it would be worse for him if he were never alone. For in such case he could not surrender himself a living sacrifice unto God. He would lose by continual contact and collision with what is ex-

ternal to himself, his own native character, that peculiar impress on his soul which God gave him to cherish, and not to assimilate merely to that of others: and thus he would lose that integrity of nature which is of great price. Mingling with others, without also proportionably communing with his own heart and being still, a man learns to think with others' thoughts, and to feel with others' feelings: he receives the reflections of others' sentiments as the instinctive promptings of his own conscience, and thus he incapacitates himself for performing that distinctive work which he was sent into the world to do. Doubtless the due alternation of society and self communion it may be difficult to determine by any general rule, and I do not here attempt it: I only now am suggesting that an alternation is the healthiest state for ordinary Christians: not society always; for thus the mind becomes unable to develop and mature its own distinctive character, or to retain its own clearness and strength, but is weakened and worn away by its multiplicity and variety of interests and attractions: not self communion always; for thus it soon becomes the mere slave of the few objects or ideas with which it is intimately conversant, grows morbidly sensitive to its own processes of action and liabilities to injury, and loses its sympathy with the rest of that great family of its fellows, who have God for their parent too. And this mingling of contemplation with action—of spiritual repose with unusual energy—has been the secret source of the superiority of many of those whose names shine brightest in Christian annals—the inner spring of that sanctity and zeal which seem in some men only to have increased in freshness and in fragrance as they labored the longer, but which, as other examples also teach us, must assuredly have withered away in their work if they had not resorted to this cooling and strengthening stream wherewith to invigorate themselves daily.

In all Christian respects, at least, the calm are the only permanently strong. They who maintain a permanent communion with the Infinite and the Eternal—they alone will overcome the world. That peculiar gift of peace which Christ gave to his disciples as his parting gift, is not only one of their greatest treasures, as an essential blessing in itself, but is also a blessing conferring supernatural strength with which to work wonders among men. The man who feels himself through grace at any time prepared to meet his God—the man whose paramount aim in this world is to educate himself for another—this is the man to influence his brethren extensively for good. And where, I would ask, can such thoughts of the true measure and significance of life be obtained as from those points above it or beside it which prayer and retirement may enable a man to gain? Who have taken such

true and deep views of life as those who have been consciously on the point of quitting it? Read the records of the most thoughtful, and the most spiritual on their death beds, and compare their estimate of life with men's ordinary reckoning of it, and then say what a change contemplation may produce in us. When men come to die they feel themselves emphatically *alone*. However surrounded by the most kind and intimate friends, the individuality of their own nature manifests itself irresistibly; they indeed feel that, practically, the outward world is but a vain show, and that there are, at least for them, but as it were, two beings in the universe—their own soul and the Author of it. And so it is in a lesser and proportionate degree in sickness and afflictions. One of their principal means of benefit lies in the seclusion of the soul from the world, which they generally occasion—in that communion with the Unseen which they frequently compel.

But why, I would ask, should this seclusion from the world, this communion with the Unseen, need to be forced upon us? Why should it not be rather voluntary? why not desired and provided for? O infatuated creatures that we are, to need afflictions to make us draw near to God, and not to allow mercies to do so rather! O foolish and slow of heart to learn God's purposes of love to us—to misinterpret so the uses of his blessings! What, will we not use these seasons of rest which God gives us, rather than compel him to send us seasons of suffering, for holding communion with him? Will we never turn to God willingly and joyfully? will we never give him the sacrifice of a free and happy spirit—of a mind not bowed down by sickness, or made weak by suffering—of a heart subdued by the multitude of his mercies—melted to gratitude by the very sunshine of his blessings? will we always appear at his altar only as supplicants pursued by the avenger, and never as coming to present ourselves whole thank-offerings of gratitude and love?

But to return to the suggestion, that for the purposes of the spiritual life of the individual soul, labor and prayer are interdependent. Every life of Christian efficiency must be one of frequent meditation. No one can be really spiritually wise who does not study the human heart at its source, and he can only approach near to that in the depths of his own experience. Experience of the world, as it is called, is said to bring with it wisdom, and in some cases with reason, inasmuch as it certainly does enable men to calculate correctly the common phases of life, to conjecture skilfully the ordinary chances of conduct; but it does very little indeed to help us in understanding or in influencing the interior life of the earnest and of the unworldly. Here it is helpless and worse. The eye that would see this must be enlightened within—the

hand that would stir more than the surface must be strengthened from above.

And again consider: evangelical religion is emphatically a service of the spirit. It is the cultivation of a peculiar state of mind and heart—a state which is the preliminary condition essential to the acceptable performance of any act of duty whatsoever; and for the attainment of this characteristic state of thought and feeling, steady and frequent contemplation of the distinguishing articles of the Christian faith is indispensable. The performance of any series of acts, whether of worship or morality, is not the essence of Christianity, it is only its result: and though it uniformly causes its faithful recipients to perform all those duties which lead to the worldly well being of others and themselves, yet it does not really reside in any heart wherein there is not a sentiment towards Christ, which gives to those acts a significance and a worth quite other than that derived from their natural visible consequences. Thus the view taken of Life and Duty by the Gospel of Christ, by affecting our motives and modes of thought, makes the cultivation of our souls the one thing needful for us—all else, however important, only secondary. The preparation of ourselves for another state of being, compared with which the present in itself is insignificant, and this through special means of grace, and in consequence of, and in relation to, certain great truths and facts made known to us by a written Revelation—this is the main aim of every one who would rightly call himself a Christian. The education of our own souls, the working out our own salvation through faith and penitence, and prayer and love—the calling out into exercise every faculty he has given us by every opportunity of grace which he may give us—doing all that we do with reference to his will, and in reliance on his help, and out of gratitude for his grace—this should be the great aim and business of our lives. And all the rest that we do in the world, whatever it be—let it be a course of works of duty or of benevolence ever so good—to be of worth in God's sight, or to be for our own ultimate good, must be done subordinately to this great end, and in conformity with these great principles. . . . But let it also be remembered how great a truth it is, that "They also serve who only stand and wait,"—and that meekly to suffer God's will is as sublime a duty as actively to do it.

As individuals then, let us cherish a spirit of contemplation—let us improve a time of rest. When the world is too much with us,—let us "rest a while." When our very works of duty or labor of love render us unquiet or distracted, let us "rest a while." "Rest," however, not for mere indolence and slumber, but for that renewal and refreshing of the mind which closer communion with God can alone impart. Remember that mere seclusion from the world

will not of itself be necessarily improving to us. * * * * *

Most unwisely, then, may it be said, will he count the cost who thinks that such seasons of rest as I am recommending, are superfluous or waste—that time spent in prayer is time lost to duty. Rather our very duties may become hindrances to our improvement, if they be not done in this thoughtful spirit. If all our works, even that work which has God's service expressly for its aim, be not thus ennobled and spiritualized by contemplation, however useful it may be to others, it will be fruitless and even hurtful to ourselves. We know on Apostolical authority, that a man may give all his goods to feed the poor and his body to be burned, and yet not have that peculiar spirit which is characteristically Christian. * * * * *

Constant activity, even in good works, has always a tendency to draw us away from watchfulness over our motives of action, and uninterrupted usefulness to make us think more highly of ourselves than we ought to think: and if these things be not counteracted, by a self communion and communion with God proportionate to our activity, then though outwardly and to others we be still zealous and benevolent, yet in the eyes of Him who looks not at the outward appearance only, we shall assuredly be seen to be also prouder and colder every day, and gradually less like Christ continually. Let us not then ever neglect or abridge that period of repose which the health of our souls requires to be devoted to communion with our hearts, and with him who is greater than our hearts. Be sure that God can require of us no exertions for even the spiritual well being of others which must of necessity impair our own; and that if our own souls are not duly edified, it will be received as no excuse hereafter that we were trying to do God more service the while; seeing that reason alone might tell us that our efforts are not essential to God's service, while Scripture everywhere represents the cultivation of personal holiness as the one thing needful for ourselves.

"Man's wisdom is to seek
His strength in God alone;
And e'en an angel would be weak,
Who trusted in his own.
"Retreat beneath His wings,
And in His grace confide;
This more exalts the King of kings,
Than all thy works beside."

CHARITY.

The outward work, without charity, profiteth nothing; but whatsoever is done out of charity, be it ever so little and contemptible in the sight of the world, is wholly fruitful; for God weigheth more with how much love one worketh, than how much he doth. He doth much that loveth much; he doth much that doth a thing well.—*Wesley.*

ONE WAY AND THE OTHER.

"Father," said a woman to her husband one morning, "the boys want some new shoes."

"Want, want—always wanting!" said the man in a cross tone. "I've got no shoes; if you want them, get them."

"I don't know who should, if you can't," answered the wife, catching the spirit of her husband; and the spirit once caught, she carried it down stairs into the kitchen, where she quickly saw that breakfast was in a backward state. "Sally," she cried, "why in the world is not breakfast ready? the mornings are long enough."

"This awful green wood!" cried Sally, who until now had been doing her best; but catching her mistress' tone, she quite lost her temper. "The wonder is breakfast's got at all," she muttered; while her mistress went out, and little Joe came in from the wood house. "Tie my shoe, Sally," said he; "the string has tripped me up awfully." "Go away," cried Sally, "and not pester me at breakfast time." "Cross creature!" cried little Joe, pouting and pulling off his shoe, which for mischief, or not knowing what else to do, he swung at the cat lapping her milk. The shoe sent the cat one way, and cup another, and the milk in a puddle.

"You mischievous puppy," cried Sally, giving little Joe a shake, and sending him off to the sitting-room. Joe in a terrible pet fell upon his little sister, who was playing with a woolly dog, a little toy her auntie gave her, making it bark in a wheezy tone no real dog was ever guilty of. "Give it to me," cried Joe snatching it from her hand; whereupon Susy burst into an angry cry.—Joe's mother struck him for it, and he set up a howl equal to any young cub in a bear's den; so that by the time breakfast was ready the family sky was as dark and squally as it could well be: for crossness is catching, and "the beginning of strife is as when one letteth out water."—Prov. 17: 4.

THE OTHER WAY.

"Father," said a woman to her husband one morning, "the boys want some new shoes."

"Yes, I suppose it is most time," answers the husband, "but I can't so well spare the money just now. I wonder if I could not black them nicely up, to make them answer a little longer. Let's see now."

"Do not trouble yourself with them, husband," said the wife. "Let me try and see what a gloss I can put on them; "may-be they'll look good as new;" and away she tripped down stairs into the kitchen. "Sally," she said, "you are a little behind in breakfast, but I'll help you. No wonder; the green wood troubles you, I'm afraid."

"Please no," answers Sally; "I'll fetch breakfast on the table in a minute;" and Sally stirs about with cheerful briskness, while little

Joe comes in and asks to have his shoe tied. "In a moment, deary," answers Sally, "while I run down and get some kindlings; your ma wants breakfast."

"Let me go," says little Joe; "I'll bring you some beauties;" and away scampers the little boy, who soon comes back with an armful. "There, Sally," he says, "won't that help you?"

"Yes, deary," cries Sally; "now let me tie your shoe;" and while she does it, Joe is looking at pussy lapping milk. "Pussy's had her breakfast," says Joe, "and I'll take up her cup, lest somebody should step on it and break it. Come, Pussy go with me," and he carries her into the sitting-room.—"Pussy has had her breakfast," he said to sissy; "now will she think your woolly dog a real dog? Let's show it to her." Sissy put down her plaything, a woolly dog, and sure enough, puss, as soon as she saw it, bushed her tail and backed up her back, just ready for a fight; but pretty soon she saw her mistake, and ran under the table, as if afraid to be laughed at. How the children did laugh; and what a pleasant breakfast that was, where kindness was the largest dish: for "pleasant words are as a honey-comb, sweet to the soul, and health to the bones."—Prov. 17: 24.—*Child's Paper.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, NINTH MONTH 17, 1859.

DIED,—In Norristown, Montgomery Co., Pa., on the 1st inst.; after a short illness, CHARLES GRATZ, son of Joseph G. and Carrie Rowland, aged 3 months and 10 days.

— On the 5th of 8th month, near Mount Holly, N. J., JEMIMA R. BULLOCK, wife of Samuel Bullock, after a tedious and most distressing illness, which she bore with a degree of Christian patience and resignation that gave evidence of her hope of salvation being a well grounded one; and her pathway to the Spirit Land was bright and shining.

Her example as a wife, mother, friend and neighbor is worthy of imitation.

"JUDGE NOT THAT YE BE NOT JUDGED."

Who can read the spirit of another, or number its struggles after truth? As we pass through the crowded streets of a large city, how frequently cometh the thought of the deep histories which might be revealed to us, could we but see the human heart as we see the human face. There are many chapters in the volume of life, yet we may read but one,—our own. Alas! even this one is but imperfectly studied. Perhaps, if this were otherwise—if we daily and hourly went down to the secret recesses of our own hearts, searching for our most carefully hidden motives and feelings, and subjecting them all to the same impartial scrutiny which we would give to those of

another, we might come thence with a clearer knowledge of human nature than we can ever elsewhere obtain. We should thus gain humbler thoughts of self, juster thoughts of our fellow-men, more trusting thoughts of God. The mind is a crowded city, and we walk to and fro, in its gayest streets, peopled as they are with an ever-changing multitude of busy thoughts, and think ourselves familiar with the place; yet how little have we been amid the bylanes, and alleys, and courts where poverty, and misery, and even vice are lurking! How shall we then, who know not ourselves, what manner of spirit we are of, how shall we judge one another? 'Judge not, that ye be not judged.'

WHAT KNOWLEDGE IS OF MOST WORTH.

An article under this title, from the Westminster Review, is worthy the attentive consideration of all who are interested in the subject of education; we have, therefore, taken a large part of the essay.

It has been truly remarked, that, in order of time, decoration precedes dress. Before yet he thinks of protecting himself against the weather, the savage bestows much care on the painting of his skin. Among people who submit to great suffering that they may have themselves handsomely tattooed, extremes of temperature are borne with but little attempt at mitigation. Humboldt tells us that an Orinoco Indian, though quite regardless of bodily comfort, will yet labor for a fortnight to purchase pigment wherewithal to make himself admired; and that the same woman who would not hesitate to leave her hut without a fragment of clothing on, would not dare to commit such a breach of decorum as to go out unpainted. Voyagers uniformly find that colored beads and trinkets are much more prized by wild tribes than are calicoes or broadcloths. And the anecdotes we have of the ways in which, when shirts and coats are given, they turn them to some ludicrous display, show how completely the idea of ornament predominates over that of use. Indeed, the facts of aboriginal life seem to indicate that dress is developed out of decorations. And when we remember that even among ourselves most think more about the fineness of the fabric than its warmth, and more about the cut than the convenience—when we see that the function is still in great measure subordinated to the appearance—we have further reason for inferring such an origin.

It is not a little remarkable that the like relations hold with the mind. Among mental as among bodily acquisitions, the ornamental comes before the useful. Not only in times past, but almost as much in our own era, that knowledge which conduces to personal well-being has been postponed to that which brings applause. In the

Greek schools, music, poetry, rhetoric and a philosophy, which, until Socrates taught, had but little bearing upon action, were the dominant subjects; while knowledge, aiding the arts of life, had a very subordinate place. And in our own universities and schools at the present moment, the like antithesis holds. We are guilty of something like a platitude when we say that throughout his after career, a boy, in nine cases out of ten, applies his Latin and Greek to no practical purposes. The remark is trite, that in his shop or his office, in managing his estate or his family, in playing his part as director of a bank, or a railway, he is very little aided by this knowledge he took so many years to acquire—so little, that generally the greater part of it drops out of his memory; and if he occasionally vents a Latin quotation, or alludes to some Greek myth, it is less to throw light on the topic in hand than for the sake of effect. If we inquire what is the real motive for giving boys a classical education, we find it to be simply conformity to public opinion. Men dress their children's minds as they do their bodies, in the prevailing fashion. As the Orinoco Indian puts on his paint before leaving his hut, not with a view to any direct benefit, but because he would be ashamed to be seen without it; so, a boy's drilling in Latin and Greek is insisted on, not because of their intrinsic value, but that he may not be disgraced by being found ignorant of them—that he may have "the education of a gentleman"—the badge marking a certain social position, and bringing a consequent respect.

This parallel is still more clearly displayed in the case of the other sex. In the treatment of both mind and body, the decorative element has continued to predominate in a greater degree among women than among men. Originally, personal adornment occupied the attention of both sexes equally. In these latter days of civilization, however, we see that in the dress of men the regard for appearance has in a considerable degree yielded to the regard for comfort; while in their education, the useful has of late been trenching on the ornamental. In neither direction has this change gone so far with women. The wearing of ear-rings, finger-rings, bracelets; the elaborate dressings of the hair; the still occasional use of paint; the immense labor bestowed in making habiliments sufficiently attractive; and the great discomfort that will be submitted to for the sake of conformity; show how greatly, in the attiring of women, the desire of approbation overrides the desire for warmth and convenience. And similarly in their education, the immense preponderance of "accomplishments" proves how here, too, use is subordinated to display. Dancing, deportment, the piano, singing, drawing—what a large space do these occupy! If you ask why Italian and German are learnt, you will find that under all the sham reasons given, the real reason is, that a knowledge of those tongues is thought

lady-like. It is not that the books written in them may be utilized, which they scarcely ever are; but that Italian and German songs may be sung, and that the extent of attainment may bring whispered admiration. The births, deaths, and marriages of kings, and other like historic trivialities, are committed to memory, not because of any benefits that can possibly result from knowing them; but because society considers them parts of a good education—because the absence of such knowledge may bring the contempt of others. When we have named reading, writing, spelling, grammar, arithmetic and sewing, we have named about all the things a girl is taught with a positive view to their direct uses in life; and even some of these have more reference to the good opinion of others than to immediate personal welfare.

Thoroughly to realize the truth that with the mind as with the body, the ornamental precedes the useful, it is needful to glance at its *rationale*. This lies in the facts that, from the far past down even to the present, social needs have subordinate individual needs, and that the chief social need has been the control of individuals. It is not, as we commonly suppose, that there are no governments but those of monarchs, and parliaments, and constituted authorities. These acknowledged governments are supplemented by other unacknowledged ones, that grow up in all circles, in which every man or woman strives to be king or queen or lesser dignitary. To get above some, and be revered by them, and to propitiate those who are above us, is the universal struggle in which the chief energies of life are expended. By the accumulation of wealth, by style of living, by beauty of dress, by display of knowledge or intellect, each tries to subjugate others; and so aids in weaving that ramified network of restraints by which society is kept in order. It is not the savage chief only, who, in formidable war paint, with scalps at his belt, aims to strike awe into his inferiors; it is not only the belle who, by elaborate toilet, polished manners, and numerous accomplishments, strives to "make conquests;" but the scholar, the historian, the philosopher, use their acquirements to the same end. We are none of us content with quietly unfolding our own individualities to the full in all directions; but have a restless craving to impress our individualities upon others, and in some way subordinate them. And this it is which determines the character of our education. Not what knowledge is of most real worth, is the consideration; but what will bring most applause, honor, respect—what will most conduce to social position and influence—what will be most imposing. As, throughout life, not what we are, but what we shall be thought, is the question; so in education the question is, not the intrinsic value of knowledge, so much as its extrinsic effects on others. And this being our dominant

idea, direct utility is scarcely more considered than by the barbarian when filing his teeth and staining his nails.

If there needs any further evidence of the rude, undeveloped character of our education, we have it in the fact that the comparative worths of different kinds of knowledge have been as yet scarcely even discussed—much less discussed in a scientific way with definite results. Not only is it that no standard of relative value has yet been agreed upon, but the existence of any such standard has not been conceived in any clear manner. And not only is it that the existence of any such standard has not been clearly conceived, but the need for it seems to have been scarcely even felt. Men read books on this topic, and attend lectures on that; decide that their children shall be instructed in these branches of knowledge, and shall not be instructed in those; and all under the guidance of mere fashion, or liking, or prejudice; without ever considering the enormous importance of determining in some rational way what things are really most worth learning. It is true that in all circles we have occasional remarks on the importance of this or the other order of information. But whether the degree of its importance justifies the expenditure of the time needed to acquire it; and whether there are not things of more importance to which the time might be better devoted; are queries which, if raised at all, are disposed of quite summarily, according to personal predilections. It is true, also, that from time to time, we hear revived the standing controversy respecting the comparative merits of classics and mathematics. Not only, however, is this controversy carried on in an empirical manner, with no reference to an ascertained criterion; but the question at issue is totally insignificant when compared with the general question of which it is part. To suppose that deciding whether a mathematical or a classical education is the best, is deciding what is the proper *curriculum*, is much the same thing as to suppose that the whole of dietetics lies in determining whether or not bread is more nutritive than potatoes!

The question which we contend is of such transcendent moment, is, not whether such or such knowledge is of worth, but what is its *relative* worth? When they have named certain advantages which a given course of study has secured them, persons are apt to assume that they have justified themselves: quite forgetting that the adequateness of the advantages is the point to be judged. There is, perhaps, not a subject to which men devote attention that has not *some* value. A year diligently spent in getting up heraldry, would very possibly give a little further insight into ancient manners and morals, and into the origin of names. Any one who should learn the distances between all the towns in England, might, in the course of his life, find one or

two of the thousand facts he had acquired of some slight service when arranging a journey. Gathering together all the small gossip of a county, profitless occupation as it would be, might yet occasionally help to establish some useful fact—say, a good example of hereditary transmission. But in these cases, every one would admit that there was no proportion between the required labor and the probable benefit. No one would tolerate the proposal to devote some years of a boy's time to getting such information, at the cost of much more valuable information, which he might else have got. And if here the test of relative value is appealed to and held conclusive, then should it be appealed to and held conclusive throughout. Had we time to master all subjects we need not be particular. To quote the old song:—

Could a man be secure
That his days would endure
As of old, for a thousand long years,
What things might he know!
What deeds might he do!
And all without hurry or care.

“But we that have but span-long lives” must ever bear in mind our limited time for acquisition. And remembering how narrowly this time is limited, not only by the shortness of life, but also still more by the business of life, we ought to be especially solicitous to employ what time we have to the greatest advantage. Before devoting years to some subject which fashion or fancy suggests, it is surely important to weigh with great care the worth of the results, as compared with the worth of various alternative results which the same years might bring if otherwise applied.

(To be continued.)

Extract of a letter from HARRIET MARTINEAU to the Editor of the Anti-Slavery Standard, bearing the date of 15th ult.

The general impression as to the labor-question in the West Indies seems to be that it is approaching a clear solution. The Encumbered Estates Act is actually at work in several places, and producing effects as obviously good as the same procedure did in Ireland. In Ireland, the Encumbered Estates Act enabled embarrassed proprietors to sell a part of their lands, with an indisputable title, in order to disencumber the rest; or to sever themselves from the soil altogether. The land was purchased by persons able to do justice to it; it has risen in cultivation and in value from year to year, employing more laborers at improved wages, till now Ireland is at least as prosperous as any other part of the empire. The priests, whose poverty was formerly their main title to respect, are now so rich under the so-called voluntary system by which they live, that their incomes and their savings far exceed those of the average clergy of the English

Church; and it is believed that if the English Church in Ireland were offered to them to-morrow, they would refuse the gift. The parsonages and their lands and privileges, the secured incomes of all the livings would be a poor exchange for the wealth the Romish priests now acquire by their own levies on the comfortable peasantry. The operation of the same provision in the West Indies is clear enough. Deserted estates are bought by capitalists, British or colonial; capital is applied, and agricultural machinery and new methods disclosed by science, and the produce provides the means of further improvement. Less manual labor is required; and that labor is better paid. In short, the old planter notions and ways are superseded by modern intelligence and fresh intercourse with the laboring class; so that the increase in productiveness is undisputed on all hands; and the only critical question which remains is whether the indigenous population of each colony is sufficient for its needs, or whether immigration is really so profitable as to admit only of regulation, and not of discouragement. It is to be hoped that the proposed inquiry will be urged on, through the Colonial Office. Our impression is a strengthening one that coolie immigration will be found unnecessary; or that it will be so guarded by restriction as to come to an end of itself, instead of increasing with the expansion of cultivation. Meantime, there is comfort in resting on the great truths that emancipation is now proved to be a prudent economical expedient, as well as a great social success; that more sugar is produced, while more human beings are happy and content; and that the land and its inhabitants are rising together from a state of almost hopeless depression into the full development for which nature provided, but which the folly and greed of man long intercepted.

We cannot separate the West Indies and Africa in our thoughts and our cares. Amidst a long series of bad news from Africa we have now heard something pleasant. Painful accounts arrive occasionally of fresh shipments of negroes by French and other speculators; of the arrival of cargoes of victims at Martinique or on your Southern coasts; and of the check given to native industry in Africa, wherever the influence of the slave-trader extends. But we now hear also of something different—of the spread of industry in districts where it could not formerly establish a footing. There is part of the coast, near one of our chief establishments, where some money was spent, a few years since, with liberality and perseverance, by one or two rich Manchester manufacturers, in introducing the growth and preparation of cotton. The cotton was of excellent quality; but there was no inducing the people to work with the necessary steadiness and regularity. They would collect and sell palm-oil, and other products which gave them little

trouble; but they would not engage themselves further. Example seems to have wrought upon them; for the next news we hear, after a long interval, is that they have sold us four tons of excellent cotton, highly approved in the market, and that two tons more are on the way.

WM. PENN, AND PETER THE GREAT, EMPEROR OF RUSSIA.

In the year 1697, William Penn had an interview with the Czar of Moscow, since celebrated in history as Peter the great. This enterprising monarch, in order to inform himself concerning the arts and manufactures of nations more civilized than his own, spent some time in Holland and England, where he desired to remain incognito, and even worked as a ship carpenter. When he was in Deptford, William Penn, knowing that this monarch understood no other language than Russian and German, waited on him to present him with some German books, explanatory of Friend's principles, and was cordially received. Penn, conversing fluently in German, spoke to the ambitious conqueror in his usual mild and dignified manner about the folly, barbarity and criminality of waging war, and the sacred duty and blessed results of preserving peace. The grand monarch, so very much inclined to break out in the most violent rage at anything which displeased him, listened not only with patience, but with the greatest attention, and dismissed Penn with the most unequivocal signs of esteem. The impression he had received by this conversation appears to have been lasting, for on the 6th of March, 1711, on the very day when he declared his beloved Catherine with much pomp and many ceremonies, as his lawful consort and Empress of Russia, he said: "It would perhaps be much better if, in respect to war, all the nations of the world would adopt the principles of the Quakers." In the year 1712, being in the city of Frederickstadt, in Holstein, with an army to assist the Danes against the Swedes, he inquired if there were any Quakers there. Being told that there were some, he asked if they had a meeting-house, and being answered in the affirmative, he desired the Burgomaster of the city to inform them that if they would appoint a meeting, he would attend it. The Burgomaster said there could be no such meeting, because thirty soldiers were quartered in the meeting-house. Peter ordered them to be removed immediately, and the house to be put in order; which being done, the meeting was appointed, and he attended with a number of his officers. One of the Quakers preached in the German language, and Peter interpreted, observing at the close of the meeting, that whoever could live according to that doctrine would be happy.

If thou wilt suspect, let it be thyself.

FORGIVENESS.

BY JOHN G. WHITTIER.

My heart was heavy, for its trust had been
 Abused, its kindness answered with foul wrong;
 So, turning gloomily from my fellow-men,
 One summer sabbath-day I strolled among
 The green mounds of the village burial place;
 Where, pondering how all human love and hate
 Find one sad level—and how, soon or late,
 Wronged or wrong-doer, each with meekened face,
 And cold hands folded over a still heart,
 Pass the green threshold of our common grave,
 Whither all footsteps tend, whence none depart,
 Awed for myself, and pitying my race,
 Our common sorrow, like a midnight wave,
 Swept all my pride away, and trembling I forgave!

IN REMEMBRANCE OF JOSEPH STURGE.

BY JOHN G. WHITTIER.

In the fair land o'erwatched by Ischia's mountains,
 Across the charmed bay,
 Whose blue waves keep with Capri's silver fountains
 Perpetual holiday.
 A king lies dead, his wafer duly eaten,
 His gold-bought masses given;
 And Rome's great altar smokes with gums to sweeten
 A name that stinks to Heaven.
 And, while all Naples thrills with mute thanksgiving,
 The court of England's queen
 For the dead monster so abhorred while living,
 In mourning garb is seen.
 With a true sorrow God rebukes that feining;
 By lone Edgbaston's side,
 Stands a great city in the sky's sad raining,
 Bare-headed and wet-eyed!
 Silent, for once, the restless hive of labor
 Save the low funeral tread,
 Or voice of craftsman whispering to his neighbor
 The good deeds of the dead.
 For him no minster's chant of the immortals
 Rose from the lips of sin;
 No mitred priest swung back the heavenly portals
 To let the white soul in.
 But Age and Sickness framed their tearful faces
 In the low hovel's door,
 And prayers went up from all the dark by-places
 And Ghettos of the poor.
 The pallid toiler and the negro chattel,
 The vagrant of the street,
 The human dice wherewith in games of battle
 The lords of earth compete,
 Touched with a grief that needs no outward draping
 All swelled the long lament
 Of grateful hearts, instead of marble, shaping
 His viewless monument!
 For never yet, with ritual pomp and splendor,
 In the long heretofore,
 A heart more loyal, warm and true and tender,
 Has England's turf closed o'er.
 And, if there fell from out her grand old steeples
 No crash of brazen wall,
 The murmurous woe of kindreds, tongues and peoples,
 Swept in on every gale.
 It came from Holstein's birchen-melted meadows,
 And from the tropic calms
 Of Indian islands in the sun-smit shadows
 Of Occidental palms.

From the locked roadsteads of the Bothnian peasants
 And harbors of the Finn,
 Where war's worn victims saw his gentle presence
 Come sailing, Christ-like, in.

To seek the lost, to build the old waste places,
 To link the hostile shores
 Of severing seas, and sow with England's daisies
 The moss of Finland's moors!

Thanks for the good man's beautiful example,
 Who in the vilest saw
 Some sacred crypt or altar of a temple
 Still vocal with God's law;

And heard, with tender ear, the spirit sighing
 As from its prison cell,
 Praying for pity, like the mournful crying
 Of Jonah out of hell.

Not his the golden pen's or lip's persuasion,
 But a fine sense of right,
 And truth's directness, meeting each occasion
 Straight as a line of light.

His faith and works, like streams that intermingle,
 In the same channel ran;
 The crystal clearness of an eye kept single
 Shamed all the frauds of man.

The very gentlest of all human natures
 He joined to courage strong,
 And love outreaching unto all God's creatures,
 With sturdy hate of wrong.

Tender as woman; manliness and meekness
 In him were so allied,
 That they who judged him by his strength or weakness
 Saw but a single side.

Men failed, betrayed him; but his zeal seemed nourish'd
 By failure and by fall;
 Still a large faith in human kind he cherished
 And in God's love for all.

And now he rests; his greatness and his sweetness
 No more shall seem at strife,
 And death has moulded into calm completeness
 The statue of his life.

Where the dew's glisten and the song-birds warble
 His dust to dust is laid,
 In Nature's keeping, with no pomp of marble
 To shame his modest shade.

The forges glow, the hammers all are ringing;
 Beneath its smoky veil,
 Hard by the city of his love is swinging
 Its clamorous iron flail.

But round his grave are quietude and beauty,
 And the sweet heaven above—
 The fitting symbol of a life of duty
 Transfigured into love! —*N. Y. Independent.*

DEATHS CAUSED BY BURNING FLUID.

E. Meriam, of Brooklyn, states that he has kept a record of deaths, injuries, and conflagrations, resulting from the use of camphene and other burning fluids used for the purpose of illumination, since 1850. Since that date he has recorded the deaths of three hundred and seventy persons, and the injuries of four hundred and seventy-seven persons, many of the latter of whom the accounts stated were not expected to survive the injuries they received. The losses by fire from these fluids he estimated at upwards of one million of dollars. E. Meriam says that

when the weather becomes hot in summer, the danger in the use of burning fluid will increase. In the short term of thirty-six days, within the present year, he had recorded the death of nine persons, by camphene and burning fluid.—*Medical News.*

LUNAR INFLUENCES.

BY D. LARDNER.

Meteorological phenomena are not the only effects imputed to our satellite; that body, like comets, is made responsible for a vast variety of interferences with organized nature. The circulation of the juices of vegetables, the qualities of grain, the fate of the vintage, are all laid to its account; and timber must be felled, the harvest cut down and gathered in, and the juice of the grape expressed, at times and under circumstances regulated by the aspects of the moon, if excellence be hoped for in these products of the soil.

According to popular belief, our satellite also presides over human maladies; and the phenomena of the sick chamber are governed by the lunar phases; nay, the very marrow of our bones, and the weight of our bodies, suffer increase or diminution by its influence. Nor is its imputed power confined to physical or organic effects; it notoriously governs mental derangement.

If these opinions respecting lunar influence were limited to particular countries, they would be less entitled to serious consideration; but it is a curious fact that many of them prevail and have prevailed in quarters of the earth so distant and unconnected, that it is difficult to imagine the same error to have proceeded from the same source. At all events, the extent of the prevalence alone renders them a fit subject for serious investigation.

A large volume would be necessary to analyze all the popular opinions which refer to the supposed lunar influences. We shall confine ourselves therefore to the principal of them, and shortly examine how far they can be reconciled with the established principles of astronomy and physics.

The Red Moon.—It is believed generally, especially in the neighborhood of Paris, that in certain months of the year, the moon exerts a great influence upon the phenomena of vegetation. Gardeners give the name of *Red Moon* to that moon which is full between the middle of April and the close of May. According to them the light of the moon at that season exercises an injurious influence upon the young shoots of plants. They say that when the sky is clear the leaves and buds exposed to the lunar light redden and are killed as if by frost, at a time when the thermometer exposed to the atmosphere stands at many degrees above the freezing point. They say also that if a clouded sky intercepts the moon's light it prevents these

injurious consequences to the plants, although the circumstances of temperature are the same in both cases.

Any person who is acquainted with the beautiful theory of dew, which we owe to Dr. Wells, will find no difficulty in accounting for these effects erroneously imputed to the moon. If the heavens be clear and unclouded, all substances on the surface of the earth which are strong and powerful radiators of heat, lose temperature by radiation, while the unclouded sky returns no heat to them to restore what they have lost. Such bodies, therefore, under these circumstances, become colder than the surrounding air, and may even, if they be liquid, be frozen. Ice, in fact, is produced, in warm climates, by similar means. But if the firmament be enveloped in clouds, the clouds having the quality of radiating heat, will restore by their radiation, to substances upon the surface of the earth, as much heat as such substances lose by radiation; the temperature, therefore, of such bodies will be maintained at a point equal to that of the air surrounding them.

Now the leaves and flowers of plants are strong and powerful radiators of heat; when the sky is clear they therefore lose temperature and may be frozen; if, on the other hand, the sky be clouded, their temperature is maintained for the reasons above stated.

The moon, therefore, has no connexion whatever with this effect; and it is certain that plants would suffer under the same circumstances whether the moon is above or below the horizon. It equally is quite true that if the moon be above the horizon, the plants cannot suffer unless it be visible; because a *clear sky* is indispensable as much to the production of the injury to the plants as to the visibility of the moon; and, on the other hand, the same clouds which veil the moon and intercept her light, give back to the plants that warmth which prevents the injury here adverted to. The popular opinion is therefore right as to the *effect*, but wrong as to the *cause*; and its error will be at once discovered by showing that on a clear night, when the moon is new, and, therefore, not visible, the plants may nevertheless suffer.

Time for felling Timber.—There is an opinion generally entertained that timber should be felled only during the decline of the moon; for if it be cut down during its increase, it will not be of a good or durable quality. This impression prevails in various countries. It is acted upon in England, and is made the ground of legislation in France. The forest laws of the latter country interdict the cutting of timber during the increase of the moon. M. Auguste de Saint Hilaire states, that he found the same opinion prevalent in Brazil. Signor Francisco Pinto, an eminent agriculturist in the province of Espirito Santo, assured him as the result of his

experience, that the wood which was not felled at the full of the moon was immediately attacked by worms and very soon rotted.

In the extensive forests of Germany, the same opinion is entertained and acted upon with the most undoubting confidence in its truth. Sauer, a superintendent of some of these districts, assigns what he believes to be its physical cause. According to him the increase of the moon causes the sap to ascend in the timber; and, on the other hand, the decrease of the moon causes its descent. If the timber, therefore, be cut during the decrease of the moon it will be cut in a dry state, the sap having retired; and the wood, therefore, will be compact, solid, and durable. But if it be cut during the increase of the moon, it will be felled with the sap in it, and will therefore be more spongy, more easily attacked by worms, more difficult to season, and more readily split and warped by changes of temperature.

Admitting for a moment the reality of this supposition concerning the motion of the sap, it would follow that the proper time for felling the timber would be the new moon, that being the epoch at which the descent of the sap would have been made, and the ascent not yet commenced. But can there be imagined in the whole range of natural science, a physical relation more extraordinary and unaccountable than this supposed correspondence between the movement of the sap and the phases of the moon? Assuredly theory affords not the slightest countenance to such a supposition; but let us inquire as to the fact whether it be really the case that the quality of timber depends upon the state of the moon at the time it is felled.

M. Duhamel Monceau, a celebrated French agriculturist, has made direct and positive experiments for the purpose of testing this question; and has clearly and conclusively shown that the qualities of timber felled in different parts of the lunar month are the same. M. Duhamel felled a great many trees of the same age, growing from the same soil, and exposed to the same aspect, and never found any difference in the quality of the timber when he compared those which were felled in the decline of the moon with those which were felled during its increase; in general they have afforded timber of the same quality. He adds, however, that by a circumstance, which was doubtless fortuitous, a slight difference was manifested in favor of timber which had been felled between the new and full moon—contrary to popular opinion.

Supposed Lunar Influence on Vegetables.—It is an aphorism received by all gardeners and agriculturists in Europe, that vegetables, plants and trees, which are expected to flourish and grow with vigor, should be planted, grafted and pruned, during the increase of the moon. This opinion is altogether erroneous. The increase

or decrease of the moon has no appreciable influence on the phenomena of vegetation; and the experiments and observations of several French agriculturists, and especially of M. Duhamel du Monceau (already alluded to) have clearly established this.

Montanari has attempted, like M. Sauer, to assign the physical cause for this imaginary effect. During the day, he says, the solar heat augments the quantity of sap which circulates in plants by increasing the magnitude of the tube through which the sap moves; while the cold of the night produces the opposite effect by contracting these tubes. Now, at the moment of sunset, if the moon be increasing, it will be above the horizon, and the warmth of its light would prolong the circulation of the sap; but, during its decline, it will not rise for a considerable time after sunset, and the plants will be suddenly exposed to the unmitigated cold of the night, by which a sudden contraction of leaves and tubes will be produced, and the circulation of the sap as suddenly obstructed.

If we admit the lunar rays to possess any sensible calorific power, this reasoning might be allowed; but it will have very little force when it is considered that the extreme change of temperature which can be produced by the lunar light does not amount to the thousandth part of a degree of the thermometer.

It is a curious circumstance that this erroneous prejudice prevails on the American continent. M. Auguste de Saint Hilaire states, that in Brazil cultivators plant during the decline of the moon, all vegetables whose roots are used as food, and, on the contrary, they plant during the increasing moon, the sugar cane, maize, rice, beans, &c., and those which bear the food upon their stocks and branches. Experiments, however, were made and reported by M. de Chauvalon, at Martinique, on vegetables of both kinds planted at different times in the lunar month, and no appreciable difference in their qualities was discovered.

There are some traces of a principle in the rule adopted by the South American agronomes, according to which they treat the two classes of plants distinguished by the production of fruit on their roots or on their branches differently; but there are none in the European aphorisms. The directions of Pliny are still more specific: he prescribes the time of the full moon for sowing beans, and that of the new moon for lentils. "Truly," says M. Arago, "we have need of a robust faith to admit without proof that the moon, at the distance of 240,000 miles, shall in one position act advantageously upon the vegetation of beans, and that in the opposite position, and at the same distance, she shall be propitious to lentils."

Supposed Lunar Influence on Grain.—Pliny states that if we would collect grain for the pur-

pose of immediate sale, we should do so at the full of the moon; because, during the moon's increase, the grain augments remarkably in magnitude: but if we would collect the grain to preserve it, we should choose the new moon, or the decline of the moon.

So far as it is consistent with observation that more rain falls during the increase of the moon than during its decline, there may be some reason for this maxim; but Pliny, or those from whom we receive the maxim, can barely have credit for grounds so rational: besides which, the difference in the quantity of rain which falls during the two periods is too insignificant to produce the effects here adverted to.

(To be continued.)

HEARING WITH THE TEETH.

Lay a watch upon a table, glass side downwards, then stand so far from it that you cannot in the ordinary way hear the ticking. Now place one end of a small stick, say about six feet long, upon the back of the watch, and grip the teeth to the other; with the fingers close each ear to exclude all external noise, the beat of the watch will then be as audible as if placed against the ear. All other sounds can be conveyed in the same manner, no matter how long the stick be; for instance, if one end be put upon a piano-forte in a sitting room fronting a garden, and the stick be thirty feet long, extending outside the window on to a lawn, if the instrument be ever so lightly played, "the tune" will be instantly distinguished by any person applying the teeth to the opposite end of the stick.

Again, if a light bar of iron or any other metal be suspended by a thick string held between the teeth, and then struck with any hard substance, the sound will appear greater than by hearing with the ears.

ITEMS OF NEWS.

TWENTY-ONE SLAVES MANUMITTED.—The canal packet, "John B. Bortle," lying in the river above Broad street bridge, has on board twenty one slaves, men and women, manumitted by the will of their late owner, Pleasant Burnet, of Mecklenburg county, Virginia. They are likely-looking men and women, and with one exception, look forward with delight to the freedom and self-management in store for them. They are under the charge of Robert M. Hutchinson and Charles S. Hutchinson, who have selected lands in Hardin county, near Kenton, for their location, and for which they will take the train on the C. P. & Ind. R. R. this morning.

The testator, Mr. Burnet, did not free all his slaves; only selecting those who had been faithful, and were deemed competent to care for themselves. Good lands have been selected for the negroes to settle upon, in accordance with the provisions of the will, and they will be furnished with all the necessary tools and implements to commence operations.—*Ohio State Journal.*

THREE DAYS LATER FROM EUROPE.—The Steamship *Europa* arrived at Halifax on the night of the 7th inst. The Zurich Conference was still in session, and it was supposed that it would conclude its labors early in the 9th month. Sardinia has refused to permit the annexation of the Italian Duchies to her dominions without the consent of the other Powers, particularly France, but no disposition has yet been evinced by the inhabitants of Tuscany and Modena to allow their exiled sovereigns to resume their former positions.

TRADE OF CANADA VIA PORTLAND.—The 22d and 23d of Victoria, cap. 37, which passed last session, sets the trade of Canada quite free via Portland, permitting deals and butter, two articles specially excepted, to be imported into Great Britain at the same rate of duty as if imported direct from Canada. These articles were subject to the foreign duty of 10s per load on deals, and 10s per cwt. on butter; they will now be admitted at the colonial duty of 2s per load and 2s 6d per cwt. The Portland steamers had to proceed last winter to St. John's, N. B., for cargoes which could have been procured from the Canadian steam saw-mill, on the Grand trunk railway. Goods can now be forwarded in bond from Portland, through Canada, to any part of the Western States, and from the Western States and Canada to Portland, for shipment to Europe or any part of the world. The Great Eastern may now secure a cargo of deals from Portland, in addition to flour, corn, ashes and provisions.

THE AURORA.—The rare auroral illumination of the 28th ult. appeared all over New England, in New York and in Canada, and is characterized by all chroniclers as one of the most extensive and beautiful ever witnessed. A scientific observer, a member of the American Scientific Association, still visiting in this city, communicates a full record of its extent, prevalence and peculiarities. One of the most interesting of its influences, and going to show the connection of the auroral light with electricity, was that observed by the telegraphic operators. Their wires were charged somewhat as in thunder storms, with extra electricity, and on the Canadian line near Quebec it seriously hindered and finally forbade all working of the wires. So yesterday, in our printing office, there was a mysterious electrical influence affecting certain electrotyped plates and rendering it impossible to print from them. Other similar plates printed perfectly, and these probably will to day, but yesterday they were bewitched by the electricity in the atmosphere. So full and peculiar and prolonged an exhibition of the aurora as that of Sunday night ought to furnish materials for penetrating the mystery that still shrouds the cause of this phenomenon.—*Springfield Republican.*

NEVADA TERRITORY.—The Convention in session in Carson Valley has framed a Constitution for a Provisional Government, declaring Carson Valley independent of Utah, and giving the name of Nevada to the proposed Territory.

COL. SHAFFNER'S SUBMARINE TELEGRAPH.—The bark Wyman, of 200 tons, sailed yesterday, about 12½ o'clock, from Central wharf, under command of Capt. Wm. Baker, to survey the route for a line of telegraphic communication between this country and Europe, by the way of Greenland, Iceland, the Faroe Islands and Scotland. The vessel is chartered by Col. T. P. Shaffner, of Louisville, Ky., who has been residing in Worcester most of the time for the past two years. He has projected the expedition on his own responsibility, and there appears a fair prospect of success.—*Boston Courier, Aug. 30th.*

Letters by the steamer *Africa* state that Frederick N. Gisborne, the projector of a direct submarine telegraph between Boston and Nova Scotia, has organized a company in England for manufacturing telegraph cable. Their works are at Millwall, and two hundred workmen are now employed in the manufacture of cable for the line from Toulon to Algiers, the contracts of which are ratified to F. N. Gisborne by the Emperor of France. They are also manufacturing the Atlantic cable for the British Transatlantic Telegraph Company, to be laid down between Scotland and the Straits of Belle Isle to Canada.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—Fresh ground flour in held firmly owing to the high figure realized for wheat, but old stock is drooping. The only sales are \$500 barrels old extra family at \$5 50, and in lots to the trade at \$4 50 a 5 12½ per barrel for superfine; \$4 75 a \$5 50 for extra, and \$5 50 a \$6 50 for extra family and fancy. Nothing doing in Rye Flour or Corn Meal. We quote the former at \$3 75, and the latter at \$3 50.

GRAIN.—There is a fair amount of wheat coming forward and it is in good demand. Sales of 4500 bushels good and prime red at \$1 20 a 1 21 per pu., and fair and prime white at \$1 25 a 1 35. Rye is in demand; sales at 600 bushels Southern at 73 cents. Corn—Sales of 8000 bushels yellow at 80 cents, mostly afloat. Oats—4000 bushels new Delaware sold at 35 a 36c per bushel.

CLOVERSEED comes in slowly; a lot of new Ohio, of choice quality, was offered at the Corn Exchange at \$5 75, but this figure is above the views of buyers.

EATON ACADEMY, KENNETT SQUARE, Chester Co., Pennsylvania.

The Fourth Term of this Institution, under the charge of the present proprietor, will open for the reception of pupils of both sexes, on Second day, the 31st of 10th mo. next, and continue in session twenty weeks.

The course of instruction will embrace all the branches of a thorough English education, the higher Mathematics, Natural Sciences illustrated, the Latin, Greek, French and German Languages, and Drawing.

For terms and particulars, see Circulars, which will be forwarded to the address of every person requesting the same, upon application to

WILLIAM CHANDLER, Principal & Proprietor.
or to WILLIAM A. CHANDLER, Principal Instructor.

RUTHANNA JACKSON,
or to MAGGIE B. JACKSON, } Assistants.
CHARLES B. LAMBORN, }

9mo. 10, '59, -2m

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the next Session of this Institution on the 1st of 11th month, 1859. Terms \$60 for 20 weeks; no extras, except for the Latin and Greek Languages, which will be \$5 each. For Reference and further particulars inquire for Circular of

BENJ. SWAYNE, Principal,
London Grove P. O., Chester Co. Pa.

9 mo 3, 2 m.

GWYNEDD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The next session of this Institution will commence on the 14th of 11th month, 1859, and continue twenty weeks. Terms \$70, and

no extras. For further information application can be made to

DANIEL FOULKE, Principal,
HUGH FOULKE, Jr., Teacher,
Spring House P. O.,
Montgomery co., Pa.

8 mo. 13—2 mo.

ELDRIDGES HILL BOARDING SCHOOL FOR YOUTH OF BOTH SEXES, will open its Winter Session 11 mo 1st.

Terms \$70 per session of 20 weeks. For particulars address the Principal for a circular.

ALLEN FLITCRAFT.

Eldridges Hill Salem County, N. J.

8 mo 27 3 m.

THE BANKSDALE BOARDING SCHOOL FOR GIRLS, will be reopened the 14th of 11th month, and be continued twenty weeks. The course of study will comprise the usual English branches and Drawing. Terms \$60.

For further information apply to ELIZA HEACOCK, Jenkintown, Montgomery Co. Penn.

8mo. 27 3m.

SPRINGDALE BOARDING SCHOOL, FOR BOTH SEXES, Loudon Co., Va. The next session will commence the 3d of 10th mo.

Terms \$115 for 40 weeks, payable quarterly in advance. Languages and Drawings extra.

It is hoped that Friends interested will avail themselves of the preference by entering pupils early. Apply, for particulars, to

GEO. A. NEWBOLD,
Purcellville, Loudon Co., Va.

8th mo. 6, 1859.—6m.

BYBERRY BOARDING SCHOOL, FOR GIRLS.

The ninth session of Byberry Boarding School, taught by Jane, Anne and Mary S. Hillborn, will commence on the first Second-day of Tenth month, 1859, and continue forty weeks without intermission, (including two terms of 20 weeks each.) The course of instruction embraces all the branches of a liberal English education.

Terms \$60 per session of 20 weeks, one half payable in advance. For circulars containing further particulars address

JANE HILLBORN,
Byberry P. O., Philada., Pa.

8th mo. 7—3m.

BUCKS COUNTY MALE AND FEMALE ACADEMY.—Boarders taken by the year at reduced rates. Autumn Quarter of 12 weeks, commences on the 8th of 8th mo. Winter Term of 18 weeks, on the 7th of 11th mo. Charges for board and English branches, Autumn Quarter, \$36. Winter Term, \$66. 75 cents deducted per week, for such as are absent from sixth day to second day, without washing. Bills payable, one-half in advance, and no deduction for lost time, less than a week at one time. Day scholars, English branches, from 50 cents to 70 cents per week.

Extra charges for each twelve weeks. Latin, Greek, French, Pencilling, and Pellis work, each \$2.00; Water Colors, Monochromatic, Colored Crayons, Oriental, and Grecian Painting, each \$2.50; reading, Books only, furnished free of charge. Other books furnished if desired, and charged for, according to the care taken of them. SAMUEL EATON, A. M. Principal.

Attleboro', Bucks Co., 5th mo., 28, 1859. 6m.

Merrihew & Thompson, Printers, Lodge st., N. side Penn'a Bank.

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, NINTH MONTH 24, 1859.

No. 28.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,

No. 324 South Fifth Street,

PHILADELPHIA,

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

A Memorial of the Monthly Meeting of New York, concerning our beloved Friend, CAROLINE WILLETS, deceased.

Believing that "The path of the just is as a shining light, that shineth more and more, unto the perfect day," we feel concerned that the exemplary life, and peaceful close, of our beloved Friend, Caroline Willets, should be briefly held up to view, in order that survivors may be encouraged to follow her, as she endeavored to "follow Christ."

She was born at Flushing, Long Island, the twenty-sixth day of Seventh-month, 1794. Her parents were George and Elizabeth Farrington, who were concerned to give her a guarded education, and to impress upon her youthful mind the importance of a strict attention to that "monitor within," which would teach her "as never man taught."

Her mother, who had been convinced of our principles, and admitted into membership with us, felt concerned that her children should be partakers of the same privileges; and they were in their minority, at her request, likewise received into membership.

About the twentieth year of her age, she was visited with an illness, so severe, that her recovery was considered doubtful; but He, who is the Great "Physician of value," saw meet, in his loving kindness and mercy, to raise her up again, doubtless with a design for future usefulness in His service. Although up to this time her life had been one of much innocency, yet it was during this period of suffering, that she was awakened to see the need she had of a Saviour, and the necessity of taking up her cross to the fascinating pleasures of the world, and to follow in the path of self denial, Him, who thenceforth

became to her "the chiefest among ten thousand, and altogether lovely."

In the year 1828, she was married to Amos Willets, of this city, and soon after became a member of this Monthly Meeting.

Here, by continuing faithful to the requisitions of her Heavenly Father, made known in the secret of the heart, she became increasingly useful in the Society, filling, at different periods, some of the most important offices in the church.

She possessed an active and benevolent disposition, often visiting the widow and the orphan, and those in affliction, imparting to them the soothing language of comfort and consolation, and, from her earthly substance, ministering to their wants; and of this class we believe there are many who 'can rise up and call her blessed.'

The principles and testimonies of our Society were peculiarly dear to her; and ardent were her desires, that all who profess with us, might be found faithfully maintaining them to the world.

She highly valued the scriptures of truth, being a firm believer in them; and concerned to encourage the frequent reading of them by all, but especially the young, being sensible from her own experience, of the benefit to be derived from a careful and solid perusal of those precious and invaluable records.

In the attendance of religious Meetings, she was a bright example, being rarely absent from them, except through indisposition of body; and when there, often giving evidence that she had met with the "Beloved of souls;" and she could on her return testify, that He, whom she endeavored to serve, was not "a hard master," but on the contrary, a rich rewarder of all who diligently seek and serve him.

For a long period the house of her husband and herself was a home for their numerous Friends visiting this city. With many of these who were travelling in the work of the Ministry, and who, at times, were bowed under a sense of the greatness of the work before them, she deeply sympathized; and great was her concern that they might keep a single eye to the pointings of Truth, and be found faithful watchmen "on the walls of Zion."

With her friend Rachel Hicks, in her religious engagements, she had near unity, and often accompanied her in her visits of love, in this and other Yearly Meetings. And although in feeble

health at the time, it was from a sense of religious duty that she left her home the twenty-first of Twelfth-month last, to be absent for a short period, as companion to this her beloved friend, who was about to pay a visit in gospel love to the families and Friends in Philadelphia. This visit was entered upon accordingly, when on the evening of the third day after her arrival, (having attended the three Monthly Meetings in that city, and made nearly twenty visits,) she was attacked with, what ultimately proved to be, pneumonia.

Here, at the house of her kind friends, Samuel and Mary Caley, she received every attention that affection and kindness suggested. But from the first of her illness she suffered so greatly from debility, that it was exceedingly difficult for her to converse much; her remarks, however, gave evidence that her faith was unwavering, and that He who had hitherto been her support, was still with her, in this hour of proving and trial.

On the First-day morning after her attack, she said, "I feel as I lie here, that peace which the world can neither give nor take away. In vain do the votaries of fashion seek to obtain it in their round of folly; it is only to be found in a close walk with God, and in living under the circumscribing influence of his Holy Spirit."

So far from questioning the wisdom of that dispensation which had laid her upon a bed of suffering, (believing that her steps were ordered of the Lord,) she found it "sweet to lie passive in his hands," and expressed no yearnings for home—no wish to be in other circumstances than those in which His providence had placed her.

Under this feeling, she one day exclaimed, "Oh! how good the Lord is—my lines have indeed fallen in pleasant places—I am surrounded with every comfort—I have the best and kindest of nurses. How good the Lord is.

"Good when He gives—supremely good,
Nor less when He denies,
Even crosses from His sov'reign hand
Are blessings in disguise."

While receiving some kind attention from the hand of a beloved friend, she observed, "Oh! how grateful I feel for my many blessings. How little true happiness there is in this life, without a feeling of gratitude for the many blessings we enjoy."

It being remarked by a friend who was standing by, "that it was pleasant to witness the sweet composure of her spirit under the trying circumstances in which she was placed, she answered in the beautiful language of the poet,

"What cannot resignation do?
It wonders can perform;
That powerful charm, 'Thy will be done,'
Can lay the loudest storm."

And added, "This I have endeavored after, that I may ever be able to say, whether in heights or in depths, 'Thy will be done.'"

While lying, at another time, apparently absorbed in deep inward communion, she broke forth as follows:—"Return unto thy rest, Oh! my soul, for the Lord hath dealt bountifully with thee." "When this is the language of the heart, it is as the crown of life."

On Fourth day morning she thus addressed a young friend who was sitting by her bedside, "My dear, I want to encourage thee to be faithful, and thou mayst yet have to go about (like dear Rachel) from house to house, as a preacher of righteousness. With thy talents, thou mayst yet become an ornament and a pillar in the Church; but they must be sanctified, and laid upon His holy altar, who looks not to the head, but to the heart. Many a vessel is, I believe, marred upon the wheel for want of faithfulness. Keep a single eye to the truth and be ready to hear and obey."

That love which is the badge of true discipleship, overflowed her soul and was visible to all who approached her. In the midst of suffering, she had a pleasant smile, a kind word, or a tender admonition for all. On one occasion she said to those around her, "You seem like ministering angels, you watch over me so tenderly."

On Sixth-day evening, the thirty-first of Twelfth-month, she seemed to be sinking rapidly, and as her friends gathered around her to witness what they believed to be the closing scene, she spoke very audibly, and dictated several messages of love for the absent members of her family. In referring to her son, she said, "Give my love to him, and tell him, that if he will give his heart to the Lord, He will save him with an everlasting salvation. He knows the way; let it be his first thought in the morning and his last in the evening, to look to his Heavenly Father. As the mountains are round about Jerusalem, so will the Lord be round about him."

Alluding to her grandson, she said, "Tell him to look to the Lord, and he will preserve him;" and after a pause, she continued, "I am thinking of my nephews. O, that they may do nothing for which they will feel condemnation when they are laid upon a death-bed, for they will find it to be truly a detector of the heart."

To her brother-in-law, who remarked, "that it was hard to part with one so near and dear as she was, she replied, "It is as thou sayest, hard to part, but so it is; we do indeed love one another—the hand of the destroyer has never been suffered to mar our peace; he has never found a place in our midst. I love every body, and I love the Lord Jesus, and he will care for me. I feel nothing in my way, dear brother—all is peace. I have done my day's work in the day time. I have not been called to espouse the cause of righteousness publicly, but I have been called to a life of consistency: some plead the example

of others, as an excuse for their unfaithfulness, but 'what is that to thee? follow thou me.'

She observed that the prospect of a separation from her husband was like "dividing joint from joint"—but, she continued, I want to say, "not my will, Oh Lord, but thine be done," and presently added, "He suffereth not a sparrow to fall to the ground without His notice."

On Seventh-day the crisis of her disease seemed to have passed, and there was a slight prospect that she would rally; but this hope, while it cheered the hearts of those who watched her, did not elate or unsettle her. She had not from the first expressed any anxiety as to the result of her illness. "I feel entire peace," was her language, "let it terminate as it may."—Peace seems indeed to be the only suitable expression to represent the sweet unruffled state of her mind. Her hope being anchored on the "Rock of ages," was not to be shaken by external circumstances. In her experience the declaration was abundantly verified, that, "the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever. We serve a kind Master," she said, "He is not an austere man, reaping where He has not sown, and gathering where He has not strewn."

On Seventh-day morning she said to Rachel Hicks, who came to bid her farewell for the day, "Go and be faithful to thy work"—and to another friend, she said at parting, "Dear John, farewell; be faithful, hold on thy way."

The promise of amendment which she had given on Seventh-day was of short duration. On First-day she relapsed into her former state of weakness and suffering, and thenceforward continued to fail until the end. On the morning of her decease, she called to her bed-side a friend who had watched with her during the night and said emphatically, "I see that there is a mansion prepared for me," which were the last audible words that she uttered.

From this time she lay, apparently, without much suffering, gradually breathing shorter and shorter, until about ten o'clock on Fourth-day morning, the fifth of First-month, being in the sixty-fifth year of her age. Her purified spirit was, we doubt not, permitted to enter "into that city, whose walls are Salvation, and whose gates are Praise."

Her funeral took place from Hester street Meeting House in this city, on the 8th day of First month, 1859, when a large and solemn meeting was held, and a number of testimonies borne to her worth, and to the efficacy of the ever blessed "Truth as it is in Jesus."

True charity will never smooth down error, for she thinketh no evil; neither will she attempt to shut our eyes to the distinction between him who serveth the Lord and him who serveth him not.

EXTRACTS FROM A MEMOIR OF
ELIZABETH T. KING.

(Continued from page 420.)

12 mo. 8th, 1850.—The recurrence of the birth-day of her oldest daughter:—

I have been feeling very seriously on this occasion our great responsibility and the constant need of watching, not only over the children, but also over ourselves, that no unfaithfulness in any way should so dim our spiritual sight, or weaken our strength, as that in the time of future need we should be unable to see or to follow the course which would be most for their good. There is a great deal in this, faithfully to do the present duty, little or great, that we may have light and strength for the rest; and oh, how important does this seem, when we have to guide and influence others who are dearer than ourselves!

To a young friend on the eve of marriage:—

BALTIMORE, 12 mo., 1850.

I know from experience that thy thoughts must often be very serious in looking forward to such an important event as marriage. Even under the happiest circumstances, and where the most perfect confidence exists, with reason, on both sides, still there are many moments when the heart, feeling its own weakness, bows in deep humility before the Source of Strength, asking for light to see, and ability to perform, all the duties which belong to the new and important station. I look to thee, knowing the influence thou wilt possess over thy husband, in the earnest hope that thou wilt use that influence for his good; that so you may go on together, earning and receiving the blessing which maketh truly rich, and unto which no sorrow is added.

Far be it from me to prescribe any particular course of conduct. I am only desirous that you may obey all the intimations of duty which are made manifest in the secrets of your own hearts, however little or however great they may be; and my only reason for desiring this is, that the peace of God which passeth all understanding may be added to the other blessings which in the richness of His mercy He is showering upon you, for, without this crown, the others lose their sweetest enjoyments. I speak that I do know, when I assure you, that the truest, the deepest, the most devoted affection given and received, will fail to satisfy the whole thirst of the soul, unless this is also added.

I believe you are both attached to the principles of our religious Society, although you may not be fully prepared to unite with, or at least to practice upon some of its peculiar views. May I say, that while I believe I feel the most unlimited charity towards all religious denominations, and heartily rejoice in the full conviction that many from them all will join the "innu-

merable company," in which I trust we also may some day be found; I have a decided belief that our own views, in all their strictness and purity, are the most conducive to the highest spiritual attainments, to the truest spiritual comfort and peace.

To one of her sisters:—

BALTIMORE, 4 mo., 1851.

I have been out riding to-day, and the beauty of the opening spring really exhilarated my spirits. The buds are unfolding, the willows are quite green, the grass is bright, and there are even some simple flowers among it. I thought how marvellous must be the loving-kindness of Him who could lavish such beauty around us.

If only our necessary wants had been provided for, it would have been enough to excite our gratitude; but think of the means provided for our enjoyment also.

In the summer of 1851 she was again called upon to part with an infant daughter. This bereavement was keenly felt; but with quiet submission she could say, "It is the Lord; let Him do as it seemeth Him good."

She thus speaks of this trial to a very dear friend:—

BALTIMORE, 6 mo. 20th, 1851.

* * * I must very briefly give thee an account of our situation, knowing that thy ready feeling and sympathy will fill up the outline. Words can scarcely describe my deep happiness, when lovely, perfect and apparently healthy, my darling babe was brought to me; but our Father saw meet very soon to destroy these hopes, which had almost become certainty, and, after a day and night of agonizing suspense, He took our darling to Himself.

I, too, have been brought very low, even to the brink of the grave; but He has raised me up, and very earnestly do I desire that this renewed chastisement may be the means of weaning us more from the world, and causing us to be *wholly* devoted to His service.

Now, my beloved friend, I cannot dwell longer upon this, neither is it needful. Thou wilt know what the suffering, the sorrow, the awfulness of the near prospect of eternity must have been. Thou wilt know what we must have felt in our human weakness, and thou wilt know, too, what we desire, and I humbly trust, are, at times, favored to feel, not only resignation, but acquiescence and thankfulness, in the undoubted belief that He doeth all things well.

Mayst thou be permitted to intercede for me, that all His purposes concerning me may be fulfilled, that in no wise may I fall short of His requirings.

To a friend who had spoken rather complainingly of the ingratitude to be found in the world, she writes:—

BALTIMORE, 12 mo., 1851.

Over sensitiveness is only a pretty name for self-love and unsubdued pride, and we must learn to give, hoping for nothing again; to be just as kind, just as thoughtful of the comfort of others as if we had a debt of gratitude to pay them.

I believe that death must pass over all our natural feelings, even those which seem most pure and lovely, and, as we progress in the new life, that charity which "beareth," "hopeth," and "endureth all things," which "never faileth" will take the place of our easily wounded and discouraged earthly affections, and we shall more and more "dwell in love."

Ah, how beautiful such a state looks; shall I ever reach it? But as I ask the question, the words of the Apostle spring up in my mind, "I thank God who giveth us the victory, through Jesus Christ our Lord." So we are bound to believe, that by watching and striving, through faith and obedience, our sincere, earnest prayers will be answered, and the Lord will, according to His promise, perfect that which concerneth us.

I dwell mostly in the valley of humiliation; and, though it is often bitter and painful, yet at times I am permitted to feel that the dews fall gently there, and that it is a sweet abiding place.

My great fear is of bringing reproach upon the cause, of being a stumbling-block in the way of others, and my petition is almost constant, "Let not them that love Thy name be confounded because of me."

BALTIMORE, 3 mo., 24th, 1852.

Let us try to get ourselves into the right spirit, one of quiet seeking to do the will of our heavenly Father, neither of restless activity, nor selfish shrinking from exertion, and I have no doubt we shall be daily and hourly directed where to go and what to do.

Very often our infirmities will cause us to make humiliating mistakes, which will also work together for our good, in rooting out pride and selfishness. I do not mean that we should require special direction about little matters. But when "the eye is single," the whole body will be full of light, and we shall realize the truth of the promise, "I will guide thee by mine eye."

(To be continued.)

GOVERN YOUR TONGUE.

More sin, it is probable, is committed, and more mischief done, by this small member, than in all other ways. The faculty of speech is one of our most useful endowments, but it is exceedingly liable to abuse. He who knows how to bridle his tongue, is, therefore, in Scripture, denominated "a perfect man;" and again, of him "who seemeth to be religious and bridleth not his tongue," it is declared, "that man's religion is vain."

From Friends' Review.

THE FIRST YEARLY MEETINGS OF FRIENDS IN AMERICA.

The first Yearly Meeting settled in this land appears to have been that for New England, at Newport, on Rhode Island. John Burnyeat mentions in his Journal, that after attending "the Half-Year's Meeting at Oyster Bay," on Long Island, he "took shipping for Rhode Island, and was at their Yearly Meeting in 1671, which begins the 9th* of the Fourth Month every year, and continues for much of a week, and is a General Meeting once a year for all Friends in New England." He attended it again in the following year, and observes, "it began the 8th day of the Fourth Month, which was the sixth-day of the week. At that General Meeting there were many Friends from most places in New England where Friends dwelt, and abundance of other people came into our public meetings. We had meetings for eight days together, every day a meeting, some public, and other men's and women's meetings for settling the affairs of the churches in the order of truth, that all things might be kept sweet, clean and well."

It is evident from these statements, that the Yearly Meeting for New England existed prior to 1671.

Previous to attending this meeting in 1672, he was in Maryland visiting friends there, and makes these observations :

"In the Second Month I appointed a meeting at West River, in Maryland, for all the Friends in the province, that I might see them together before I departed, for I was determined to go as soon as I could after that meeting. And, when the time appointed came, and Friends from all parts began to come, George Fox, with several brethren, came from Jamaica, and landed at Patuxent, and from thence came straight to the meeting. And there were Friends from all parts of the province where they dwelt, and we had a very large meeting, which continued for several days; and a men's and women's meeting for the settling of things, that men's and women's meetings might be established in the province, according to the blessed order of the Gospel of Christ Jesus, which Friends, by the power thereof, were gathered into in most places."

Respecting this meeting, George Fox has the following observations in his journal; viz: "Here we found John Burnyeat, intending shortly to sail for Old England, but upon our arrival he altered his purpose and joined us in the Lord's service. He had appointed a general meeting for all the Friends in the province of Maryland, that he might see them together, and take his leave of them before he departed out of the country; and it was so ordered by the good pro-

vidence of God, that we landed just time enough to reach that meeting, by which means we had a very seasonable opportunity of taking the Friends of the province together. A very large meeting this was, and held four days; to which, besides Friends, came many other people, divers of whom were of considerable quality in the world's account; for there were five or six justices of the peace, the speaker of the Assembly, one of their council, and others of note, who seemed well satisfied with the meeting.

"After the public meetings were over, the men's and women's meeting began, wherein I opened to Friends the service thereof, to their great satisfaction."

It would appear from these accounts, that this meeting was not properly a Yearly Meeting, but one of similar character and design with the Quarterly and Monthly Meetings. This opinion is confirmed by the subsequent remarks of George Fox. He says, "After this [meeting at West River] we went to the Cliffs, where another general meeting was appointed—To this meeting came many who received the truth with reverence. We had also a men's and women's meeting. Most of the backsliders came in again, and several of those meetings were established for taking care of the affairs of the church."

These several meetings being all in the province of Maryland, it is obvious they could not have been Yearly Meetings in the present sense of that term. The precise period at which Baltimore Yearly Meeting was established we cannot now state. Its limits, however, must have been small, for as late as the year 1790 the Quarterly Meetings of Warrington and Fairfax were constituent branches of Philadelphia Yearly Meeting; and they, with the extensive Quarterly Meeting at Chester, embraced nearly all the meetings subsequently included in Baltimore Yearly Meeting. In 1764, it applied to become joined to Philadelphia, and in the following year this was so far assented to, that it was agreed representatives should be sent from it to the latter Yearly Meeting. It was then held alternately at West River and Third Haven; and from that time up to 1790, representatives were accordingly sent to Philadelphia Yearly Meeting, with accounts of the state of Society, both as related to meetings for discipline and those for Ministers and Elders. The names of such representatives regularly appear on the minutes; and they, in connection with the other members, were appointed to services in the meeting.

In 1786, the representatives from Maryland applied to Philadelphia Yearly Meeting for a new arrangement of the constituent branches of the two meetings, which resulted some years after in setting off Warrington and Fairfax Quarters to Maryland, and attaching the members on the Eastern shore and in the lower parts of Delaware to Philadelphia. The latter Yearly

* It is probable the day of the week fixed for the Yearly Meeting to begin, fell that year on the 9th, and sometimes on other days of the month.

Meeting appointed a large committee to carry the changes into effect, and to attend at the opening of the Maryland Yearly Meeting under the new organization, which was thenceforward to be held at Baltimore.

Prior to 1672, it does not appear that there were any Meetings for Discipline in those parts of the country recently comprised in Virginia Yearly Meeting. William Edmundson says in his Journal, "I took boat and went to Virginia, where things were much out of order; but the Lord's power and testimony went over all. When I got several powerful meetings among them, and their minds a little settled, so that truth had got some hold, I appointed a men's meeting for the settling of them in the way of truth's discipline." This was in 1672.

John Burnyeat had visited them in the preceding year, and "advised them to have a men's meeting, and so to meet together to settle things in good order amongst them; but it does not appear that his recommendation was carried into effect until William Edmundson travelled among them.

At this time the number of Friends in North Carolina appears to have been very small. After settling the above-mentioned meetings in Virginia, William Edmundson set out to visit the few residing there, and after encountering many difficulties from the wilderness state of the country, reached the house of Henry Phillips, near Albemarle River. "He and his wife," says William, "had been convinced of the truth in New England and came to live here, and not having seen a Friend for seven years before, they wept with joy to see one." Subsequently to this, many were convinced in that province by the labors of faithful Friends, and meetings settled, which were evidently included in the Yearly Meeting of North Carolina.

Pennsylvania and West Jersey being granted to William Penn and Robert Barclay, the principal part of the early settlers were members of the Society of Friends. Having been acquainted with the order of the Discipline, and the benefits resulting from it, previous to leaving their native land, they soon established a similar system, after reaching their new homes. One of the first steps appears to have been the institution of Monthly or Quarterly Meetings. The records of Burlington Monthly Meeting commence with the following minute, viz:—

"Since, by the good providence of God, many Friends with their families have transported themselves into this province of West Jersey, the said Friends in these upper parts have found it needful, according to the practice in the place we came from, to settle Monthly Meetings, for the well-ordering of the affairs of the church, it was agreed that accordingly it should be done, and accordingly it was done, the 15th of the Fifth Month, 1678."

The following minute of Philadelphia Quarterly Meeting further illustrates this subject, viz:—

"The friends of God belonging to the Meeting in Philadelphia, in the province of Pennsylvania, being met, in the fear and power of the Lord, at the present meeting-place in the said city, the 9th day of the Eleventh Month, being the third day of the week, in the year 1682, they did take into consideration the settlement of meetings therein for the affairs and service of truth, according to that godly and comely practice and example which they had received and enjoyed with true satisfaction amongst their friends and brethren in the land of their nativity: And did then and there agree that the first Third-day of the week in every month shall hereafter be the Monthly Meeting day for the men's and women's meetings for the affairs and service of truth, in this city and county, and every third meeting shall be the Quarterly Meeting of the same."

In 1685 the Quarterly Meeting assumed the character of a representative body, Friends appearing in that capacity from each of the Monthly Meetings, whose names are entered on the minutes, which continues to be the practice to the present time. At the same meeting, viz: the 12th of Seventh Month, 1685, representatives were appointed to attend the Yearly Meeting, a practice which still continues.

The business of the Quarterly Meetings appears to have been, principally, the care of widows, orphans, and the poor, the adjustment of differences which might arise among the members and the oversight of the Society generally, that all might walk worthily and consistently with their religious profession. There were, however, other subjects, of much moment to the rising colony, occasionally transacted.

In 1687, William Bradford, printer, laid before the meeting proposals for printing the Bible, and it was directed that "each Monthly Meeting in the county should use their endeavors to forward the same."

(To be continued.)

RELIGIOUS INFLUENCE OF NATURE.

The natural world is the poetry of God, and in its pages may be read the sublime revelation of what we are, and what we are to be. The fade of the summer storm, the woodland blast and falling leaf, the withering flowers under October skies, the mourning of wintry wind, and all the varying, evanescent scenes of nature, keep continually before the thoughtful mind the hour of death, and sanctify the life. As we behold an autumn sunset, that island of gold, with silver and purple shores, far away in the blue abyss, we can almost picture to ourselves the glory of the scene, when, far over this cold and wildering maze, the land of immortality will rise

upon the view. The flowers of spring, as they appear, unfold the rainbow dyes of our own resurrection. As the tempest of summer uplifts its voice, we may hear it speaking in solemn admonition of the dreadful scene of the judgment day.

Nature inspires devotion. As we behold all her works delighting in the presence of the Lord, our hearts feel the influence, and our thoughts are borne away in gratitude and praise to heaven. The grandeur of architectural art possesses no power to lift the soul on high, like that of the mossy columns and the leafy arches of the woodland and forest, with their long, dim aisles of evergreen and flowers. In the balmy twilights of spring, in the quiet evenings of summer, in the melancholy nightfalls of autumn, we may there go forth, and worship in a temple of God's own building.—The rocks are its altars, and the birds are its choir. The scene itself breathes a spirit of meditation and prayer. From the solemn and delightful sermons of nature, we may there receive purifying influence for our earthly communion. There we may go and soothe the heart of sorrow, and the mind of care. When wearied with the sorrows and cares of the journey of life, the great Author of nature himself frequently sought its retreat.

“There if the Spirit touch the soul,
And grace her mean abode,
O with what peace, and joy, and love,
Does she commune with God!”

N. E. Farmer.

INEFFECTUAL EFFORTS AT REFORMATION.

One of the most common excuses offered by men for continuing any habit they know to be injurious or bad, is that they have tried so often to reform and failed. When the gay habits of youth are settling into those of a dissipated manhood, when habits of extravagance, or the use of tobacco, or of bad language, or of ardent spirits are settling down as fixed necessities of existence, every one in turn makes several struggles to get free from their thralldom, but in every relapse each makes use of the same excuse, he has tried and failed. These supposed failures are very often greater real successes than is commonly imagined, and if they prove failures, at last, it is often only because the successful combatants have too depressed a view of their own real successes. There is no doubt that for the time *while they last* the effect of these efforts is good. In fact, it is so far a perfect triumph, under every possible disadvantage. The first real step of open abandonment of a vice is the most difficult of any, and if a man can only keep this up for a short time—a few years, at most, he may repeat, at the close of his course, the words so memorable in the lips of Epaminondas, when he heard of the triumph of his army,

“Then I die unconquered,” and expired. But, however the struggle may terminate, while it lasts, the man has so many days or years of a virtuous, successful and honorable existence added to his lot, days a thousand times more happy than any he can ever know if he gives up—days to which he will look back as bright and full of promise. But if unsuccessful in the individual, they at least yield a testimony and a tribute to what is right and good and best, most valuable in its effects on others, often dearer to a man than himself. While the effort lasts, it saves his children from the evil of the example, and if it be but temporary, yet still it is a sort of testimony from a parent to a child that may and often does become an effectual protest and antidote, preventing the hereditary effects of an evil example, and suggesting the best ideas to grow up in the next generation out of the ruins of the preceding.

Besides, very few have any idea how imperfect all attempts at reformation are, especially at first. It is only in purpose and in effort and aim that any man can be said to be thoroughly reformed at first; and old habits will plead strongly, and for the moment seem to get the upper hand of a thousand good resolutions in those who afterwards become the most successful self-reformers. So that the greatest difference arises from this, that the finally successful man is the one who never gives up hope and effort. This habit of picking up again after each defeat, and not giving up, is the most valuable of all results in character. The *habit of attempting reformations* is one of the most growing and useful of habits possible. It increases like any other habit, and once formed gives a man courage to attack all his vices and errors. Any man, in proportion as he reforms himself, has a right to attempt to reform others; and none can be so successful as he. If, then, a man be unsuccessful in *one* attempt, yet the formation of the habit will lead him to success in some others, and his success will leave their effects.

It is through reformation and antagonism to error and bad habits that men rise to the greatest success and the formation of the most perfect and strong attachments in all that is excellent. Failure must go before success. What general ever expected to capture a fortification without many losses in storming the forlorn hope. Let every man look at his want of success but as the necessary precursor of apparent failure to real success, and try again. This alone can keep up his true and proper manliness of feeling. When that is gone all is gone. Lord Brougham was said to be fast hastening to a drunkard's grave twenty years ago—at sixty; but he never lost his courage to attack his own vices, and now is about as hale and hearty, and self-reliant and reforming a man as the public life of any nation can exhibit.—*Public Ledger.*

Prudence may enable a man to conquer a world, but not to rule his own heart; it may change one passion for another, but it is not a thing of potency enough to make man change his nature. Sincere and fervent prayer is a constant source of invigoration. But let us think while we are praying for the spirit of forgiveness, whether we are not disposed to indulge the spirit of wrath.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, NINTH MONTH 24, 1859.

DIED, at his residence, in Granville, Washington Co. New York, on the 27th of 8th month, STEPHEN DILLINGHAM, in the 86th year of his age.

He was a member of Danby Monthly Meeting, and had filled the station of elder for many years; had been a faithful and zealous attender of meetings from his early youth till within a few months of his death, evincing by his silent example his love for his Master's cause. The *travelling Friend* hath ever met a welcome smile at his hospitable board.

On First-day, P. M., the 28th, a large circle of relatives and friends followed his remains to their final resting place, on which occasion able testimonies were borne, and the impressive language was, "Mark the perfect man and behold the upright, for the end of that man is peace."

WHAT KNOWLEDGE IS OF MOST WORTH.

(Continued from page 424.)

In education, then, this is the question of questions, which it is high time we discussed in some methodic way. The first in importance, though the last to be considered, is the problem—how to decide among the conflicting claims of various subjects on our attention. Before there can be a rational *curriculum*, we must settle which things it most concerns us to know; or, to use a word of Bacon's, now unfortunately obsolete—we must determine the relative values of knowledge.

To this end, a measure of value is the first requisite. And happily, respecting the true measure of value, as expressed in general terms there can be no dispute. Every one, in contending for the worth of any particular order of information, does so by showing its bearing upon some part of life. In reply to the question, "Of what use is it?" the mathematician, linguist, naturalist, or philosopher, explains the way in which his learning beneficially influences action—saves from evil or secures good—conduces to happiness. When the teacher of writing has pointed out how great an aid writing is to success in business—that is, to the obtaining of sustenance—that is, to satisfactory living, he is held to have proved his case. And when the collector of dead facts (say a numismatist) fails to make clear any appreciable effects which these facts can produce on human welfare, he is obliged

to admit that they are comparatively valueless. All then, either directly or by implication, appeal to this as the ultimate test.

How to live?—that is the essential question for us. Not how to live in the mere material sense only, but in the widest sense. The general problem, which comprehends every special problem, is—the right ruling of conduct in all directions under all circumstances. In what way to treat the body; in what way to treat the mind; in what way to manage our affairs; in what way to bring up a family; in what way to behave as a citizen; in what way to utilize all those sources of happiness which nature supplies—how to use all our faculties to the greatest advantage of ourselves and others—how to live completely? And this being the great thing needful for us to learn, is, by consequence, the great thing which education has to teach. To prepare us for complete living is the function which education has to discharge; and the only rational mode of judging of any educational course is, to judge in what degree it discharges its function.

This test, never used in its entirety, but rarely even partially used, used then to a very small extent, and in a vague, half conscious way, has to be applied consciously, methodically, and throughout all cases. It behooves us to set before ourselves, and ever to keep clearly in view, complete living as the end to be achieved; so that in bringing up our children we may choose subjects and methods of instruction with deliberate reference to this end. Not only ought we to cease from the mere unthinking adoption of the current fashion in education, which has no better warrant than any other fashion; but we must also rise above that rude, empirical style of judging displayed by those more intelligent people who do bestow some care in overseeing the cultivation of their children's minds. It must not suffice simply to *think* that such or such information will be useful in after life, or that this kind of knowledge is of more practical value than that; but we must seek out some process of estimating their respective values, so that as far as possible we may positively *know* which are most deserving of attention.

Doubtless the task is difficult—perhaps never to be more than approximately achieved. But, considering the vastness of the interests at stake, its difficulty is no reason for pusillanimously passing it by; but rather for devoting every energy to its mastery. And if we only proceed systematically, we may very soon get at results of no small moment.

Our first step must obviously be to classify, in the order of their importance, the leading kinds of activity which constitute human life. They may be naturally arranged into:—1. Those activities which directly administer to self preservation; 2. Those activities which, by securing the necessaries of life, indirectly minister to

self-preservation; 3. Those activities which have for their end the rearing and discipline of offspring; 4. Those activities which are involved in the maintenance of proper social and political relations; 5. Those miscellaneous activities which make up the leisure part of life, devoted to the gratification of the tastes and feelings.

That these stand in something like their true order of subordination, it needs no long consideration to show. The actions and precautions by which, from moment to moment, we secure personal safety, must clearly take precedence of all others. Could there be a man, ignorant as an infant of all surrounding objects and movements, or how to guide himself among them, he would pretty certainly lose his life the first time he went into the street: notwithstanding any amount of learning he might have on other matters. And as entire ignorance in all other directions would be less promptly fatal than entire ignorance in this direction, it must be admitted that knowledge immediately conducive to self-preservation is of primary importance.

That next after direct self-preservation comes the indirect self-preservation which consists in acquiring the means of living, none will question. That a man's industrial functions must be considered before his parental ones, is manifest from the fact that, speaking generally, the discharge of the parental functions is made possible only by the previous discharge of the industrial ones. The power of self-maintenance necessarily preceding the power of maintaining offspring, it follows that knowledge needful for self-maintenance has stronger claims than knowledge needful for family welfare—is second in value to none save knowledge needful for immediate self-preservation.

As the family comes before the State in order of time—as the bringing up of children is possible before the State exists, or when it has ceased to be, whereas the State is rendered possible only by the bringing up of children; it follows that the duties of the parent demand closer attention than those of the citizen. Or, to use a further argument—since the goodness of a society ultimately depends on the nature of its citizens; and since the nature of its citizens is more modifiable by early training than by anything else; we must conclude that the welfare of the family underlies the welfare of society. And hence knowledge directly conducing to the first, must take precedence of knowledge directly conducing to the last.

Those various forms of pleasurable occupation which fill up the leisure left by graver occupations—the enjoyments of music, poetry, painting, &c—manifestly imply a pre-existing society. Not only is a considerable development of them impossible without a long-established social union; but their very subject-matter consists in great part of social sentiments

and sympathies. Not only does society supply the conditions to their growth; but also the ideas and sentiments they express. And, consequently, that part of human conduct which constitutes good citizenship is of more moment than that which goes out in accomplishments or exercise of the tastes; and, in education, preparation for the one must rank before preparation for the other.

Such then, we repeat, is something like the rational order of subordination:—That education which prepares for direct self-preservation; that which prepares for indirect self-preservation; that which prepares for parenthood; that which prepares for citizenship; that which prepares for the miscellaneous refinements of life. We do not mean to say that these divisions are definitely separable. We do not deny that they are intricately entangled with each other in such way that there can be no training for any that is not in some measure a training for all. Nor do we question that of each division there are portions more important than certain portions of the preceding divisions; that, for instance, a man of much skill in business but little other faculty, may fall further below the standard of complete living than one of but moderate power of acquiring money, but great judgment as a parent; of that exhaustive information bearing on right social action, joined with entire want of general culture in literature and the fine arts, is less desirable than a more moderate share of the one joined with some of the other. But, after making all qualifications, there still remain these broadly marked divisions; and it still continues substantially true that these divisions subordinate one another in the foregoing order, because the corresponding divisions of life make one another possible in that order.

Of course the ideal of education is—complete preparation in all these divisions. But failing this ideal, as in our phase of civilization every one must do more or less, the aim should be to maintain a *due proportion* between the degrees of preparation in each. Not exhaustive cultivation in any one, supremely important though it may be—not even an exclusive attention to the two, three, or four divisions of greatest importance; but an attention to all,—greatest where the value is greatest, less where the value is less, least where the value is least. For the average man (not to forget the cases in which peculiar aptitude for some one department of knowledge rightly makes that one the bread-winning occupation)—for the average man, we say, the desideratum is, a training that approaches nearest to perfection in the things which must subserve complete living, and falls more and more below perfection in the things that have more and more remote bearings on complete living.

In regulating education by this standard, there are some general considerations that should be

ever present to us. The worth of any kind of culture, as aiding complete living, may be either necessary or more or less contingent. There is knowledge of intrinsic value; knowledge of quasi-intrinsic value; and knowledge of conventional value. Such facts as that sensations of numbness and tingling commonly precede paralysis, that the resistance of water to a body moving through it varies as the square of the velocity, that chlorine is a disinfectant,—these, and the truths of science in general, are of intrinsic value: they will bear on human conduct ten thousand years hence as they do now. The extra knowledge of our own language, which is given by an acquaintance with Latin and Greek, may be considered to have a value that is quasi-intrinsic; it must exist for us and for other races whose languages owe much to these sources; but will last only as long as our languages last. While that kind of information which, in our schools, usurps the name History—the mere tissue of names and dates and dead unmeaning events—has a conventional value only: it has not the remotest bearing upon any of our actions; and is of use only for the avoidance of those unpleasant criticisms which current opinion passes upon its absence. Of course, as those facts which concern all mankind throughout all time must be held of greater moment than those which concern only a portion of them during a limited era, and of far greater moment than those which concern only a portion of them during the continuance of a fashion; it follows that in a rational estimate, knowledge of intrinsic worth must, other things equal, take precedence of knowledge that is of quasi-intrinsic or conventional worth.

One further preliminary. Acquisition of every kind has two values—value as *knowledge* and value as *discipline*. Besides its use for guidance in conduct, the acquisition of each order of facts has also its use as mental exercise; and its effects as a preparative for complete living have to be considered under both these heads.

These, then, are the general ideas with which we must set out in discussing a *curriculum*:—Life as divided into several kinds of activity of successively decreasing importance; the worth of each order of facts as regulating these several kinds of activity, intrinsically, quasi-intrinsically, and conventionally; and their regulative influences estimated both as knowledge and discipline.

(To be continued.)

UNION OF DIVINE AND HUMAN AGENCY.

The providence of God treats men as moral and free agents. Providence will do for a man nothing that he can do for himself. Providence will give seed to the sower, but it will not sow it nor reap the crop for him. Providence will fill the sail of the vessel with gales, but it will not steer the helm. Providence makes no ar-

range to encourage the idleness or inactivity of man, but all its provisions require and demand the full exercise of his agency. God promised to feed the Israelites in the wilderness with manna, but they were to gather and prepare it for food. Providence gives us our "daily bread," but not in baked loaves falling from the sky. Providence has made bread to be the staff of life, but here it meets us as free agents, for if we do not exercise our own agency to partake of it, it will avail us nothing.

Correspondence of The Syracuse Standard.

SAMUEL J. MAY'S LETTERS FROM EUROPE.

HOTEL BYRON, LAKE OF GENEVA, June 24, 1859.

Dear Friends:—Ever since my last of the 15th, (commenced at Horgen and finished at Arth), I have sought for time to give you some sketches of the beautiful and sublime scenes that have been daily passing before my eyes. But we have moved so rapidly from place to place, and there has been so much to be seen everywhere, that I have not found an hour to devote to you. On the whole, I am not sorry that my letter has been deferred until now, for there is no more appropriate spot to write about Switzerland than the *Hotel Byron*, situated at the head of Lake Lemman, i. e., the Lake of Geneva, within half a mile of the Castle of Chillon, and named for the poet, who has done more than any other by his writings to awaken in those who can read English a longing to visit Switzerland. A hotel placed here is really the most suitable monument that can be reared to the memory of that unhappy genius, Lord Byron.

At 3 P. M., on the 15th, we left the village of Arth—one of the ladies and myself on horses, the other lady in a chair carried by two men, and the two gentlemen on foot—to ascend Mount Reghi.

A mile from the hotel we left the common road, and commenced the ascent. It soon became very steep, rugged and zig-zag. I was glad, at 4½, to alight from my horse at a small inn about one-third of the way up the mountain, and rest myself and my panting beast. There was little or no danger in making the ascent. It is only laborious, for in many places the horses really had to scramble to get up. But I saw that it would be perilous to *descend* on horseback, and soon determined to get down in some other way. We reached the summit a little after 6 o'clock, and one glance at the panorama was enough to repay me for all my toil. More than half of Switzerland lay before me; and such a prospect, I venture to say, is nowhere else to be seen on earth—such a union of the sublime and the beautiful. In the distance was a range of lofty mountains, covered with perpetual snows, their white tops glistening and glowing in the light of the declining sun. Nearer and more

near were other ranges, some of them precipitous, rocky, jagged, barren; others of gentler descent, graceful in form, verdant to their summits. At the feet of the former were often to be seen huge heaps of stones and earth that had fallen from above, piled up in conical shape, some still naked, and the deep furrows made by their descent still visible on the mountain side; others covered all over with the greenest shrubs and trees. At the feet of the other ranges were still gentler slopes of pasture, orchard and vineyard, and then perfect levels of meadow land, covered, like our German flats on the Mohawk, or the Connecticut meadows at Southampton, with every kind of grain and grass, just now in their richest attire. Villages, hamlets and single houses were dotted all over the habitable surface, and that in Switzerland includes some pretty steep places. But not the least beautiful features of the panorama were the numerous lakes in plain sight—all of them looking small indeed from our post of observation, but varying in size from six to twenty miles in length, and from one to three miles in width. No picture that I have since seen, except the moving diorama at Lucerne, does any justice to the prospect from Mount Reghi. I am sure no verbal description can, and therefore I shall drop mine as it is half done, hoping that the Lucerne diorama may at some future time be carried to our country, and then many there who cannot come to Switzerland will have the pleasure of seeing something like the view from the top of Reghi.

When I was a boy, I used to read with thrills of horror Mr. Buckminster's account of the destruction of the village of Galdan by a fall of a part of the mountain Rossberg, calculated to have been three miles long, a thousand feet broad, and a hundred feet thick. From Mount Reghi I looked down upon the scene of that horrible catastrophe, and with a spy-glass could distinctly trace it from the avalanche, the outline of the space it covered, the remnant of the small lakes that it half filled up, and the huge masses of rock that were hurled across the valley, and part way up the opposite mountain.

Although I was extremely fatigued by my ride and walk up the mountain, I could not go to bed until I had seen the sun set. It was a gorgeous sight, but not unlike what I have seen at home. We were disappointed in not beholding the effects that are said to be produced upon the near and the distant mountains seen from Reghi when there is not a cloud intervening between them and the setting sun.

So I went to bed at 9 o'clock, hoping that at sunrise the next morning I should see what I was told would be a still more glorious sight.

But I was too tired to get to sleep immediately, and had slept half enough, when at 3½ o'clock, we were all roused by the mountain horn blown by stentorian lungs. Yes, roused only to another

disappointment. Banks of clouds were hanging on the eastern horizon, so that we did not know the sun had risen until he had attained ten or fifteen degrees of his ascent. It was very cold. I skulked to bed again, and made an appendix to my too short night's sleep.

At 9 o'clock we left the Mountain House, and commenced our descent on the opposite side. As I had before determined, I would not venture upon a horse's back down the many very steep places that I was told were on the way. I had not strength enough to walk to the bottom, so soon as our party wished to get there. Nothing else could I do, therefore, but take a "*chaaise a porteur*," i. e., a stout arm chair with a foot board, swung between two long poles and carried by two men. It proved to be an easy and, on the whole, an agreeable mode of conveyance, over such a road. One has to reconcile himself to the apparent misuse of his fellow-men in thus subjecting them to the work of horses. But I found men there eager for the job. They could earn more money that way, in three hours, than they could in two days at farming; and as one of them said to one of my lady companions, who expressed her unwillingness to impose on them such hard work—"Oh! God gives us the strength to do it, and gives you the money to pay for it." So I made myself easy—and more easy by occasionally getting out of my chair and walking a half mile. In this way we got down the mountain much quicker than we went up, and reached Weggis, a village upon the lake of the Four Cantons, a half hour before the steamboat. But she came at her appointed time; and we embarked at 10½ to go to Fluelen, at the head of the Lake. This is the most irregular, the most picturesque and the most historically interesting lake in Switzerland. It is rather a union of several lakes, viz: Lucerne, Kussnacht, Alpnach, Buochs and Uri. The shores of this compound lake are, as Murray says, "a classic region—the sanctuary of liberty; on them took place those memorable events which gave freedom to Switzerland. Here, the first confederacy was formed, and, above all, its borders were the scene of the heroic deeds and signal vengeance of William Tell. On this account they are sometimes called Tell's country." Those of you who have travelled upon Lake George and the upper halves of Skaneateles and Seneca Lakes, have seen sights that somewhat resemble those which we saw between Weggis and Fluelen. But the mountains that overhang our lakes are not so lofty, nor are the shores so irregular.

Soon after leaving Weggis, we came in sight of the village, once the republic, of Gersaw. It occupies not what can be called an interval, but the united slopes of two high, precipitous mountains, which together shut it out from the rest of the world, excepting by the way of the Lake. It is about three miles long, and two miles wide;

scarcely an acre of it is levelled ground, but it is cultivated throughout, supports a population of more than 1,300 souls, and from 1390 to 1798 it was an independent republic, governed by its own laws and magistrates.

A mile or two after passing Gersaw, we came to another thriving village, called Brunnen. There the lake turns almost at a right angle; the mountains on its shores are still more lofty and precipitous. We soon came in sight of a shelf of green earth, which we were told was Grutli, the spot where the three noble insurgents, founders of Swiss freedom—Werner Stauffacher, Erni an der Halden and Walter Furst—met, in the dead of night, at the end of the year 1307, and formed the plan which resulted in the liberation of their country from the yoke of Austria. We looked at it with veneration as we passed—veneration for the men who, though galled to the desperation of revolt by the wrongs they had suffered, bound themselves by a solemn oath to be just and merciful to their oppressors, as well as faithful to the cause of freedom.

But we soon espied, on the opposite shore, close to the edge of the water, a small building, towards which the eyes of all our fellow travellers were earnestly directed. We saw it was a chapel, and learnt that it was erected there to mark the spot upon which William Tell sprang from the boat of the tyrant Gessler, who was carrying him a prisoner to the dungeon of Kussnacht. Once a year the people of all the region round about come in boats to that sacred spot, and join in religious exercises, and listen to discourses, commemorative of that event.

A few minutes' sail, after passing the chapel, brought us to Fluelen, the port of the Canton Serri. There we took a carriage and rode three or four miles to Altorf—saw the monument that marks the spot where Tell stood, and dined at the hotel close by the spot where his son stood when he shot the apple with an arrow from the head of the boy. Yours truly, SAMUEL J. MAY.

THE SUNNY SIDE THE WAY.

Coldly comes the March wind,
Coldly from the north,
Yet the cottage little ones
Gaily venture forth:
Free from cloud the firmament,
Free from sorrow they,
The playful children choosing
The sunny side the way.

Sadly sighs the north wind
Naked boughs among,
Like a tale of mournfulness,
Told in mournful song:
But the merry little ones,
Happy things are they,
Singing like the lark, on
The sunny side the way.

Then the silvery snowdrop,
Daffodils like gold,—

Primroses and crocuses
Cheerfully unfold.
Poor, those cottage little ones—
Poor! no, rich are they,
With their shining treasures, on
The sunny side the way.

Coldly oft the winds blow
On the way of life.
Spreading on the wilderness
Care and pain and strife.
Yet the heart may shelter have,
Cold though be the day,
Choosing like the little ones
The sunny side the way.

J. SWAIN.

DEEDS OF KINDNESS.

Suppose the little cowslip
Should hang its golden cup,
And say, "I'm such a tiny flower,
I'd better not grow up;"
How many a weary traveller
Would miss its fragrant smell;
How many a little child would grieve
To lose it from the dell.

Suppose the glistening dew-drop
Upon the grass should say,
"What can a little dew-drop do?
I'd better roll away;"
The blade on which it rested,
Before the day was done,
Without a drop to moisten it,
Would wither in the sun.

Suppose the little breezes
Upon a summer's day,
Should think themselves too small to cool
The traveller on his way;
Who would not miss the smallest
And softest ones that blow,
And think they make a great mistake
If they were talking so?

How many deeds of kindness
A little child may do,
Although it has so little strength,
And little wisdom too.
It wants a loving spirit
Much more than strength, to prove
How many things a child may do
For others by its love.

THE UNSEEN BATTLE-FIELD.

There is an unseen battle-field
In every human breast,
Where two opposing forces meet,
But where they seldom rest.
That field is veil'd from mortal sight,
'Tis only seen by One,
Who knows alone where victory lies,
When each day's fight is done.
One army clusters strong and fierce,
Their chief of demon form;
His brow is like the thunder-cloud,
His voice, the bursting storm;
His captains, Pride, and Lust, and Hate,
Whose troops watch night and day,
Swift to detect the weakest point,
And thirsting for the fray.

Contending with this mighty force,
Is but a little band ;
Yet there, with an unquailing front,
Those warriors firmly stand.

Their leader is of God-like form,
Of countenance serene ;
And glowing on his naked breast
A simple cross is seen.

His captains, Faith, and Hope, and Love,
Point to that wondrous sign,
And gazing on it, all receive
Strength from a source divine.

They feel it speaks a glorious truth,
A truth as great as sure,
That to be victors, they must learn
To love, confide, endure.

That faith sublime, in wildest strife,
Imparts a holy calm ;
For every deadly blow a shield,
For every wound a balm.

And when they win that battle-field,
Past toil is all forgot ;
The plain where carnage once had reign'd,
Becomes a hallowed spot.

A spot where flowers of joy and peace
Spring from the fertile sod,
And breathe the perfume of their praise
On every breeze to God.

LUNAR INFLUENCES.

BY D. LARDNER.

(Continued from page 431)

Supposed Lunar Influence on the Complexion.

—It is a prevalent popular notion in some parts of Europe, that the moon's light is attended with the effect of darkening the complexion.

That light has an effect upon the color of material substances is a fact well known in the physics and in the arts. The process of bleaching by exposure to the sun is an obvious example of this class of facts. Vegetables and flowers which grow in a situation excluded from the light of the sun are different in color from those which have been exposed to its influence. The most striking instance, however, of the effect of certain rays of solar light in blackening a light colored substance, is afforded by chloride of silver, which is a white substance, but which immediately becomes black when acted upon by the rays near the red extremity of the spectrum. This substance, however, highly susceptible as it is of having its color affected by light, is, nevertheless, found not to be changed in any sensible degree when exposed to the light of the moon, even when that light is condensed by the most powerful burning lenses. It would seem, therefore, that as far as any analogy can be derived from the qualities of this substance, the popular impression of the influence of the moon's rays in blackening the skin receives no support.

M. Arago (who generally inclines to favor rather than oppose prevailing popular opinions),

appears to think it possible that some effect may be produced upon the skin exposed on clear nights, explicable on the same principle as that by which we have explained the effects erroneously imputed to what is called the *red moon*. The skin being, in common with the leaves and flowers of vegetables, a good radiator of heat, will, when exposed on a clear night, for the same reasons, sustain a loss of temperature. Although this will be to a certain extent restored by the sources of animal heat, still it may be contended that the cooling produced by radiation is not altogether without effect. It is well known that a person who sleeps exposed in the open air on a night when the dew falls, is liable to suffer from severe cold, although the atmosphere around him never falls below a moderate temperature; and although no actual deposition of dew may take place upon his skin. This effect must arise from the constant lowering of temperature of the skin by radiation. In military campaigns the effects of bivouacking at night appear to be generally admitted to darken the complexion.*

There is a proverb which is used in certain parts of France as a warning against night promenades:—

“ Que lou sol y la seraine
Fau gerie la gent Mouroine.”

It is remarkable that this proverb is current in places where the red moon is not noticed.

Supposed Lunar Influence on Putrefaction.—

Pliny and Plutarch have transmitted it as a maxim, that the light of the moon facilitates the putrefaction of animal substances and covers them with moisture. The same opinion prevails in the West Indies, and in South America. An impression is prevalent, also, that certain kinds of fruit exposed to moonlight lose their flavor and become soft and flabby; and that if a wounded mule be exposed to the light of the moon during the night, the wound will become irritated, and frequently become incurable.

Such effects, if real, may be explained upon the same principles as those by which we have already explained the effects imputed to the red moon. Animal substances exposed to a clear sky at night, are liable to receive a deposition of dew, which humidity has a tendency to accelerate putrefaction. But this effect will be produced if the sky be clear, whether the moon be above the horizon or not. The moon, therefore, in this case is a witness and not an agent; and we must acquit her of the misdeeds imputed to her.

Supposed Lunar Influence on Shell fish.—It is a very ancient remark, that oysters and other shell-fish become larger during the increase than

*Le hâle de bivouac is an effect quite recognized. Hâle is a term which expresses a state of the air which makes an impression upon the complexion, rendering tanned and burnt.

during the decline of the moon. This maxim is mentioned by the poet Lucilius, by Aulus Gellius, and others; and the members of the academy *del Cimento* appear to have tacitly admitted it, since they endeavor to give an explanation of it. The fact, however, has been carefully examined by Rohault, who has compared shell-fish taken at all periods of the lunar month, and found that they exhibit no difference of quality.

Supposed Lunar Influence on the Marrow of Animals.—An opinion is prevalent among butchers that the marrow found in the bones of animals varies in quantity according to the phase of the moon in which they are slaughtered. This question has also been examined by Rohault, who made a series of observations which were continued for twenty years with a view to test it; and the result was that it was proved completely destitute of foundation.

Supposed Lunar Influence on the Weight of the Human Body.—Sanctorius, whose name is celebrated in physics for the invention of the thermometer, held it as a principle that a healthy man gained two pounds weight at the beginning of every lunar month, which he lost toward its completion. This opinion appears to be founded on experiments made upon himself; and affords another instance of a fortuitous coincidence hastily generalized. The error would have been corrected if he had continued his observations a sufficient length of time.

Supposed Lunar Influence on Births.—It is a prevalent opinion that births occur more frequently in the decline of the moon than in her increase. This opinion has been tested by comparing the number of births with the periods of the lunar phases; but the attention directed to statistics as well in this country as abroad, will soon lead to the decision of this question.*

Supposed Lunar Influence on Incubation.—It is a maxim handed down by Pliny, that eggs should be put to cover when the moon is new. In France it is a maxim generally adopted, that the fowls are better and more successfully reared when they break the shell at the full of the moon. The experiments and observations of M. Girou de Buzareingues have given countenance to this opinion. But such observations require to be multiplied before the maxim can be considered as established. M. Girou inclines to the opinion that during the dark nights about new moon the hens sit so undisturbed that they either kill their young or check their development by too much heat; while in moonlight nights, being more restless, this effect is not produced.

(To be continued.)

*Other sexual phenomena, such as the period of gestation, vulgarly supposed to have some relation to the lunar month, have no relation whatever to that period.

THE MOTHER MOULDS THE MAN.

That it is the mother who moulds the man, is a sentiment well illustrated by the following recorded observation of a shrewd writer: "When I lived among the Choctaw Indians, I held a consultation with one of their chiefs respecting the successive stages of their progress in the arts of civilized life; and among other things he informed me that, at their start, they fell into a great mistake—they only sent boys to school. These boys came home intelligent men, but they married uneducated and uncivilized wives, and the uniform result was, their children were all like their mothers. The father soon lost all his interest in both wife and children."

"And now," said he, "if we would educate but one class of our children, we should choose the girls, for when they become mothers, they educate their sons." This is the point, and it is true. No nation can become fully enlightened, when mothers are not in a good degree qualified to discharge the duties of the home work of education.—*Ladies Home Magazine.*

Many, and perhaps most, of the trials and grievances in the religious and social world, arise from a want of due deference to the opinions and feelings of those with whom we are found to differ; from a departure from "the golden rule," which would lead us to be very tender of the views and scruples of those who are unable to see eye to eye with ourselves; and, if faithfully followed, might be the means of convincing them of their error, if, happily, we should be found in the right.

ITEMS OF NEWS.

USES OF PAPER IN JAPAN.—From a review in the *London Times*, of Capt. Sherard Osborn's book entitled "A Cruise in Japanese Waters," just published, we copy the following extract taken from the work itself:

"It was wonderful to see the thousand useful as well ornamental purposes to which paper was applicable in the hands of these industrious and tasteful people. Our papier-mache manufacturers, as well as the Continental ones, should go to Yeddo to learn what can be done with paper. We saw it made into material so closely resembling Russian and Morocco leather and pigskin that it was very difficult to detect the difference. With the aid of lacker-varnish and skilful painting, paper made excellent trunks, tobacco bags, cigar cases, saddles, telescope cases, the frames of microscopes; and we even saw and used excellent water-proof coats, made of simple paper, which *did* keep out the rain, and were as supple as the best Macintosh.

The Japanese use neither silk nor cotton handkerchiefs, towels, or dusters; paper in their hands serves as an excellent substitute. It is soft, thin, tough, of a pale yellow color, very plentiful, and very cheap. The inner walls of many a Japanese apartment are formed of paper, being nothing more than painted screens; their windows are covered with a fine translucent description of the same material; it enters largely into

the manufacture of nearly everything in a Japanese household, and we saw what seemed balls of twine, which were nothing but long shreds of tough paper rolled up. If a shopkeeper had a parcel to tie up, he would take a strip of paper, roll it quickly between his hands, and use it for the purpose, and it was quite as strong as the ordinary string used at home. In short, without paper all Japan would come to a deadlock; and, indeed, lest by the arbitrary exercise of his authority a tyrannical husband should stop his wife's paper, the sage Japanese mothers-in-law invariably stipulate, in the marriage settlement, that the bride is to have allowed to her a certain quantity of paper!"

It appears from Capt. Osborn's book that, owing to severe strictures in Com. Perry's Report, the Japanese refused to exhibit the brutal gladiatorial shows there spoken of, and declared that Europeans should never witness them again. This is creditable to the Japanese as well as to Com. Perry and his officers.—*Boston Journal*.

SLAVERY has been abolished at Fernando Po, the new Spanish settlement in the Gulf of Guinea. The Spanish government has refused to give up some fugitive slaves from the Portuguese islands of Sante Torne and Principe, on the ground that at Fernando Po slavery is not recognized, and all men in such countries are considered free.

THE EQUINOCTIAL STORM.—The storm was very severe along the Delaware front of the City, (Philadelphia) though no serious damage was done, except the sinking of two or three canal boats, at Reed street wharf and vicinity, and the blowing down of many shade trees, tops of chimneys, &c. we have heard of no one being injured or hurt. The U. S. steamer Wyoming dragged her anchor some distance, but she was again secured before getting near the wharf.

BALTIMORE, Sept 17.—The storm appears to have extended along the coast to Alabama, and as far west as Cincinnati. In the vicinity of Baltimore, all the streams and rivers are very high, and there is high water along the line of the Ohio and Philadelphia Railroads. The noon train failed to connect with the Washington road on account of the high water on Bush-River.

(Second Dispatch)

BALTIMORE, Sept. 18.—We have not yet received any reports of disasters on the coast. A rumor is prevalent that a Boston bark is ashore down the Bay; but it is indefinite. The Norfolk boat, which arrived this morning, reports encountering a heavy storm and rough sea. The weather to-day is delightful.

NEW YORK, Sept. 17.—The Equinoctial prevailed with unusual severity to-day, and did much damage to property. A brick tenement on Duane street, four stories high, was blown down this afternoon. Six of the inmates were taken out of the ruins. s.

THE NEW FRENCH WHEELBARROW.—The new wheelbarrow, which is worked by the men employed to repair the damage occasioned by the *fetes* in the gardens of the Tuileries, is attracting much attention. The novelty of the machine consists in the two legs of the barrow being replaced by two wheels, smaller than the one in front, and which are fixed immediately under the body of the barrow. The handles are raised so as to be on a level with the hands of the workman; and thus, upon a level road, a slight push is all that is necessary for the transport of the heaviest load. The three wheels being almost close together, the act of turning the barrow in the smallest space becomes as easy as possible. The workman has but to lean on one of the handles, and the front wheel is lifted from the ground, leaving the barrow free to be manœuvred like a common hand-cart.

MEHEMET ALI PACHA, who has arrived at Constantinople from Marseilles, after having visited the principal cities in Europe, proposes to open his saloons to European society, which is considered a remarkable act of innovation on the part of a high Ottoman functionary.

EARTHQUAKE.—The town of Sorcia, Italy, has been visited by an earthquake, causing a large destruction of property. Two hundred persons were killed and great numbers injured.

LEIGH HUNT, the celebrated author, died at London on the 28th ult., it the seventy-fifth year of his age.

SALE OF A NEGRO IN A FREE STATE.—A few days since, a free colored man, named Geo. Bowlin, was put up on the block at Carrolton, Green county, Illinois, and sold to the highest bidder. His offence was a violation of the law which prohibits the immigration of colored persons into the State.

Two Kangaroos have been brought to San Francisco from Australia. They stand, erect, about four feet and a half high, resemble, in color, the common black-tailed deer, and are said to be the most docile and beautiful pets that can be imagined. The same vessel brought some full-grown Japanese fowls, for a pair of which a quart pot would form very comfortable quarters, leaving room for half a dozen to roost very comfortably around the top edge, they are so diminutive.

THE JEWS.—An Imperial ukase recently published in St. Petersburg, makes some important ameliorations in the position of the Jews in Russia. They include the admission of Jews into the high trading guilds, as well as into the Russian Colleges, &c.

The Albany *Journal* states that by the recent decease of the Dean of Ripon, in England, the Hon. John Q. Wilson, of that city, becomes the last survivor of the party of cabin passengers who accompanied Robert Fulton in the first steamboat journey from New York to Albany.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—There is some inquiry for fresh ground Flour, but at figures below the views of holders. Old stock is entirely neglected. The transactions are confined to small lots for home consumption at from \$4 50 to 5 12½ per barrel for old and fresh ground superfine; and \$4 87½ to 6 50 for extra, and fancy lots. Rye Flour is firm at \$4. Corn Meal is quiet, but Pennsylvania is steady at \$3 50 per barrel.

GRAIN.—Sales of 1500 bushels good and prime Southern and Pennsylvania red Wheat at \$1 18 per bushel, and a lot of choice Tennessee at \$1 20. White ranges from \$1 25 to 1 35. Rye is in demand; 500 bushels Delaware sold at 75 cts. Corn—Sales of 7500 bushels yellow at 82c., afloat, and 81c in store.

Oats—Sales of 2000 bushels Southern at 36c per bushel. Nothing doing in Barley or Barley Malt.

New Cloverseed is in demand at \$5 25 a 5 50 per 64 lbs. Timothy ranges from \$2 50 to 2 62½. About 500 bushels of Flaxseed sold at \$1 60 per bushel.

WANTED.—A Male Teacher, qualified in every respect to teach a boarding-school for both sexes.

Address STEPHEN COX,
North Rush, Monroe Co., N. Y.
9mo. 17, 1859.

WANTED, a Friend competent to teach a few girls and assist in the care of the children of a private family, within a few miles of Philadelphia, where she would reside, and the home school be held. Any one, to whom a comfortable home and small compensation would be regarded as a satisfactory remuneration for the services indicated, may address "Family," at the Office of this paper, giving name, age, present address, reference, compensation required, etc., etc.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Winter Session of this institution will commence on the 14th of 11th mo. next, and continue twenty weeks.

Terms \$70 per session, one half payable in advance, the other in the middle of the session. No extra charges.

For further particulars, address

HENRY W. RIDGWAY,

Crosswicks P. O., Burlington Co., N. J.

9th mo. 24—3 m.

FRRIENDS' SCHOOL. The undesignated, Trustees of the "BACON SCHOOL," at Woodstown, Salem County, N. J., under the control of "Pilesgrove Monthly Meeting of Friends," are desirous of obtaining a competent MALE TEACHER as Principal of said School. A member of the Society preferred. Good reference required. Address or apply to either

JAMES WOOLMAN,
WILLIAM M. CAWLEY,
JOSEPH ENGLE,
ABRAHAM WOOLMAN,
JOSIAH DAVIS,

Woodstown, 9th mo., 12th, 1859.—3t. Trustees.

ETATON ACADEMY, KENNETT SQUARE, Chester Co., Pennsylvania.

The Fourth Term of this Institution, under the charge of the present proprietor, will open for the reception of pupils of both sexes, on Second day, the 31st of 10th mo. next, and continue in session twenty weeks.

The course of instruction will embrace all the branches of a thorough English education, the higher Mathematics, Natural Sciences illustrated, the Latin, Greek, French and German Languages, and Drawing.

For terms and particulars, see Circulars, which will be forwarded to the address of every person requesting the same, upon application to

WILLIAM CHANDLER, Principal & Proprietor.
or to WILLIAM A. CHANDLER, Principal Instructor.

RUTHANNA JACKSON,
or to MAGGIE B. JACKSON,
CHARLES B. LAMBORN, } Assistants.

9mo. 10, '59,—2m

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the next Session of this Institution on the 1st of 11th month, 1859. Terms \$60 for 20 weeks; no extras, except for the Latin and Greek Languages, which will be \$5 each. For Reference and further particulars inquire for Circular of

BENJ. SWAYNE, Principal,

London Grove P. O., Chester Co. Pa.

9 mo 3, 2 m.

GWYNEDD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The next session of this Institution will commence on the 14th of 11th month, 1859, and continue twenty weeks. Terms \$70, and

no extras. For further information application can be made to

DANIEL FOULKE, Principal,

HUGH FOULKE, Jr., Teacher,

Spring House P. O.,

Montgomery co., Pa.

8 mo. 13—2 mo.

ELDRIDGES HILL BOARDING SCHOOL FOR YOUTH OF BOTH SEXES, will open its Winter Session 11 mo 1st.

Terms \$70 per session of 20 weeks. For particulars address the Principal for a circular.

ALLEN FLITCRAFT.

Eldridges Hill Salem County, N. J.

8 mo 27 3 m.

THE BANKSDALE BOARDING SCHOOL FOR GIRLS, will be reopened the 14th of 11th month, and be continued twenty weeks. The course of study will comprise the usual English branches and Drawing. Terms \$60.

For further information apply to ELIZA HEACOCK, Jenkintown, Montgomery Co. Penn.

8mo. 27 3m.

SPRINGDALE BOARDING SCHOOL, FOR BOTH SEXES, Loudon Co., Va. The next session will commence the 3d of 10th mo.

Terms \$115 for 40 weeks, payable quarterly in advance. Languages and Drawings extra.

It is hoped that Friends interested will avail themselves of the preference by entering pupils early. Apply, for particulars, to

GEO. A. NEWBOLD,
Purcellville, Loudon Co., Va.

8th mo. 6, 1859.—6m.

BYBERRY BOARDING SCHOOL, FOR GIRLS.

The ninth session of Byberry Boarding School, taught by Jane, Anne and Mary S. Hillborn, will commence on the first Second-day of Tenth month, 1859, and continue forty weeks without intermission, (including two terms of 20 weeks each.) The course of instruction embraces all the branches of a liberal English education.

Terms \$60 per session of 20 weeks, one half payable in advance. For circulars containing further particulars address

JANE HILLBORN,
Byberry P. O., Philada., Pa.

8th mo. 7—3m.

BUCKS COUNTY MALE AND FEMALE ACADEMY.—Boarders taken by the year at reduced rates. Autumn Quarter of 12 weeks, commences on the 8th of 8th mo. Winter Term of 18 weeks, on the 7th of 11th mo. Charges for board and English branches, Autumn Quarter, \$36. Winter Term, \$66. 75 cents deducted per week, for such as are absent from sixth day to second day, without washing. Bills payable, one-half in advance, and no deduction for lost time, less than a week at one time. Day scholars, English branches, from 50 cents to 70 cents per week.

Extra charges for each twelve weeks. Latin, Greek, French, Pencilling, and Pellis work, each \$2.00; Water Colors, Monochromatic, Colored Crayons, Oriental, and Grecian Painting, each \$2.50; reading, Books only, furnished free of charge. Other books furnished if desired, and charged for, according to the care taken of them. SAMUEL BATCHELDER, A. M. Principal.

Atleboro', Bucks Co., 5th mo., 28, 1859. 6m.

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, TENTH MONTH 1, 1859.

No. 29.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,

No. 324 South Fifth Street,

PHILADELPHIA,

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

GROUND'S OF A HOLY LIFE.

BY HUGH TURFORD.

Paul, in his epistle to the Galatians had this saying, "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." And in his epistle to the Romans, he said, "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." From these Scriptures much may be learned.

The end of preaching is, that the sons and daughters of men may learn to deny, turn from, and forsake every evil deed; and that they may come to live sober, righteous, and godly lives in this present world; so that they may have peace with God in their own consciences while here, and eternal life hereafter.

Now, in order to effect this great work, the apostle gives this short exhortation, "Walk in the Spirit;" affirming to the Galatians, that if they walked in the Spirit, they should not fulfil the lusts of the flesh; they should not yield to evil emotions, nor satisfy their carnal desires. and this is the only way to mortify the deeds of the body, and to cure all spiritual infirmities. But this way of God's salvation having been rejected by many, until they know not what the Spirit is, where it is to be found, or how they may walk therein; in order that their understandings may be opened, let us consider,

First. Who was Paul, and how he came to be a Gospel minister?

Second. What were the people to whom he wrote those epistles?

Third. What did the apostle call flesh and spirit? and wherein do we walk after them?

Fourth. What are we to understand by his words die and live?

Fifth. How we may through the Spirit mortify the deeds of the body?

By reading the Scriptures we find that Paul was an Israelite, of the seed of Abraham, and that he was brought up a scholar, well instructed in the law; and as to his religion he was a Pharisee. The Pharisees were not a loose, profane people, but in outward appearances a very religious people, zealous for the temple and the service thereof, with all other outward observances: insomuch that Jesus said of them, that they "made clean the outside of the cup and the platter." But when the time drew nigh in which God would no longer be worshipped in temples made with hands, but would dwell in and be worshipped by sanctified hearts; and when the laws that were written by that great prophet Moses, for the house of Israel to observe and walk in, must no longer be the rule of righteousness; but Jews and Gentiles must walk by a law proceeding from the Spirit of God in their inward parts;—and when a greater than Moses was come, proclaiming the Kingdom of Heaven at hand, that consisted of a more excellent righteousness than theirs; testifying to those outside worshippers, that notwithstanding their great zeal for the temple and the service thereof, they were but hypocrites and blind guides;—then the rulers of those people were greatly offended; and notwithstanding their outside righteousness, being of a bitter spirit, they endeavored by persecution to stop the coming of that Kingdom; murdering the Prince and imprisoning his subjects. In which persecution none was more active than Paul, wasting the churches of Christ without measure.

But in the height of his persecutions, not man, but God, put a stop to his proceedings, by showing him it was not men, but Christ in men, that he persecuted, which was really so; for, had not the Spirit of Christ been in those whom Paul persecuted, opening the eyes of their understandings to see the emptiness of all shadows, and to turn from them, Paul would have had nothing to say to them. But they being worshippers of God in spirit, and slighting temple-worship, Paul looked upon them as a people not worthy to live.

But it pleased God to reveal in Paul the same Christ he persecuted in others; and that revelation, or inward knowledge of Christ, was the foundation of all Paul's knowledge in the mystery

of godliness. He had not his future teachings from men, nor from books; but from the operation of the spirit of Christ in himself. By keeping to the leading of this spirit, he grew in grace; and as he grew in grace, he grew in the knowledge of Christ; and so went not up to Jerusalem to them who were apostles before him for instructions or orders; but in the strength of the Lord, with his gift and a book of experience in his heart, instead of a Bible in his hand, he went into Arabia to preach the Gospel to the heathen.

Now, what foundation did Paul lay among the heathen? Not circumcision, which was the foundation of the Jews' religion; not John's baptism with water, which has since been considered by many as the foundation of the Christian religion; for Paul told the Corinthians that Christ did not send him to baptize, but to preach the Gospel; and he thanked God in that he had baptized none of them but Crispus, and Gaius and the household of Stephanus. Let us now consider what foundation Paul did lay.

As Paul's eyes were then open to see the gift of God in himself, so his work was to open the eyes of others, that they might see the gift of God in themselves also. Those heathens had, as every man that cometh into the world hath, an inward light that showed them, as it showeth us, what is right and what is wrong, what is just and what is unjust; though in their ignorance they might have had as little regard thereunto as any of us now have.

As the Kingdom of Heaven consisteth in righteousness, so Paul's work was to turn those people to a righteous life, and a heavenly conversation. And what better foundation could any man lay in order to a righteous life, than a divine light in ourselves that shines continually, manifesting every unrighteous action? a guide, that being truly followed will lead unto God; from whom, by unrighteous living, all men depart. This Paul had experienced; which made him an able minister, capable of preaching without book or study; and hence he confidently affirmed unto the Galatians, that the way to a righteous life was to "walk in the Spirit," or keep to this guide.

Thus have I shown how Paul became a Gospel minister, and now I shall show what the people were to whom he wrote those epistles.

The Romans and Galatians, before their conversion, were called heathens, because they knew not the true God, but worshipped dumb idols;—a people that lived as too many now do, in all manner of ungodliness; walking, as Paul told the Ephesians, "according to the Prince of the power of the air." But being turned from their darkness, they became acquainted with this true Light which never consented to any unrighteous action. And many of those heathens turned to this light, and took it for their guide, confiding

therein as a sure foundation. This was the true faith in Him who was given for a light to the Gentiles, and was one in nature with the faith of Abraham.

After they were thus turned unto the Lord, they were convinced that they had a race to run. As from God and godliness they had departed, so to God and godliness they were to return. They did not content themselves, as too many now do, with a Christian name; but following this light, they walked in newness of life, sober, righteous and godly.

This Paul commended, telling the Galatians that they run well. And we should run well also, if we run the like race, growing from day to day more just, more upright, more honest, more faithful, and more circumspect; which cannot be expected until we take their guide for our leader. But the churches of Galatia being at that time, as Paul called them, little children,—a people of small growth in the knowledge of the mystery of godliness—they were by some persuaded (as many now are) that an upright, sober, godly life, and blameless conversation, were not enough; but they must also be in the exercise of some outward observance; and the Jews' religion carrying the most show, they were persuaded to imitate their customs and ceremonies.

But Paul having experienced the insufficiency of outward ordinances to change men's natures and bring them to a righteous life, told the Galatians that if they were circumcised, Christ should profit them nothing. If they went from an inward guide, to rest as the zealous Pharisees did, on outward performances, he that was given them for a light and a leader would not be their light nor their leader. And indeed, it is evident, if Christ be the way—if walking in the Spirit be the means by which we must mortify sin and come to a righteous life, then whosoever goeth from this "way," whosoever slighteth this means, hath no more benefit by Christ in order to a righteous and godly life, than a traveller that forsaketh his guide hath from his guide.

As Christ is a quickening Spirit, so it must be by following Him in His spiritual manifestations that a righteous life is recovered; nothing less can change our natures and make us new creatures; and until we are new creatures, our conversations cannot be in Heaven.

The epistles of Paul were written to a people who were on their way from death to life. They were come out of Egypt, but had not yet come to the promised land: they were turned from their darkness, and had their faces Zion-ward, but were not come to the new Jerusalem, the city of God: they had received Christ, but were not yet rooted and grounded in Christ.

And to perfect what was begun, the apostle exhorted them to "walk in the Spirit;" as if he had said, Keep to your inward guide, the light of

righteousness; for it is this alone that can raise the sons and daughters of men from their fall, and bring them to a life of righteousness.

(To be continued.)

TRUTH.

In analyzing nature and man, we recognize the existence of spirit, or reality, in everything which appears. Of appearances the senses take note; but spirit, or reality, can only be perceived by spirit. Now, in our question, what is Truth? What mean we, than what is the reality of things? In every relation of events, every statement of opinion, every phenomena, we seek to find the reality of it, apart from its appearance merely. We, embodied spirits, surrounded by a world of appearances, are driven by instinctive desire to find our like,—to seize on and appropriate Truth. We hear it often said, Truth is the object of the soul's search. Perhaps the query has come up, why is this? What is the secret of this invincible love of truth, that will not let me rest, knowingly, in error or mere seeming? Why does the child say so early of ought that is told it, is it true?—and the sage, on the threshold of Heaven, still says, Show me Truth? It is, it seems to me, because we, as spirits, being reality ourselves, we do instinctively seek our like. Spirit seeks spirit in all things, to assimilate it unto itself. It is grieved, indignant, at the presence of deception, falsehood, because it is the thrusting upon it of appearance for reality. Truth is literally the food of the soul: for this was it born, and for this cause came it into the world, to bear witness to the truth.—Truth, primal, absolute, is the aim and object of search; but we always receive it in portions,—always meet it in forms. God is absolute reality, primal existence; but He reveals himself through reason, through conscience, through nature. We do not meet Him face to face. Try to conceive of Him, we cannot; try to comprehend Him, we cannot; try to conceive of pure existence, infinite, formless, eternal,—the greatest human in, teleet reels beneath it. So true are the Bible's words, that "no man can see God and live." The soul demands to see Him; it becomes impatient, and would pass the limits of its humanity to see Him. Though He has made a law, under which alone He is revealed, yet would it break these bounds.

"For light like this,
Who would not dare to die!"

The same truth is repeated in bold personifications, in the story in which Moses requests a personal interview with God. We sometimes say, What is God? We long to fathom his breadth and depth: but He says, This cannot be: if the finite could comprehend the Infinite, it would cease to be finite. Man, in comprehending God, would cease to be man: but my goodness shall flow in and around thee, and in the depth of thy

own affections, is revealed the God of love, and through thy discriminating justice shalt thou learn of the God of right: for close by me I will keep thee, as it were, in the cleft of a rock, and although upon thee I lay the conditions of the finite, so that my incomprehensible essence annihilates thee not, yet through the uplifted veil of reason and conscience shall I be revealed to thee, though my infinity may not be beholden.

We cannot comprehend God. We had better give that up at once. Into us He descends, a ceaseless tide of being, but we cannot get behind to overlook it; but in the fact of His infinity consists the inexhaustible nature of truth. We are learners forever.

We receive Truth under limitations: this must necessarily be so, and Progress consists in the continually passing from the form of truth we hold to a higher and wider form. The forms of truth are opinion: these forms must always be limitations of the truth, and true growth is the passing from one of these forms to another, which other shall not oppose or contradict the former, but enclose and transcend it: so that it is never new truth we attain unto, but necessarily higher forms of the old, eternal truth, which knows no "beginning of days nor length of years."

We say to a little child, that heaven or happiness is the reward of virtue. This is an eternal truth, though his fancy gives to his notion of heaven the accompaniments of waving flowers and cool streams: by-and-by, the heart begins to feel the conflict of virtue and sin: it resolves, resists, conquers, and the joy of a good conscience is heaven: and so on, until the heroes of the spirit tell us that virtue is itself heaven. Now the eternal truth remains the same. Heaven is always the hope of glory, whether it be the glory of the outward or that of the spirit made perfect through suffering.

Truth is a seed, wrapt round in opinion: it grows, it swells, it bursts its successive rinds, yet each one encloses the last, like the bark of a tree; but all the former are rejected because the ever-loving sap of life has overflowed their bounds.

Let us cling to truth; nor pause and falter in the demand for it: it is literally our life: but let us realize that our present opinion is never ultimate. But if we are true and free, by-and-by we shall lay it aside, and it will be to us an appearance only from which the reality has gone forth to seek new forms. The manna must be gathered every day. Woe to them who think to feed on the morrow with the food of the past. This conviction may serve to banish all bigotry, all conceit. All men hold truth, though under vast variety of forms: all immortal spirits must possess some portion of truth, however small, for spirit lives only on spirit; and however overlaid by the sensuous, if a spark of immortal life linger in the being, it lives on divine nourishment.

That which is to any soul actually the principle of life, is the same truth that gives vitality to every other soul. God reflects himself in infinite ways, but it is the same light that burns aloft in the star, or glistens far down in the recesses of the mine. All human beings are children of one mother: that cannot be food to one which is poison to another, but the same nutriment serves for all. Opinions, then, are necessarily perishing, because they are the forms truth takes in individual minds: they are dependent, often, on organization, always upon the mental and moral character of the individual. The forcing of any one's opinion upon another is an act of tyranny. The desire to do so is wishing to make a slave of one's brother: we seek to quicken a soul to truth, but the truth must come to that soul in its own form, not in ours: if the divine energy descended, we should not care, were we not bigots, whether it came like a tongue of flame, or in the likeness of the dew of heaven. Forms of truth, which are addressed to the imagination, or to the instincts of the universal heart, are most enduring. Forms of the imagination are infinitely elastic: woven of viewless air, yet they compose a texture so impervious that truth is often borne down in them from age to age. Of this kind is the Genius of the Bible. In the passage to which we referred above, the same thought was in Moses's mind as in ours at this moment, as in the boy at school when he knows that the less cannot contain the greater; that the soul cannot come into possession of absolute truth, which is the being of God: but that God reveals himself to man partially, and, as it were, by degrees: the same truth expressed in a boldly imaginative relation: the eternal facts of the infinite and finite assume form and converse together; and the infinite denies itself to the finite, yet promises to be always with it.

EXTRACTS FROM A MEMOIR OF
ELIZABETH T. KING.

(Continued from page 436.)

From her journal:—

5 mo., 17th. I am and have been much exercised to know how I can do good to others, there is so much that requires doing. Indolence and a love of pleasing interfere sadly with our usefulness. May I be always ready to hear the call, and obey it.

I am also deeply exercised about my call to declare to others the unsearchable riches of Christ. Permit me, oh merciful Lord, to commit this to Thee! Thou knowest I desire to be and to do all that Thou requirest; Thou knowest my weakness and ignorance. I give it all up to Thy care, beseeching that Thou wilt work in me to will and to do of Thine own good pleasure, since I humbly believe there is no wilful withholding.

BALTIMORE, 9 mo., 23d, 1852.

We serve one who is the best of Masters, and He calls for no service which He does not give strength to perform; therefore, all we have to do, is to lie prostrate before Him, in the confiding trust that "He knoweth our frame," and regardeth our low estate.

Since we have only the duty of the present moment to think of and perform, without looking back with unavailing regret, or forward with unavailing anxiety; since we are commanded to be careful for nothing, how quiet our minds should always be. If we can but feel that however weak and unworthy we are, we can with humble sincerity adopt the language, "Whom have I in heaven but Thee, and there is none upon earth I desire beside Thee." I am very jealous over myself, my dear ———, lest in seeking: the precious sympathy of my friends, *self*, our potent tormenter and deceiver, should be fed. There is also danger of saying too much on these subjects, without sufficiently feeling the life to arise and accompany the words.

I think we have seen a superficial tendency so prevalent as to render great care necessary not to "darken counsel by words without knowledge." It is so necessary to keep little, low and simple, and this is difficult for the spirit of man, which would far rather spread out in the branches than deepen in the root.

May He whom we truly desire to serve watch over and guard us in every way, and perfect that which concerneth us, according to His gracious promise.

* * * * *

But oh, my dear, what are we, what am I, trembling, helpless, frail, sinking to the earth, unless constantly upheld?

This humiliating sense of weakness is not unfrequently a snare to me; but I trust I am beginning to feel that it is not in our own strength we are called upon to act. We must go forth when bidden, relying that He who sends us to the battle will furnish weapons, armor and ability out of His abundance.

Truly we may adopt the language, "How great is His mercy towards them that fear Him," blotting out our transgressions, sustaining our weakness, and proving Himself to be "the Father of mercies and God of all consolation."

My heart seems to flow forth in this manner, though under a deep sense of my unworthiness of the least evidence of this abiding love; and I feel drawn towards thee, dear ———, in a sweet quietness of spirit.

In this I trust we may mingle together before the Throne of Grace, while at the same time the incense of adoration and praise may rise not acceptably from our hearts, as a fitting tribute from one at least who has had much forgiven.

Again recurring to the journal, the following entry occurs:—

9 mo., 30th, 1852. I want very much to be able to please our young people, that they may not be repelled by any dullness even—that I may so adorn the doctrine as to win them to better things.

In this I trust it is not merely their affection I seek. I believe there is a better motive, but it requires great care, lest self-seeking should not only come in, but gain the ascendancy.

Surely it is very desirable, placed in such a difficult position as we are, to maintain cheerfulness without levity, and to lead the conversation in mixed society to profitable things.

It may not always be suitable to introduce serious or religious subjects, as, unless the latter is done in the right way and time, and under a little of the right authority, it disgusts, instead of benefiting.

The following tribute to her memory from one of her young friends, will show that this desire was not without fruit.

"Together with a knowledge of books, and an appreciation of the charms of literature, she possessed an intense love for the beautiful works of our heavenly Father, as displayed in nature.

"A mind so constituted could not fail to attract the intelligent young people of her acquaintance, to whom she was easily accessible, and in whose welfare she took a lively interest.

"But what was most remarkable, as well as most valuable, in her intercourse with her younger friends, was the deep religious feeling, the ever present sense of religious obligation, which harmonized her own thoughts and feelings, and was impressed deeply upon all those who had the pleasure of her intimate acquaintance, both by the silent influence of example, and the gentle voice of affectionate precept."

The sentiment which pervades the preceding extract was one which greatly influenced her in society. To remarkable quickness of parts, she united a simplicity of manner, which was the natural expression of her artless and ingenuous character. A stranger would be impressed by the ease with which she placed herself by the side of the younger members of the social circle, and the gentle vivacity with which she entered into the conversation, wholly unconscious of superiority, and of the sweet influence she was shedding around her.

To a young friend:—

BALTIMORE, 12mo., 21st, 1852.

I have had quite a siege with infirmities of various kinds, since Yearly Meeting. My hands were disabled for about a month, being poisoned from gathering autumn leaves, but I find, as I have frequently before done, that it is not the circumstances in which we are placed, but the spirit in which we meet them, that constitutes our comfort; and that this may be undisturbed, if we seek for and cherish a feeling of quiet

submission, whatever may be the privations allotted us.

It has very sorrowfully impressed my mind, since I have been sick, how much strength and peace and comfort are lost from want of an unreserved dedication. Many feel a strong desire to do right, and make some, it may be many, sacrifices, but something is still kept back. The will is not yet entirely subdued, and they miss of the sweet and abundant peace with which He, who is a rich rewarder of all who diligently seek Him, fills the heart of His humble and obedient children. I have longed to plead with those that were near, and with those that were far off, to delay no longer; to fill themselves no longer with the miserable husks of earthly gratifications, but to turn with all their heart to the tender Father, the merciful Saviour, whose love has so long pursued them, and who is still waiting to be gracious. Words fail to express the marvellous loving-kindness and tender mercy of our God, even to the poorest and most unworthy of His creatures; how can *any* longer stand aloof?

(To be continued.)

Nothing is such an obstacle to the production of *excellence*, as the power of producing what is *pretty good* with ease and rapidity.

Every work of great genius, and every work of great care and industry, will have its value; but mediocrity with negligence gives products of no value at all.—*Dr. Aiken.*

WHAT KNOWLEDGE IS OF MOST WORTH.

(Continued from page 440.)

Happily that all-important part of education which goes to secure direct self-preservation is in great part already provided for. Too momentous to be left to our blundering, Nature takes it into her own hands. While yet in its nurse's arms, the infant, by hiding its face and crying at the sight of a stranger, shows the dawning instinct to attain safety by flying from that which is unknown and may be dangerous; and when it can walk, the terror it manifests if an unfamiliar dog comes near, or the screams with which it runs to its mother after any startling sight or sound, shows this instinct further developed. Moreover, knowledge subserving direct self-preservation is that which it is chiefly busied in acquiring from hour to hour. How to balance its body; how to control its movements so as to avoid collisions; what objects are hard, and will hurt if struck; what objects are heavy, and injure if they fall on the limbs; which things will bear the weight of the body, and which not; the pains inflicted by fire, by missiles, by sharp instruments—these, and various other pieces of information needful for the avoidance of death or accident, it is ever learning. And when, a few years later, the energies go out in running,

climbing, and jumping, in games of strength and games of skill, we see in all these actions by which the muscles are developed, the perceptions sharpened, and the judgment quickened, a preparation for the safe conduct of the body among surrounding objects and movements; and for meeting those greater dangers that occasionally occur in the lives of all. Being thus, as we say, so well cared for by Nature, this fundamental education needs comparatively little care from us. What we are chiefly called upon to see, is, that there shall be free scope for gaining this experience, and receiving this discipline,—that there shall be no such thwarting of Nature as that by which stupid schoolmistresses commonly prevent the girls in their charge from the spontaneous physical activities they would indulge in; and so render them comparatively incapable of taking care of themselves in circumstances of peril.

This, however, is by no means all that is comprehended in the education that prepares for direct self-preservation. Besides guarding the body against mechanical damage or destruction, it has to be guarded against injury from other causes—against the disease and death that follow breaches of physiologic law. For complete living it is necessary, not only that sudden annihilations of life shall be warded off; but also that there shall be escaped the incapacities and the slow annihilation which unwise habits entail. As, without health and energy, the industrial, the parental, the social, and all other activities become more or less impossible; it is clear that this secondary kind of direct self-preservation is only less important than the primary kind; and that knowledge tending to secure it should rank very high.

It is true that here, too, guidance is in some measure ready supplied. By our various physical sensations and desires, Nature has insured a tolerable conformity to the chief requirements. Fortunately for us, want of food, great heat, extreme cold, produce promptings too peremptory to be disregarded. And would men habitually obey these and all like promptings when less strong, comparatively few evils would arise. If fatigue of body or brain were in every case followed by desistance; if the oppression produced by a close atmosphere always led to ventilation; if there were no eating without hunger, or drinking without thirst; then would the system be but seldom out of working order. But so profound an ignorance is there of the laws of life, that men do not even know that their sensations are their natural guides, and (when not rendered morbid by long-continued disobedience) their trustworthy guides. Nay, not only are they mostly ignorant of this truth, but they actually deny it when propounded to them. Judging from various prevalent ascetic doctrines, the current belief would seem to be that our sensa-

tions exist not for our guidance, but for our misguidance; and should be thwarted as much as possible. So that though, to speak teleologically, Nature has provided efficient safeguards to health, lack of knowledge makes them in a great measure useless.

If any one doubts the importance of an acquaintance with the fundamental principles of physiology as a means to complete living, let him look around and see how many men and women he can find in middle or later life who are thoroughly well. Occasionally only do we meet with an example of vigorous health continued to old age; hourly do we meet with examples of acute disorder, chronic ailment, general debility, premature decrepitude. Scarcely is there one to whom you put the question, who has not, in the course of his life, brought upon himself illness which a little knowledge would have saved him from. Here is a case of heart disease consequent on a rheumatic fever that followed reckless exposure. There is a case of eyes spoiled for life by over-study! Yesterday the account was of one whose long-enduring lameness was brought on by continuing, spite of the pain, to use a knee after it had been slightly injured. And to-day we are told of another who has had to lie by for years, because he did not know that the palpitation he suffered from resulted from over-taxed brain. Now we hear of an irremediable injury that followed some silly feat of strength; and, again, of a constitution that has never recovered from the effects of excessive work needlessly undertaken. While on all sides we see the perpetual minor ailments which accompany feebleness. Not to dwell on the actual pain, the weariness, the gloom, the waste of time and money thus entailed, only consider how greatly ill-health hinders the discharge of all duties—makes business often impossible, and always more difficult; produces an irritability fatal to the right management of children; puts the functions of citizenship out of the question; and makes amusement a bore. Is it not clear that the physical sins—partly our forefathers' and partly our own—which produce this ill-health, deduct more from complete living than anything else? and to a great extent make life a failure and a burden instead of a benefaction and a pleasure?

To all which add the fact, that life, besides being thus immensely deteriorated, is also cut short. It is not true, as we commonly suppose, that a disorder or disease from which we have recovered leaves us as before. No disturbance of the normal course of the functions can pass away and leave things exactly as they were. In all cases a permanent damage is done—not immediately appreciable, it may be, but still there; and along with other such items which Nature in her strict account-keeping never drops, will tell against us to the inevitable shortening of our

days. Through the accumulation of small injuries it is that constitutions are commonly undermined, and break down, long before their time. And if we call to mind how far the average duration of life falls below the possible duration, we see how immense is the loss. When, to the numerous partial deductions which bad health entails, we add this great final deduction, it results that ordinarily more than one-half of life is thrown away.

Hence, knowledge which subserves direct self-preservation by preventing this loss of health, is of primary importance. We do not contend that possession of such knowledge would by any means wholly remedy the evil. For it is clear that in our present phase of civilization men's necessities often compel them to transgress. And it is further clear that, even in the absence of such compulsion, their inclinations would frequently lead them, spite of their knowledge, to sacrifice future good to present gratification. But we do contend that the right knowledge impressed in the right way would effect much; and we further contend that as the laws of health must be recognised before they can be fully conformed to, the imparting of such knowledge must precede a more rational living—come when that may. We infer that as vigorous health and its accompanying high spirits are larger elements of happiness than any other things whatever, the teaching how to maintain them is a teaching that yields in moment to no other whatever. And therefore we assert that such a course of physiology as is needful for the comprehension of its general truths, and their bearings on daily conduct, is an all essential part of rational education.

Strange that the assertion should need making! Stranger still that it should need defending! Yet are there not a few by whom such a proposition will be received with something approaching to derision. Men who would blush if caught saying Iphigénia instead of Iphigenia, or would resent as an insult any imputation of ignorance respecting the fabled labors of a fabled demigod, show not the slightest shame in confessing that they do not know where the Eustachian tubes are, what are the actions of the spinal cord, what is the normal rate of pulsation, or how the lungs are inflated. While anxious that their sons should be well up in the superstitions of two thousand years ago, they care not that they should be taught anything about the structure and functions of their own bodies—nay, would even disapprove such instruction. So overwhelming is the influence of established routine! So terribly in our education does the ornamental override the useful!

We need not insist on the value of that knowledge which aids in direct self-preservation by facilitating the gaining of a livelihood. This is admitted by all; and, indeed, by the mass is

perhaps too exclusively regarded as the end of education. But while every one is ready to endorse the abstract proposition that instruction fitting youths for the business of life is of high importance, or even to consider it of supreme importance; yet scarcely any inquire what instruction will so fit them. It is true that reading, writing, and arithmetic are taught with an intelligent appreciation of their uses; but when we have said this we have said nearly all. While the great bulk of what else is acquired has no bearing on the industrial activities, an immensity of information that has a direct bearing on the industrial activities is entirely passed over.

For, leaving not only some very small classes, what are all men employed in? They are employed in the production, preparation, and distribution of commodities. And on what does efficiency in the production, preparation and distribution of commodities depend? It depends on the use of methods fitted to the respective natures of these commodities; it depends on an adequate knowledge of their physical, chemical, or vital properties, as the case may be; that is, it depends on Science. This order of knowledge, which is in great part ignored in our school courses, is the order of knowledge underlying the right performance of all those processes by which civilized life is made possible. Undeniable as is this truth, and thrust upon us as it is at every turn, there seems to be no living consciousness of it; its very familiarity makes it unregarded. To give due weight to our argument, we must, therefore, realize this truth to the reader by a rapid review of the facts.

(To be continued.)

From the History of Civilization in England.

BRAZIL.

The trade wind, blowing on the eastern coast of South America, and proceeding from the east, crosses the Atlantic ocean, and therefore reaches the land surcharged with the vapors accumulated in its passage. These vapors, on touching the shore, are, at periodical intervals, condensed into rain, and as their passage eastward is checked by the gigantic chain of the Andes, which they are unable to pass, they pour the whole of their moisture on Brazil, which, in consequence, is often deluged by the most destructive torrents. This abundant supply, being aided by that vast river-system peculiar to the eastern part of America, and being also accompanied by heat, has stimulated the soil into an activity unequalled in any other part of the world.

Brazil, which is nearly as large as the whole of Europe, is covered with a vegetation of incredible profusion. Indeed so rank and luxuriant is the growth, that Nature seems to riot in the wantonness of power. A great part of this immense country is filled with dense and tangled forests, where noble trees, blossoming in unri-

valled beauty, and exquisite with a thousand hues, throw out their produce in endless prodigality. On their summits are perched birds of gorgeous plumage which nestle in their dark and lofty recesses. Below, their base and trunks are crowded with brushwood, creeping plants, innumerable parasites, all swarming with life. There, too, are myriads of insects of every variety; reptiles of strange and singular form; serpents and lizards, spotted with deadly beauty: all of which find means of existence in this vast work shop and repository of Nature. And that nothing may be wanting to this land of marvels, the forests are skirted by enormous meadows, which, reeking with heat and moisture, supply nourishment to countless herds of wild cattle, that browse and fatten on their herbage; while the adjoining plains, rich in another form of life, are the chosen abode of the subtlest and most ferocious animals, which prey on each other, but which, it might almost seem, no human power can hope to extirpate.

Such is the flow and abundance of life by which Brazil is marked above other countries of the earth. But amidst this pomp and splendor of Nature, no place is left for man. He is reduced to insignificance by the majesty with which he is surrounded. The forces that oppose him are so formidable, that he has never been able to make head against them, never been able to rally against their accumulated pressure. The whole of Brazil, notwithstanding its immense apparent advantages, has always remained entirely uncivilized; its inhabitants wandering savages, incompetent to resist those obstacles which the very beauty of Nature had put in their way. For the natives, like every people in the infancy of society, are averse to enterprise; and being unacquainted with the arts by which physical impediments are removed, they have never attempted to grapple with the difficulties that stopped their social progress. Indeed those difficulties are so serious, that during more than three hundred years the resources of European knowledge have been vainly employed in endeavoring to get rid of them. Along the coast of Brazil, there has been introduced from Europe a certain amount of that civilization, which the natives by their own efforts could never have reached. But such civilization, in itself very imperfect, has never penetrated the recesses of the country; and in the interior there is still found a state of things similar to that which has always existed. The people, ignorant, and therefore brutal, practising no restraint, and recognizing no law, continue to live on in their old and inveterate barbarism.—In their country, the physical causes are so active, and do their work on a scale of such unrivalled magnitude, that it has hitherto been found impossible to escape from the effects of their united action.

The progress of agriculture is stopped by im-

passable forests, and the harvests are destroyed by innumerable insects. The mountains are too high to scale, the rivers too wide to bridge; every thing is contrived to keep back the human mind, and repress its rising ambition. It is thus that the energies of nature have hampered the spirit of man. Nowhere else is there so painful a contrast between the grandeur of the external world and the littleness of the internal. And the mind, cowed by this unequal struggle, has not only been unable to advance, but, without foreign aid, it would undoubtedly have receded. For even at present, with all the improvements constantly introduced from Europe, there are no signs of real progress; while, notwithstanding the frequency of colonial settlements, less than one-fifteenth of the land is cultivated. The habits of the people are as barbarous as ever, and as to their numbers, it is well worthy of remark, that Brazil, the country where, of all others, physical resources are most powerful, where both vegetables and animals are most abundant, where the soil is watered by the noblest rivers, and the coast studded by the finest harbors—this immense territory, which is more than twelve times the size of France, contains a population not exceeding six millions of people.

This consideration sufficiently explains why it is that in the whole of Brazil there are no monuments even of the most imperfect civilization; no evidence that the people had, at any period, raised themselves above the state in which they were found when the country was first discovered.

T. H. BUCKLE.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TENTH MONTH 1, 1859.

The exclusion of our colored population from the city passenger conveyances is certainly a most unjust and arbitrary regulation. However neatly attired, respectable, aged or infirm the colored man may be; however remote the distance he has to traverse, he is denied the general means of transit. Occasionally one may be seen standing on the *platform* of a City Passenger Railroad car, yet, although the fare exacted from him is equal to that paid by the more privileged citizen, on no condition is he allowed a seat within the car.

From the omnibuses he is invariably excluded; and while white men and women of every shade of character and appearance, even the most degraded, avail themselves of these public accommodations for purposes of business or recreation, an entire class of our citizens is debarred these

rights and privileges merely for being "guilty of a skin not colored like our own." That this should be more peculiarly the case in the land of Penn than in any other portion of our Union, is truly unaccountable. In most of our Southern Cities and States we see the people of color occupying seats in railroad cars and in other public conveyances, and in our Northern States there is seldom any prohibition on account of complexion.

We transfer to our paper an appeal entitled, the "Colored People and the Cars." It is time this subject was claiming the attention of the community. Very many of our citizens, no doubt a majority of them, would rejoice to see colored persons enjoying similar privileges to those extended to them in other cities, and a correct public sentiment will soon remedy the grievance.

The adjudicators of the prizes for the best essays on the cause of the decline of the Society of Friends in Great Britain, have issued a document, by which it appears that after careful consideration they have concluded, that an essay bearing a motto from the Epistle of York Quarterly Meeting, of the year 1855, should receive the first prize, and one bearing the motto "Verbum, Vita, Lux," the second prize. Some hesitation having been expressed by the adjudicators, as to the relative place which should be assigned to the two successful essays, the donor of the prizes has offered to make the second prize equal to the first. The author of the first essay is J. T. Rowntree, of York; of the second, Thomas Hancock, of Nottingham.

The adjudicators express their conviction that the publication of many of the rejected essays would be for the public advantage.

We have received the account of Richard Hopkins, Jr., written by Isaac Parry many years since, for (as he expressed it) his "after satisfaction," but think the *details* of more interest to particular friends than the general reader.

We would, however, notice the concern he felt that his "former associates who were running into scenes of vanity and dissipation," might be brought to see, as he had, the exceeding sinfulness of sin. He believed, could they feel what he had felt they would flee from the paths of

(guilty) pleasures as from flames of fire." His illness was a protracted one, during which he gave evidence that through the merciful dealings of an Almighty Power, the will of the "strong man" was subdued, and "there was an acquiescence with the divine will." Thus was death robbed of terror and "with lamb-like patience and a spirit clothed with love," he departed this life on the 13th of 12th month, 1802, in the 28d year of his age.

Good as the advice is in the London Epistle, dated 1692, it is so similar in character to several others which have already appeared in our paper, that we think it better to decline its publication.

DIED, On the morning of the 8th of 8th mo., 1859, ASA BLACKLEDGE, of Monroe co., Ohio, in the 59th year of his age. He was a consistent Member and worthy Elder of the Society of Friends, upright in all his walks, a lover of truth, patient, meek, and never swerving from duty.

COLORED PEOPLE AND THE CARS.

To the Editor of the North American and U. S. Gazette.

SIR:—As a colored man and a constant reader of your paper allow me a brief corner in your columns to make a few remarks on the sore grievance of genteel colored people in being excluded from the city passenger railroad cars, except they choose to "stand on the front platform, with the driver."

However long the distance they may have to go, or great their hurry—however unwell or aged, genteel or neatly attired—however hot, cold or stormy the weather—however few in the cars, as the masses of the colored people now understand it, they are unceremoniously excluded.

Of course my own humble opinion will weigh but little with yourself and readers (being, as I am, of the proscribed class) as to whether it is reasonable or unreasonable, just or unjust—as to whether it is a loss or a gain to railroad companies, thus to exclude colored people. Nevertheless, pardon me for saying that this severe proscription, for some unaccountable reason, is carried to an extent in Philadelphia unparalleled in any of the leading cities of this Union. This is not imagination or an exaggerated assertion.

In New Orleans, colored people—slaves as well as free—ride in all the city cars and omnibusses. In Cincinnati, colored women are accommodated in the city omnibuses, but colored men are proscribed to a certain extent. In Chicago it may be safely said that not the slightest proscription exists in the public conveyances of that flourishing city. In New York, Brooklyn, &c., (except on one or two of the New York

city passenger lines,) there is not the slightest barrier to any persons riding, on account of complexion. There is no obstruction in the way of colored persons riding in any of the Boston cars or omnibuses.

I need not allude to cities of minor importance, whether favorable or unfavorable, north or south. Sufficient are the facts in the examples of the cities already alluded to, to make it a very painfully serious inquiry with intelligent colored people, why it is so in Philadelphia, the city of "Brotherly Love," so noted as the bulwark of the "Religious Society of Friends, commonly called Quakers," so noted as one of the leading cities in the Union, in great religious and benevolent enterprises, so pre-eminently favorable to elevating the heathen in Africa, while forgetful of those in their very precincts—those who are taxed to support the very highways that they are rejected from.

But, doubtless, on a hurried consideration of the claims of the colored people, serious objections would be found by railroad boards and others, under the erroneous impression that the vicinity of St. Mary, Bedford, Seventh and Lombard streets, &c., furnishes a sample of the great body of colored people residing in Philadelphia.

While compelled by truth to admit that there is some room for fear from these localities; that in viewing the gross intemperance, filth and wretchedness abounding so largely, in which hundreds are hopelessly degraded, the innocent should have to suffer, it is, perhaps, no more than might be expected, yet it is an undeniable fact, that the chief source of degradation comes from rum. The rum comes from the licensed or unlicensed grog-sellers, who hold out their alluring cup for the sake of ready change, which they are sure to get, after which they turn their customers on the street, to appear hideous to all beholders. I need not say that these grogeries, low and degrading as they may be, are not licensed by colored men, nor in one case in twenty are they kept by colored men.

Hence, common charity would seem to dictate that some other class should be charged with a portion of this loathsome state of things, so much dreaded. (A hint to the wise is sufficient.)

Now, having frankly admitted the degradation of Seventh and St. Mary streets, &c., which has been a thousand times held up to the world by the press, not only of Philadelphia, but almost of the entire country, to the disgrace of every colored man in the country, I beg, Mr. Editor, to respectfully add, that the inhabitants of this ill-fated region are by no means a fair sample of the twenty thousand colored people of Philadelphia. The gulf between this degraded class and the great mass of industrious colored people, is well nigh as marked as was the gulf between Dives and Lazarus, in the parable, as I shall at-

tempt to demonstrate here, besides volunteering further to prove, by ocular testimony, if any of your readers choose to condescend to accompany me to parts and places where the decent portions of colored people reside; to the eighteen or twenty colored churches, with their Sabbath schools; to at least twenty day schools, of a public and private character; to the dozens of beneficial societies, united for the mutual support of their sick and disabled members; to the neat and genteely furnished three story brick houses, owned, occupied and paid taxes for, almost entirely by colored people—on Rodman street, Ronaldson street and Washington street; to observe the extent of valuable property owned on South and Lombard streets (in the most respectable part of those streets;) to examine some of the stores, (they may not be large) kept by colored men, (of which more will be said presently) to pass those living in respectable houses, elegantly furnished, houses alone worth from five to ten thousand dollars, likewise leaving out the many in various other parts of the city, where industrious, sober and decent people live, and own considerable real estate. I think abundant evidence may be found in the directions alluded to, to convince the most prejudiced against the colored man, that he is by no means so sadly degraded and miserably poor as the public have generally been led to suppose, from all that has been said of him in connection with the degraded localities alluded to before.

Previously I alluded to stores, &c., and will now refer more particularly to a few in my own immediate neighborhood, which is on South street, between Eighth and Ninth streets. Just in the square, there are six or seven stores—five of furniture, stoves, &c., one confectionery, and one small trimming store. I am sure these places are neatly and well kept, are well stocked generally, and these owners are active, intelligent and sober business men. Indeed, I might with propriety add in this connection, also on South street, below Eighth street, the colored tailor, shoemaker, furniture store keeper, and the dealer in crockery ware and fancy articles, may be found now where they have been, for years, creditably following these pursuits; also, above Ninth street, in South, carpenters, tailors and shoemakers are actually doing credit to their craft—comfortably supporting their families, educating their children, and leading lives of respectability.

But what avails all this? Why further add in this direction? I fear you will say Mr. Editor. Suppose Stephen Smith, who is reputed to be worth a quarter of million of dollars, with his tens of thousands of dollars invested in bank stocks, railroad stocks, &c., &c., having for so many years been well known among business men as an extensive lumber and coal merchant, dealer in real estate, &c., with taxes amounting to nearly two thousand dollars per annum to pay,

should enter a car, still, being colored, he would justly be assigned the "front platform," to stand up by the driver. Again, suppose Miss Greenfield (the Black Swan) wished to enjoy a ride to Fairmount; never mind, she must stand on the "front platform, by the driver," too. The fact that her extraordinary acquirements as a vocalist have won for her the very highest distinction both in this country and Europe, does actually weigh nothing when entering a City Passenger Railroad car—the front platform is the place for all that the Creator chose to make with a dark skin.

But I will now relieve your patience, trusting, ere long, decent colored men and women will find the same privileges in the City Passenger Railroad cars of Philadelphia that are extended to colored men and women in other cities.

Philadelphia, Aug. 30, 1859. W. S.

Correspondence of The Syracuse Standard.

SAMUEL J. MAY'S LETTERS FROM EUROPE.

GENEVA, June 26, 1859.

Since my visit to the country of William Tell, I have seen more that has interested me, and that would interest you, than I have seen in the same number of days since I left Rome. I have been to Lucerne, and have looked with admiration upon Thorwaldsen's Lion, of gigantic size, sculptured in the face of a rock at the base of a mountain, in memory of the Swiss Guards, who, animated by a sense of duty, suffered themselves to be cut to pieces, in defence of the King and Queen of France, in 1797. It was one of the most attractive and impressive works of the chisel I have ever beheld, though I have been to Rome.

I have travelled over the Brunig Pass, and been to the beautiful city of Interlaken; and thence made an excursion over the Wengern Alp, under the droppings of the very eaves of the majestic Jungfrau. I have seen there mighty avalanches of snow, in one of which enough fell to have filled our Fayette Park full to the tops of the houses. Then I descended to Grindelwald, and saw one of the largest glaciers, it is said, in all Switzerland. Afterwards we came to Berne, the city that is given almost to the worship of bears, the city in which there is the funniest clock in the world, and where we obtained the finest view of the oberland, or highest Alps in Switzerland.

From Berne we came to Vevey, over a most excellent road, through a charming country, on a delightful day, and saw a good-looking, happy-seeming population, all the way, out in the streets of their villages, for it chanced to be a holiday.

Next morning, from Vevey we went to the head of Lake Lemman, to the *Hotel Byron*, and visited the Castle and Prison of Chillon, and saw the slanting rays of the setting sun stream

across the gloomy dungeon of Bouivard, and took hold of the iron ring to which he was chained for four years.

And we have come down the beautiful Lake of Geneva, fifty miles in length, and have seen, as we passed, the house where Byron wrote "The Prisoner of Chillon," and the house where Gibbon wrote his history of "The Decline and Fall of the Roman Empire," and the villa where M. Necker and his illustrious daughter, Madame de Stael, lived and wrote.

But I have no time to tell you anything more about all these places and things, for here we are in Geneva, the place where John Calvin did his great and some of his wicked works—in Geneva, within sight and an easy day's ride of Chamouni and Mont Blanc—in Geneva, on the very confines of Sardinia, from which seat of war have just come tidings of another terrible battle, in which thousands have been murdered, many more thousands fearfully mangled, and the Austrians again routed.

Geneva is not in itself so pleasing as several other cities we have seen. But it is a central and important place.

We reached here yesterday at one o'clock; and after dinner I walked about to see the city, where many illustrious persons have lived, and which Calvin converted from the Roman Catholic faith, and then ruled it himself with a rod of iron. It is very irregularly built upon a very irregular surface of land, at the foot of the lake, all the old part of it between two rapid rivers, the Arve, which pours down a turbid stream from Mont Blanc, and the Rhone, through which the blue clear waters of the lake rush and rush onward to the sea. The meeting of these rivers takes place a mile and a half out of the city, and I have been, as almost all strangers go, to see it. It is very similar to the meeting of our own Mississippi and Missouri. For half a mile after they come together, the muddy Arve and the clear blue Rhone flow on, side by side, as if determined not to mingle their waters; but then their mutual repugnance is overcome, and the dirty river defiles the clear one all the rest of their joint career.

This forenoon I went to the large old cathedral church, where John Calvin preached for more than twenty years. It was despoiled of every vestige of the Roman Catholic worship, for which it was built. But it is ill adapted to the Protestant service, which it is intended the people should hear and understand. The voice of the preacher reverberated so from the lofty arches of the Gothic building, nave, aisles, transept and apse, that I could not perceive the articulation of half the words the reverend gentleman uttered. His manner was earnest, impressive, eloquent—but his words I could not hear, and I am ashamed to say (such is my ignorance of the French lan-

guage, in which he spoke) I should not have understood half if I had heard all.

At the conclusion of the service I went to the foot of the pulpit stairs, and waited until the minister descended. I found he understood no more of my language than I did of his. But I communicated to him my wish to know if that was indeed the church and the pulpit in which John Calvin used to preach. He assured me they were the same; "and there," said he, "is the chair in which he sat." So I ascended the pulpit stairs, and sat down awhile in the very chair of the great Reformer.

As I was coming out of the church, an agreeable-looking young gentleman accosted me in correct, but imperfectly pronounced English. I soon learned that he was a Norwegian, taking Switzerland on his way to one of the universities in Germany, whither he is going to study theology. We were not long in getting acquainted sufficiently to walk together to the house in which Calvin dwelt nearly all the while that he lived in Geneva. It is now occupied by the Sisters of Charity.

On my return to our hotel, I met upon the bridge that connects the old part of the city with the new, a blind old man, with a bundle of papers, which he was loudly crying for sale. I bought one, and found it, as I expected, an extra filled with items of news from the seat of the war, and from other parts of Italy—items that will reach you, no doubt, before this letter can. Truly, the last battle has been a fearful one, almost without a parallel in the history of modern warfare.

An old maxim of Dr. Franklin is, "What maintains one vice will bring up two children." More is paid by many for intoxicating liquor than for daily bread.

TRUE PIETY.

To be the thing we seem;
To do the thing we deem
Enjoin'd by duty;
To walk in faith, nor dream
Of questioning God's scheme
Of truth and beauty;

Casting self-love aside,
Discarding human pride,
Our hearts to measure;
In humble hope to bide
Each change in fortune's tide,
At God's good pleasure;

To trust, although deceived;
Tell truth, though not believed;
Falsehood disdaining;
Patient of ill received,
To pardon when aggrieved,
Passion restraining;

With love no wrong can chill,
To save, unwearied still,
The weak from falling:—

This is to do God's will
On earth,—and to fulfil
Our heavenly calling.

ONE ONLY CAN DISCERN WHAT ARE OUR REAL WEAKNESSES.

"Yet take thy dread burnt-offering to its altar,
Lay thy crushed heart on duty's holy shrine;
Faith shall uphold thy footsteps when they falter,
Hope cheer thee onward with her words divine.

"Christ in his majesty of patient sorrow
Takes the pale vesture of the martyr's King;
Thou from his eyes, so pure and deep, mayst borrow
Light and encouragement for every thing.

"And if thy heart be tortured nigh to breaking,
Take the wild burden to the Saviour's breast,
And the dumb agony of thought forsaking,
Lean on that deep eternity of rest.

"His gentle eyes are on thy soul forever,
He marks the anguish of the strife within;
*Reads the perplexities thou canst not sever,
Discerns between infirmity and sin."*

THE OPEN WINDOW.

The old house by the lindens
Stood silent in the shade,
And on the gravel pathway,
The light and shadow played.

I saw the nursery windows
Wide open to the air,
But the faces of the children
They were no longer there.

The large Newfoundland house dog
Was standing by the door,
He looked for his little playmates,
Who would return no more.

They walked not under the lindens,
They played not in the hall,
But shadow, and silence, and sadness,
Were hanging over all.

The birds sang in the branches
With sweet, familiar tone,
But the voices of the children
Will be heard in dreams alone.

And the boy, who walked beside me,
He could not understand,
Why closer in mine, ah! closer,
I pressed his soft, warm hand.

LONGFELLOW.

LUNAR INFLUENCES.

BY D. LÆRDNER.

(Continued from page 446.)

Supposed Lunar Influence on Mental Derangement and other Human Maladies.—The influence of the phenomena of human maladies imputed to the moon is very ancient. Hippocrates had so strong a faith in the influence of celestial objects upon animated beings, that he expressly recommends no physician to be trusted who is ignorant of astronomy. Galen, following Hippocrates, maintained the same opinion, especially of the influence of the moon. Hence in diseases the lunar periods were said to correspond with

the succession of the sufferings of the patients. The critical days or *crises* (as they were afterwards called), were the seventh, fourteenth, and twenty-first of the disease, corresponding to the intervals between the moon's principal phases. While the doctrine of the alchemists prevailed, the human body was considered as a microcosm; the heart representing the sun, the brain the moon. The planets had each its proper influence; Jupiter presided over the lungs, Mars over the liver, Saturn over the spleen, Venus over the kidneys and Mercury over the organs of generation. Of these grotesque notions there is now no relic, except the term *lunacy*, which still designates unsoundness of mind. But even this term may in some degree be said to be banished from the terminology of medicine, and it has taken refuge in that receptacle of all antiquated absurdities of phraseology—the law. Lunatic, we believe, is still the term for the subject who is incapable of managing his own affairs.

Although the ancient faith in the connection between the phases of the moon and the phenomena of insanity appears in a great degree to be abandoned, yet it is not altogether without its votaries; nor have we been able to ascertain that any series of observations conducted on scientific principles, has ever been made on the phenomena of insanity, with a view to disprove this connexion. We have even met with intelligent and well-educated physicians who still maintain that the paroxysms of insane patients are more violent when the moon is full than at other times.

Mathiolus Faber gives an instance of a maniac who, at the very moment of an eclipse of the moon, became furious, seized upon a sword, and fell upon every one around him. Ramazzini relates that, in the epidemic fever which spread over Italy in the year 1693, patients died in an unusual number on the 21st of January, at the moment of a lunar eclipse.

Without disputing this fact (to ascertain which, however, it would be necessary to have statistical returns of the daily deaths), it may be objected that the patients who thus died in such numbers at the moment of the eclipse, might have had their imaginations highly excited, and their fears wrought upon by the approach of that event, if popular opinion invested it with danger. That such an impression was not unlikely to prevail is evident from the facts which have been recorded.

At no very distant period from that time, in August, 1654, it is related that patients in considerable numbers were by order of the physicians shut up in chambers well closed, warmed, and perfumed, with a view to escape the injurious influence of the solar eclipse, which happened at that time; and such was the consternation of persons of all classes, that the numbers who flocked to confession were so great that the ecclesiastics found it impossible to administer that rite. An

amusing anecdote is related of a village curate near Paris, who, with a view to ease the mind of his flock, and to gain the necessary time to get through his business, seriously assured them that the eclipse was postponed for a fortnight.

Two of the most remarkable examples recorded of the supposed influence of the moon on the human body, are those of Vallisneri and Bacon. Vallisneri, declares that being at Padua recovering from a tedious illness, he suffered on the 12th of May, 1706, during the eclipse of the sun, unusual weakness and shivering. Lunar eclipses never happened without making Bacon faint; and he did not recover his senses till the moon recovered her light.

That these two striking examples should be admitted in proof of the existence of lunar influence, it would be necessary, says M. Arago, to establish the fact that feebleness and pusillanimity of character are never connected with high qualities of mind.

Menuret considered that cutaneous maladies had a manifested connexion with lunar phases. He says that he himself observed, in the year 1760, a patient afflicted with a scald head (*teigne*), who, during the decline of the moon, suffered from a gradual increase of the malady, which continued until the epoch of the new moon, when it had covered the face and breast, and produced insufferable itching. As the moon increased, these symptoms disappeared by degrees; the face became free from the eruption; but the same effects were reproduced after the full of the moon. The periods of the disease continued for three months.

Menuret also stated that he witnessed a similar correspondence between the lunar phases and the distemper of the itch; but the circumstances were the reverse of those in the former case; the malady obtaining its maximum at the full of the moon, and its minimum at the new moon.

Without disputing the accuracy of these statements, or throwing any suspicion on the good faith of the physician who has made them, we may observe that such facts prove nothing except the fortuitous coincidence. If the relation of cause and effect had existed between the lunar phases and the phenomena of these distempers, the same cause would have continued to produce the same effect in like circumstances; and we should not be left to depend for the proof of lunar influence on the statements of isolated cases, occurring under the observation of a physician who was himself a believer.

Maurice Hoffman relates a case which came under his own practice, of a young woman, the daughter of an epileptic patient. The abdomen of this girl became inflated every month as the moon increased, and regularly resumed its natural form with the decline of the moon.

Now if this statement of Hoffman were accompanied by all the necessary details, and if, also,

we were assured that this strange effect continued to be produced for any considerable length of time, the relation of cause and effect between the phases of the moon and the malady of the girl could not legitimately be denied; but receiving the statement in so vague a form, and not being assured that the effect continued to be produced beyond a few months, the legitimate conclusion at which we must arrive is, that this is another example of fortuitous coincidence, and may be classed with the fulfilment of dreams, prodigies, &c., &c.

As may naturally be expected, nervous diseases are those which have presented the most frequent indications of a relation with the lunar phases. The celebrated Mead was a strong believer, not only in the lunar influence, but in the influence of all the heavenly bodies on all the human. He cites the case of a child who always went into convulsions at the moment of full moon. Pyson, another believer, cites another case of a paralytic patient whose disease was brought on by the new moon. Menuret records the case of an epileptic patient whose fits returned with the full moon. The transactions of learned societies abound with examples of giddiness, malignant fever, somnambulism, &c., having in their paroxysms more or less corresponded with the lunar phases. Gall states, as a matter having fallen under his own observation, that patients suffering under weakness of intellect, had two periods in the month of peculiar excitement; and in a work published in London so recently as 1829, we are assured that these epochs are between the new and full moon.

Against all these instances of the supposed effect of lunar influence, we have little direct proof to offer. To establish a negative is not easy. Yet it were to be wished that in some of our great asylums for insane patients, a register should be preserved of the exact times of the access of all the remarkable paroxysms; a subsequent comparison of this with the age of the moon at the time of their occurrence would furnish the ground for legitimate and safe conclusions. We are not aware of any scientific physician who has expressly directed his attention to this question, except Dr. Olbers of Bremen, celebrated for his discovery of the planets Pallas and Vesta. He states that in the course of a long medical practice, he was never able to discover the slightest trace of any connexion between the phenomena of disease and the phases of the moon. In the spirit of true philosophy, M. Arago, nevertheless, recommends caution in deciding against this influence. The nervous system, says he, is in many instances an instrument infinitely more delicate than the most subtle apparatus of modern physics. Who does not know that the olfactory nerves inform us of the presence of odoriferous matter in air, the traces of which the most refined physical analysis would

fail to detect? The mechanism of the eye is highly affected by that lunar light which, even condensed with all the power of the largest burning lenses, fails to affect by its heat the most susceptible thermometers, or, by its chemical influence, the chloride of silver; yet a small portion of this light introduced through a pin-hole will be sufficient to produce an instantaneous contraction of the pupil; nevertheless the integuments of this membrane, so sensible to light, appear to be completely inert when otherwise affected. The pupil remains unmoved, whether we scrape it with the point of a needle, moisten it with liquid acids, or impart to its surface electric sparks. The retina itself, which sympathizes with the pupil, is insensible to the influence of the most active mechanical agents. Phenomena so mysterious should teach us with what reserve we should reason on analogies drawn from experiments made upon inanimate substances, to the far different and more difficult case of organized matter endowed with life.

In conclusion, then, it appears that of all the various influences popularly supposed to be exerted on the surface of the earth, few have any foundation in fact. The procession of the equinoxes, the accumulated effect of which rendered necessary the alteration of the calendar, which produced the distinction between the old and new style, is a consequence of the moon's attraction combined with that of the sun upon the protuberant matter around the equatorial parts of the earth; and the nutation of the earth's axis, and the consequent periodical charge of the obliquity of the ecliptic, is an effect due to the same cause. I have on another occasion shown that the tides of the ocean are real effects also arising from the combined attractions of the moon and sun, but chiefly of the former.

The procession of the equinoxes is a progressive annual change in the position of those points on the firmament where the centre of the sun crosses the equator on the 21st of March and the 21st of September. It has been ascertained by observation, and verified by theory, that these points move annually on the ecliptic with a slow motion in a contrary direction to the apparent motion of the sun; in consequence of which the sun, after each revolution of the ecliptic, meets these points *before* that revolution has been completed; consequently the sun's centre returns to the same equinoctial point before it makes one complete revolution of the heavens: hence has arisen the distinction between a sidereal year, which is the actual time the earth takes to make a complete revolution round the sun, and an equinoctial or civil year, which is the period between the successive returns of the centre of the sun to the same equinoctial point, and is the interval within which the periodical vicissitudes of the season are completed.

ITEMS OF NEWS.

FOREIGN NEWS BY THE ARABIA.—We have news by the *Arabia*, from Liverpool to the 10th inst. The Zurich Conference is suspended, and a general European Conference may be expected.

GREAT BRITAIN.—The great event of the week has been the departure of the Great Eastern for sea. The Nova Scotian, for Quebec, carried out the news that the vessel had proceeded down the Thames as far as Purfleet on the 7th, and anchored there for the tide of the following morning. Her departure from her moorings accompanied by four powerful steam tugs, two at the bows and two at the stern, gave rise to a scene of the greatest enthusiasm on the Thames, which was continued at all the prominent points. Capt. Harrison and the most experienced Thames pilot directed the ship's motion.

Scott Russell was on the bridge directing the action of the engines, both of which, screw and paddle, were under steam. Captain Comstock, of the Collins steamship Baltic, stood aft to transmit directions to the men at the wheel, the new steering apparatus not being completely fitted. The very first turn in the river demonstrated that the ship was as completely under command as a small river steamer, and that the only difficulties to contend with were the sharp curves in the stream.

She steers as easily as a wager boat, and her engines were found capable of starting her or arresting her motions, literally almost by a single motion of the hand. The only difficulty was experienced at Blackwall Point, where the river forms an acute angle, and in the centre of the channel at this point a bark and a schooner had unfortunately anchored. There was an anxious and perilous delay of fifteen minutes, but the danger was passed, and there was no other serious cause for uneasiness. There was not a single regular seaman on board during the river trip, the crew not having joined.

There were perfect ovations at Greenwich, Blackwall, Woolwich, and other points, where immense crowds had assembled. At Purfleet the ship swung round to her single anchor in beautiful style, and the anchor, "Trotman's patent," never yielded an inch from the spot where it dropped.

On the 8th, the Great Eastern got up steam and weighed anchor, and at 8.40 A. M. started from Purfleet for the Nore. As on the preceding day, she was accompanied by tugs, and the enthusiasm along the river, particularly at Gravesend, was very great. On arriving at Chapman's Head, at the top of Sea-Reach, the tugs were cast off and the great vessel was left to herself.

Increased speed was then got on her, simply to give her good steerage way, and move her engines readily, but with no view to test her powers. In ten minutes however, says the correspondent of the *Times*, she set at rest all doubts forever as to her being the fastest vessel, beyond comparison, in the world. Employing less than two thirds of her power, in her worst trim, being six inches down by the head, and too high out of water to permit her paddles or screw-blades to work properly, and with a strong tide against her, she ran a distance of fifteen statute miles in two minutes under an hour. The engines worked with astonishing ease, and there was scarcely a vibration perceptible. Before anchoring, the vessel was put about, and went completely round in less than three quarters of a mile. At 12.30 the vessel anchored at the Nore. She was to leave the Nore at 7 o'clock on the morning of the 9th, and steam away easily for Portland, Dorsetshire, which harbor she was expected to reach early on the morning of the 10th.

Much regret was felt that serious illness prevented I. K. Brunel from being on board to share in the triumph.

Great uncertainty still prevails as to the port whence the *Great Eastern* is to start and the day of her departure. One account says that she would leave Portland, in the South of England, on the 27th inst., for Portland, Maine. Another declares, equally positively, that she will take her departure from Holyhead, on the 29th. The voyage is expected to be made in eight days.

The *Great Eastern* is built of iron, her sides being only seven-eighths of an inch thick. Her length is 680 feet, her breadth 80 feet. I. K. Brunel is the engineer who designed the *Great Eastern*, and superintended her building and launch. His father Isambard Brunel projected the Thames Tunnel in 1823, commenced it in 1825 and completed it in 1843. He died at the age of 81 in 1849.

JAPAN.—The last China mail brings news from Japan to the 5th of 6th mo.

The intercourse of Europeans with the country was daily becoming more extensive, and is likely in a few years to effect a complete change in its aspect.

The Emperor, after the first experiments with the electric telegraph, ordered the construction of lines connecting together the towns of Yeddo, Nagasaki, Simoda, and Hakodadi. He also decided on transforming his fleet, and already possesses six steam war-junks. One of them, the *Nippon*, has started on a voyage of circumnavigation. Her engine is 350 horse power, and is of American manufacture. The crew consists entirely of Japanese sailors, who show great aptitude in the management of steam-engines.

A difficulty which arose between the American consul and the Japanese Government has been amicably settled. An American who had discovered a rich copper mine laid claim to the mine and to the soil, contrary to the laws of the country. The Government resisted, and the affair was assuming an unpleasant aspect, when the Emperor, to prevent all further dispute, proposed that a third Power should be selected as umpire, and designated first France and then Russia. The American consul had not sent in his answer when the author of the discovery, who was morally certain of the result, gave up his claims on the soil, and solicited authorization to work the mine and share the profit with the Japanese Government. The offer was at once accepted. Every one speaks highly of the Emperor's moderation in the case.—*The Press*.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market continues very dull and inactive—the demand being quite limited both for export and home consumption. A sale of 500 barrels new Western extra was made at \$5, and 1000 barrels fresh ground superfine at \$4 87½ per barrel. Small sales of the latter to the home trade at \$4 87½ a 5 12½; extra and fancy lots range from \$5 25 up to 6 50. Rye Flour continues to command \$4,500 barrels Pennsylvania Corn Meal sold at \$3 50 per bbl.

GRAIN.—Supplies of Wheat come forward slowly—sales of 2500 bushels good and prime Southern red at \$1 17 a 1 18, and white at \$1 25 a 1 35. Rye is wanted at the late advance, say 81 a 83c. Corn—Prices have fallen off three cents; sales of 600 bushels yellow at 86 cents; damaged white at 82c. Oats—1200 bushels new Delaware sold at 38 cents, and 1500 bushels old Pennsylvania at 39 cents in store.

CLOVERSEED is beginning to come in more freely and meets a firm demand at \$5 50 per 61 lbs. A lot of prime Timothy sold at \$2 62½ per bushel, and 200 bushels of Flaxseed at \$1 60.

GENESEE VALLEY SEMINARY will be re-opened for the reception of pupils of both sexes, on the 1st of 11th month next, and continue five months. The course of instruction will embrace all the branches of a liberal English education.

This school is situated at Scottsville station, on the Genesee Valley Railroad, ten miles south of Rochester, N. Y.

Terms \$50 per term of five months, one half payable in advance. For a circular containing further particulars address

STEPHEN COX, Proprietor,
10 mo. 1—4 t. North Rush, Monroe co., N. Y.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Winter Session of this institution will commence on the 14th of 11th mo. next, and continue twenty weeks.

Terms \$70 per session, one half payable in advance, the other in the middle of the session. No extra charges.

For further particulars, address
HENRY W. RIDGWAY,
Crosswicks P. O., Burlington Co., N. J.
9th mo. 24—3 m.

FRIENDS' SCHOOL. The undesigned, Trustees of the "BACON SCHOOL," at Woodstown, Salem County, N. J., under the control of "Pilesgrove Monthly Meeting of Friends," are desirous of obtaining a competent MALE TEACHER as Principal of said School. A member of the Society preferred. Good reference required. Address or apply to either

JAMES WOOLMAN,
WILLIAM M. CAWLEY,
JOSEPH ENGLE,
ABRAHAM WOOLMAN,
JOSIAH DAVIS,

Woodstown, 9th mo., 12th, 1859.—3t. Trustees.

EATON ACADEMY, KENNETT SQUARE, Chester Co., Pennsylvania.

The Fourth Term of this Institution, under the charge of the present proprietor, will open for the reception of pupils of both sexes, on Second day, the 31st of 10th mo. next, and continue in session twenty weeks.

The course of instruction will embrace all the branches of a thorough English education, the higher Mathematics, Natural Sciences illustrated, the Latin, Greek, French and German Languages, and Drawing.

For terms and particulars, see Circulars, which will be forwarded to the address of every person requesting the same, upon application to

WILLIAM CHANDLER, Principal & Proprietor.
or to WILLIAM A. CHANDLER, Principal Instructor.

RUTHANNA JACKSON,
or to MAGGIE B. JACKSON,
CHARLES B. LAMBORN, } Assistants.

9mo. 10, '59, -2m

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the next Session of this Institution on the 1st of 11th month, 1859. Terms \$60 for 20 weeks; no extras, except for the Latin and Greek Languages, which will be \$5 each. For Reference and further particulars inquire for Circular of

BENJ. SWAYNE, Principal,
London Grove P. O., Chester Co. Pa.

9 mo 3, 2 m.

GWYNEDD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The next session of this Institution will commence on the 14th of 11th month,

1859, and continue twenty weeks. Terms \$70, and no extras. For further information application can be made to

DANIEL FOULKE, Principal,
HUGH FOULKE, Jr., Teacher,
Spring House P. O.,
Montgomery co., Pa.

8 mo. 13—2 mo.

ELDRIDGES HILL BOARDING SCHOOL FOR YOUTH OF BOTH SEXES, will open its Winter Session 11 mo 1st.

Terms \$70 per session of 20 weeks. For particulars address the Principal for a circular.

ALLEN FLITCRAFT,
Eldridges Hill Salem County, N. J.

8 mo 27 3 m.

THE BANKSDALE BOARDING SCHOOL FOR GIRLS, will be reopened the 14th of 11th month, and be continued twenty weeks. The course of study will comprise the usual English branches and Drawing. Terms \$60.

For further information apply to ELIZA HEACOCK, Jenkintown, Montgomery Co. Penn.

8mo. 27 3m.

SPRINGDALE BOARDING SCHOOL, FOR BOTH SEXES, Loudon Co., Va. The next session will commence the 3d of 10th mo.

Terms \$115 for 40 weeks, payable quarterly in advance. Languages and Drawings extra.

It is hoped that Friends interested will avail themselves of the preference by entering pupils early. Apply, for particulars, to

GEO. A. NEWBOLD,
Purcelville, Loudon Co., Va.

8th mo. 6, 1859.—6m.

BYBERRY BOARDING SCHOOL, FOR GIRLS.

The ninth session of Byberry Boarding School, taught by Jane, Anne and Mary S. Hillborn, will commence on the first Second-day of Tenth month, 1859, and continue forty weeks without intermission, (including two terms of 20 weeks each.) The course of instruction embraces all the branches of a liberal English education.

Terms \$60 per session of 20 weeks, one half payable in advance. For circulars containing further particulars address

JANE HILLBORN,
Byberry P. O., Philada., Pa.

8th mo. 7—3m.

BUCKS COUNTY MALE AND FEMALE ACADEMY.—Boarders taken by the year at reduced rates. Autumn Quarter of 12 weeks, commences on the 8th of 8th mo. Winter Term of 18 weeks, on the 7th of 11th mo. Charges for board and English branches, Autumn Quarter, \$36. Winter Term, \$66.

75 cents deducted per week, for such as are absent from sixth day to second day, without washing. Bills payable, one-half in advance, and no deduction for lost time, less than a week at one time. Day scholars, English branches, from 50 cents to 70 cents per week.

Extra charges for each twelve weeks. Latin, Greek, French, Pencilling, and Pellis work, each \$2.00; Water Colors, Monochromatic, Colored Crayons, Oriental, and Grecian Painting, each \$2.50; reading, Books only, furnished free of charge. Other books furnished if desired, and charged for, according to the care taken of them. SAMUEL BATCHELDER, A. M. Principal.

Attleboro', Bucks Co., 5th mo., 28, 1859. 6m.

Merrilow & Thompson, Printers, Lodge st., N. side Penn'a Bank.

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, TENTH MONTH 8, 1859.

No. 30.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 324 South Fifth Street,
PHILADELPHIA,

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

GROUND OF A HOLY LIFE.

BY HUGH TURFORD.

(Continued from page 451.)

The third thing to be considered is what the apostle calls *flesh* and *spirit*, and wherein we walk after them.

Evil thoughts and inclinations arise from that which Paul called *flesh*; good thoughts and good desires proceed from that which he called *spirit*. So then *flesh* is a root of evil, and *spirit* is a spring of good in ourselves. From the *flesh* proceed all such motions as lead into vice; from the *spirit* proceed such doubts as we find in ourselves of yielding thereunto; and all the rebukes that follow us, when we have suffered the evil to prevail over us. These rebukes of the *Spirit* are in love to us, even as our rebukes to our children are in love, that they may stand in awe and not offend again. If we yield to one evil motion, we shall be more exposed to another; and the oftener we yield, the more ground evil hath in us, and the more power it comes to have over us. All the refuge that any man hath to flee unto, when evil motions arise, is that in his own heart which Paul calls *Spirit*; for that will not consent to any evil deed. Whosoever keeps close to that, keeps close to God; and such abide with their guide, and "walk in the *Spirit*."

The converted heathens walked by this rule; they took the *spirit* of Christ in themselves for their guide; they confided therein, and became followers thereof, and that brought them to be "a holy nation, and a peculiar people." And we should be the same, did we turn to this gift of the eternal *Spirit* in our hearts, and order our conversation according to the leadings and guidance thereof; for by keeping to this we should not fulfil the deeds of the *flesh*.

The fourth thing to be considered is, what the apostle intended by the words *die* and *live*.

Certainly he did not by the word *die* intend a cessation of their mortal lives, for such a dying is common to all men; they that live after the *spirit*, as well as they who walk after the *flesh*, must go down to the grave. But the dying that the apostle intended, was a decay of our inward life, a dying unto righteousness; such a dying as the first man Adam died, when he fell from under the government of the *Spirit* of God; which was man's first state.

Now such as walk after the *flesh*, living in the practice of any known sin, depart farther from God, and come to have less life, less light, less grace, less fear of offending God, or injuring their neighbors; and this decrease is a dying unto righteousness. As they that live after the *flesh* have less life, less light, less grace, less fear; so such as walk after the *Spirit*, doing such things as are upright, honest, and of good report, from a principle in their own hearts, find an increase; they come to have more life, more light, more grace, more fear of offending God, or their neighbor; and this increase is a living unto righteousness. As the one goes farther from, so the other draws nearer to the kingdom of heaven.

Hence it appears that we have in ourselves, *spirit* as well as *flesh*; light as well as darkness; a conductor in the way of life and salvation, as well as a leader in the paths of destruction.

Paul knew what corrupted the sons and daughters of men, and from whence all the ungodliness that is in the world doth arise; and in order to cleanse, to purify, to make heathens become Christians, and sinners become saints, he prescribes no other means but this, "Walk in the *Spirit*." As we keep to this, we shall learn, as the converted heathens did, not only to deny ungodliness, but also to live godly in this present world. But if we rest, as the zealous Pharisees did, in outward performances, accounting ourselves righteous because we have, as we think, a right form of godliness, and make no use of the aforesaid means;—though we have as great zeal for our forms as ever Paul had for the Jew's religion, it will profit us no more than circumcision would have profited the Galatians.

We have had much preaching and teaching; the joys of heaven have been promised to them that did well, and the torments of hell threatened

to them that did ill. But have these promises and threatenings made us a holy nation, and a peculiar people, exceeding all others for justice, equity, truth, and faithfulness? Have all the exhortations we have had, enabled us to mortify the body of sin, which is the cause of ungodliness? Are we thereby translated, as the heathens were, out of the region of darkness into the kingdom of the dear Son of God; so as to have our conversation in heaven whilst our bodies are on earth? Can we say, old things are done away, all exalted thoughts, all covetous inclinations, all wrath and bitterness; and these new things come in their places, humility, meekness, temperance, self-denial, with unfeigned love to God and our neighbor? Can we say, there was a time in which sin had such dominion over us, that we did not refrain from fulfilling the lusts of the flesh, but now, we are so limited by the eternal Spirit that we must be temperate,—we must be sober and vigilant,—we must be just, upright and faithful in word and deed? If this be our state, we are as the primitive Christians were in their full attainments,—“dead unto sin, and alive unto righteousness;” and built upon the same Rock as they were.

But if we are not come to this, it would be our wisdom to turn to the Lord as they did, and build upon the same foundation that they built upon, viz: the light that enlighteneth every man that cometh into the world; that so we may become acquainted with the eternal Spirit, as they were, and have a guide and a leader in the paths of godliness, as they had. For it is by and through the assistance of the spirit of Christ in our own hearts, that our corruptions must be purged out, and our inside made clean. As our walking after the flesh made all wounds; so it must be our walking after the Spirit that must heal all wounds. As our living after the flesh was the growth of our unrighteousness; so, by walking after the Spirit, we mortify sin, and recover a life of righteousness.

Paul spoke from a good understanding when he told the Romans, “that which may be known of God is manifest within.” There he had his knowledge of the mysteries of godliness; whatever he preached, whatever he wrote, the spring was in himself. He knew no more of the operation of inward and spiritual grace than one of us, till he came to have his eyes inward, and to “walk in the Spirit;” so he recommended to the churches what he had experienced in himself.

Many can talk of redemption, justification, sanctification, and salvation by Christ; but he only is a Christian who is a witness of these things wrought in himself. Such may properly be called learned men, they know what it is to rise, what it is to die, and what it is to live;—what they are redeemed from, and by what means.

The fifth thing to be considered is, how the

sons and daughters of men may, through the Spirit, mortify the deeds of the body.

But first, we will consider what deeds of the body are to be mortified. As an evil spirit in man is the root of all evil deeds; so every deed that proceeds from that root is to be mortified; and nothing can manifest such deeds by giving us a true sight thereof, but the Spirit of the Lord, or light of righteousness in our hearts, as it comes to shine in brightness.

To know what deeds are to be mortified, in all our attempts and undertakings let us look to our ends therein. If we have nothing in view but justice, equity, honesty, and plain dealings, we may go on with safety; but if *self* be the moving cause,—if we have not an eye to our neighbor's interest as well as our own,—pretend what we will, such deeds proceed from an evil root, and are to be denied, and in denying them they come to be mortified. And what can manifest our ends, in every action? Not books, nor preachers, but the spirit of the Lord, which is an inward light.

We do not find that Paul directly charged the Galatians with any manner of loose living, but with their observing days and times; and what harm could there be in that? Though the Galatians might see none, yet Paul saw much, otherwise he would not have asked them who had bewitched them. They had begun in the Spirit; they had walked for a season after an inward guide, which is the only leader to such a life of righteousness as the Lord, in all ages, has required of the sons and daughters of men. This was not a form of godliness without life, but truth in their inward parts; for if we have truth in our hearts, equity will be performed by our hands. And to this, Paul knew they could never come by imitating an outward form of worship, or by observing days and times, (which in our age has become the nursery of vice,) and so he counted these things as deeds of the flesh, reasoning thus with them: “Are ye so foolish, having begun in the Spirit, are ye now made perfect by the flesh?” Which is all one as to say, are ye so void of understanding, that, having begun to walk in newness of life, you think to come to such perfection as to have your conversation in heaven whilst living on the earth, by going back to the performance of outward services? “This persuasion,” said he, “is not of Him that calleth you.” If it was not of God, it must be from the flesh; and many have been deceived by fleshly reasoning, persuading themselves that godliness consists in that which is called devotion, (but is not true devotion), more than in a well-ordered conversation. So they live in pride, covetousness, envy, and many other evil things, which are really deeds of the flesh, and never come so far as to be translated out of the kingdom of darkness and to live under the government of the spirit of God.

Man's fall was not from any outward religio-

or form of godliness, but from a life of righteousness; a state in which husband, wife, parents, children, masters, servants and all other relations, would have known their place and duty, and been found therein;—a state in which the creatures that God hath given for man's use would have been rightly used, and none of them, through excess, wasted or abused;—a state in which truth would have been found in our words, and equity in all our deeds;—a state in which the will of God would have been done in earth, as it is done in heaven, and the great God by us would have been glorified and not dishonored.

From this state, through the entrance and growth of sin, the sons and daughters of men are departed; to this state the primitive Christians, through the mortification of sin, returned. This was the life that the first Adam lost; this is the life that Christ, the second Adam, came to recover. As many as have the spirit of Christ, and become followers thereof, rise from their fall, return unto God, live under his government, and become witnesses of this life restored.

(To be continued.)

"I will be as the dew unto Israel."—Hosea, xiv. 5.—As the dew falls when all is still, when all is wrapt in silence, so it is in the silence of all flesh, with its noisy workings, and this sacred unction distils upon the soul, and causes it to grow as the lily, and cast forth his roots as Lebanon.

LETTER FROM JOHN LIVINGSTON TO A FRIEND
IN PHILADELPHIA.

My dear Friend:—Long as the time is, that has elapsed since the receipt of thy very acceptable epistle of 10th mo. last, the purpose of replying to it has never been abandoned. That epistle was received on the eve of our late Yearly Meeting. That meeting will long be remembered by us all, as a season of signal favor. On that occasion, evidence was furnished to every reflecting mind, and most minds appeared to be in a reflecting mood, that we are not forsaken by the Holy Head of the church. There was that felt during the several sittings, that had a tendency to repress the rising of any spirit in the assembly, that would prompt individuals or parties to endeavor to carry any points. No such feelings were manifested, for I believe none such were in the meeting. We acknowledge we have great cause of thankfulness for this, and every other evidence of divine goodness towards us. I have no doubt that many, and oh! how devoutly to be wished that all, were duly sensible of what we owe to the Universal Parent, "the author and giver of every good and perfect gift" to ourselves as subjects of the divine government, to our fellow members of the household of faith, and to the cause of truth and righteousness. It was a

circumstance well calculated to gratify the feeling mind, that such was the general solemnity that pervaded the body, on that occasion, that even the young men seemed to be under an impress of seriousness, that kept down every disposition to levity and thoughtlessness. Edward Stabler is removed from amongst us, and while we gratefully acknowledge the worth of his testimony and example, while he was lent to us, let us wisely read the lesson that this dispensation presents to our view, calmly submit to the high behests of the Judge of all the Earth, who will do right, and humbly kiss the rod that smites, and him that appoints it.

Your Yearly Meeting is again drawing near. I feel a living desire that that solemnity may be abundantly blessed to my friends of your Yearly Meeting, that you may be enabled in the strength of the Holy Leader to judge down all light and forward spirits, and that you may be "edified and built up in the most holy Faith." I have sometimes felt a little drawing towards Philadelphia at that time, but can say nothing positive at present. I very much desire to see thee, because I have many things to say unto thee which I have not now time to say, even if it were proper to put them on paper.

My health has been rather precarious this winter. I had a severe visitation of influenza, and ever since have felt rather delicate and apt to catch cold. The return of Spring may possibly have an invigorating effect. My friend, John Gillingham, the bearer of this, is worthy of every attention, which, if thou hast the opportunity, I know will be cheerfully extended. My time is out, for John did not tell me of his journey to Philadelphia, till two hours ago.

Tell thy dear D—— that I still remember her affectionately; and I desire that thou wilt render my friendly love and regard acceptable to her and the dear little lambs, to whom also my mind frequently recurs, without excluding myself.

I remain thy friend, J. L.

Baltimore, 3rd mo. 1, 1832.

EXTRACTS FROM A MEMOIR OF
ELIZABETH T. KING.

(Continued from page 453.)

To a sister:

BALTIMORE, 1 mo. 5th, 1853.

I can fully sympathize with thee in feeling, that mine enemies "are lively and they are strong," but I have lately had great comfort in another expression of the Psalmist, "Mine adversaries are all before Thee."

Not a temptation, not a besetment, not a weakness, but He sees, and He that is in us is greater than he that is in the world.

We appeal to Him in sincerity, that we do above all things desire to love and serve Him; let us have faith in His unutterable love and

compassion, that He will in His own time perfect that which concerneth us.

Let us commit ourselves to Him in perfect trust, that the sins which we unwillingly commit are regarded by Him with a pitying eye; that the fountain set open, is always ready for our cleansing, and that, being delivered from the bondage of corruption, we may rise to the glorious liberty of the children of God.

We are not to wait until, by painful effort, we have tried to make ourselves fit, but we are to come *now*, just as we are, just as the lepers, the sick, the blind, and helpless, came of old, and believe that His mercy is *now* extended, that His arm is now underneath for our support. I have sometimes such views of the matchless love and condescension of our heavenly Father, as are inexpressible.

I so long that those who hold themselves aloof from His calls, and seek pleasure only in the world, might come and see how good the Lord is, that my tears are often ready to fall in lamenting that they will persist in depriving themselves, not only of happiness in the world to come, but in this also.

To a sister :—

BALTIMORE, 2 mo., 13 th, 1853.

I went to see —— the other day; she is suffering keenly from her loss, but in submission. In the course of conversation, she said she had been made to feel very forcibly that to be any thing, we must be nothing.

We can not be too strongly convinced of this, yet the lesson of nothingness is very difficult to learn. Even with good motives, with a strong desire to promote the welfare of others, we may sadly err by working in our own strength. The authority must always be, "Have not I commanded thee?"

As we are willing and obedient, the field of labor will open before us more widely, though it may not be just that in which we would prefer to work.

To one of her sisters :—

BALTIMORE, 3mo., 1853.

I had a letter from —— a day or two since. It seemed to fall like dew on the mown grass. I felt so withered and dry, the remembrance of his meek and quiet spirit, which truly seems careful for nothing, was quite refreshing.

It was after an act of required obedience that I have felt thus stripped and poor, an evidence that the dealings of our wise and gracious Master are mysterious; while the clay is not to say to him that fashioneth it: "What makest Thou?"

No doubt if we are thoroughly purged, it must be by the spirit of judgment, and the spirit of burning, and so the work is accomplished, let Him use the means He seeth meet.

But we must remember, that the sun is always shining, however dark the clouds may be, and

the power of our God and the mercy of our Saviour are the same, even though in our weakness we can not see them clearly. His blessed will be done in us and by us!

Oh! that He may in His mercy qualify us all in some degree to labor for the advancement of His cause, that through whatever self-denial or suffering on our part, some poor wandering sheep may be brought into the fold of everlasting peace.

To a sister :—

BALTIMORE, 5 mo., 11th, 1853.

It is the *entire* giving up that is wanted, to bring us to the peace which would make up for everything else, and which, from holding back, we may, indeed we do, fail in acquiring. I had to express something of this in meeting to-day, desiring that we may know the "God of peace to sanctify us wholly."

My way is so wonderfully made in my great weakness, that it is marvellous to myself. "Did any ever trust in the Lord and were confounded?" Oh! my dear, I desire to speak in the deepest reverence and humility, but also with the deepest gratitude for the help I have experienced, for the extension of so much mercy to me so unworthy.

I have been reading one of the children's books, "Father Brighthopes." It is a very pretty one. One paragraph at the close, seemed to me to express a very enviable condition. "I am *going home*. Our Father has given me my work to do, and it is almost done. Oh, would I could tell you how joyfully I shall put off corruption for incorruption, and exchange mortality for immortality." I sometimes feel, when weary of the conflict and almost ready to faint by the way, what an unspeakable comfort it is to look forward to the time, when, through the merits of the Redeemer, we may be permitted to join the company of those who have come out of great tribulation. To enter that city whose inhabitants shall no more say, "I am sick;" where "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain;" but "the Lamb that is in the midst of the throne shall feed them, and lead them unto living fountains of waters, and God Himself shall wipe away all tears from their eyes."

To return to her journal :

5th mo. 16th, 1853. This morning it seems forcibly impressed upon my mind, that we must keep ourselves in a state of readiness to hear and obey every call to service, which our Master may vouchsafe. So much time, so many opportunities for usefulness, are lost, because we are busy here and there, and neglecting the one charge which is of the most importance.

24th. A few words presented in meeting this morning, and remembering former experience, I thought it was safest to utter them. I found peace, great peace, afterwards; mainly I thought

because I was willing and strengthened to speak so as to be heard. But ah, how subtle and how powerful is the enemy! As John Barclay says,

"The approbation, the regard, the sympathy of such as love what is good, have required from me all the watchfulness, all the earnest desires for preservation, that I have been blessed with."

The unity and kindness of friends, with the sense of peace and relief, were used by him, in conjunction with the weakness of nature, and the strength of self-love, to endeavor to exalt me, and I have been so buffeted with these insinuations, that I have suffered greatly.

(To be continued.)

FOLLOW THE RIGHT.

"No matter who you are, what your lot, or where you live, you cannot afford to do that which is wrong. The only way to obtain happiness and pleasure for yourself is to *do the right thing*. You may not always hit the mark; but you should, nevertheless, always *aim for it*, and with every trial your skill will increase. Whether you are to be praised or blamed for it by others; whether it will seemingly make you richer or poorer, or whether no other person than yourself knows of your action, still, always and in all cases, *do the right thing*. Your first lessons in this rule will sometimes seem hard ones, but they will grow easier and easier, until finally doing the right thing will become a habit, and to do a wrong will seem an impossibility."

For Friends' Intelligencer.

It will be remembered that in the spring of 1857, a brief memoir appeared in Friends' Intelligencer concerning Martha Cleaver, a minister of Gwynedd Monthly Meeting, in Montgomery county, Pennsylvania. She kept memorandums of some of her exercises and observations for many years. These have been carefully copied by her husband, for the benefit of her near relatives and friends. I have the privilege of making some selections which may be acceptable to the readers of Friends' Intelligencer. I will first offer an abstract of her memorandum of the Yearly Meeting of women Friends in the year 1820. J. F.

At a Yearly Meeting of women Friends held 17th of 4th month, 1820.

Second day morning. The meeting opened by a communication from Mildred Rateliff, introducing it in the words of the Prophet, "Blow the trumpet in Zion, sanctify a feast, call a solemn assembly, gather the people," (Joel. ii. 15) &c., intimating that the sanctifying power of divine grace was alone able to gather the minds of the people into a solemn quiet. The representatives were called, who were generally in attendance. Epistles were read from the Yearly Meetings of London, New York, Rhode Island, Baltimore and Carolina, the contents of which

where salutary and edifying. That from New York, particularly, expressed a feeling sympathy with those who have to "sit at the King's gate," who dare not bow to the proud in heart, that in this humble situation discoveries will be made even to the saving of the people, and in time to their mounting on the King's horse. A committee was appointed to prepare essays of Epistles, and also to address, if way opened, the Yearly Meetings of Virginia and Ohio. The Representatives were desired to stop at the close of this sitting, to consider of suitable Friends to serve the meeting as clerk and assistant.

Afternoon. Catharine Morris, on behalf of the Representatives, reported the names of Hannah Lewis for clerk and Ruth Eli assistant, who were accordingly appointed. The Epistle from Virginia Yearly Meeting was now received and read, also the first and second queries were read and answered; divers weighty remarks were made thereon. Elizabeth Foulke (of Philadelphia) observed, in reference to the subject of detraction, that it was better to have our lips sealed in silence, and to appear as fools in company, than to have our tongues employed to the disadvantage one of another.

Third day 18th, morning. The remainder of the queries were read and answered; many pertinent and interesting observations were made. Elizabeth Kirk remarked on the subject of the education of youth, that we might bind them to conformity of appearance, but we could not instruct them in the way of the Lord, until we were acquainted with it ourselves; that there is a possibility of making a plain appearance, so as to intimate to our friends abroad that we live very near the principle, when in our private families the conduct of some evidently manifest them to be under the influence of selfishness and passion. Elizabeth Foulke remarked with respect to our living within the bounds of our circumstances, that we might feel our minds clothed with sympathy towards those who are distressed under indigent circumstances, and that citizens at the present time might be governed by the circumscribing power of truth, in furnishing their tables, &c. Hannah Evans suggested that it were better to appear in the greatest simplicity, than by extravagance and superfluity to involve ourselves in difficulties and anxieties which we may not overcome to the end of our lives. The meeting adjourned to four o'clock.

Third day afternoon. The first Annual Query with the answers to it from the Quarterly Meetings were read. It contained an account of the decease of many valuable Friends, Ministers and Elders, since last year. An Epistle from the Yearly Meeting of men Friends in London, addressed to our brethren of this Yearly Meeting, was read; also the general printed Epistle. The meeting adjourned to 10 o'clock, to-morrow morning.

Fourth day morning. A statement of the funds belonging to the Yearly Meeting in the hands of the Treasurer was read; also the minutes of last year, and the report of the committee who have charge of the Boarding School at West-town, at the conclusion of which the committee suggested the propriety of a new nomination; a large committee was accordingly appointed to propose to a future sitting the names of suitable Friends for that service.

Elizabeth Foulke laid before the meeting a concern that had impressed her mind to visit the men's meeting; it was united with, and Ann Cox and Mary Morton were appointed to bear her company. Mariah Imly addressed the meeting on the subject of living within the bounds of our circumstances, desiring that those who are blessed with the abundance of the good things of this life, might feel themselves bound nobly to set the example of moderation; she stated that there is no real enjoyment in any kind of superfluity; and that if we were more under the sanctifying power of the cross of Christ, it would lead many of us into greater simplicity. Mary Lukens concluded the meeting in solemn supplication.

Afternoon, (four o'clock.) Mildred Ratcliff observed that the privilege of attending this Yearly Meeting was not to be numbered among the least of our blessings; she desired that each individual might do their part towards promoting the solemnity of the occasion. Catharine Leeds referred to the great sufferings, imprisonments, trials and banishments of our predecessors, in treading the path before us, and that many of the testimonies for which they so deeply suffered, were too lightly esteemed, and trampled under foot by many of the present day.

We received a visit from Richard Mott, who appeared to be under a great weight of exercise. He introduced his concern in the words of the Apostle, "Let your moderation appear unto all men, for the Lord is at hand," entreating Friends so to live under the influence of the pure principle as evidently to evince to the children and domestics that the Lord is indeed at hand; that if ever there is a reformation in our Society, it must be begun here, and if there is not a reformation, trial will follow upon trial, and judgment upon judgment. That, indeed, it is a day of great events and agitation. In conclusion he very feelingly addressed those who, under a sense of these things, and of their own weakness and shortcoming, were almost ready to faint; to these he offered this cheering language, "Faith, still pursuing, is the Christian's motto." A general solemnity pervaded the meeting, and I doubt not that the language of many hearts was, "good is the Lord, and greatly to be praised," and that "great and marvellous are all his works." The foregoing testimonies engaged the time and attention of the meeting insomuch that no further

business was transacted. Rachel Rowland concluded the meeting in supplication. Adjourned to four o'clock, to-morrow afternoon.

Fifth day morning. Attended Green street meeting for worship; several Friends were engaged in the ministry, among whom was Caleb Mac-cumber, from Genesee; also a young man who very beautifully described the state of things among us. "That we were created for the two great ends of knowing our Creator, and for the salvation of our own souls, and in order to effect these ends, we are furnished with a sufficient portion of the unerring spirit of truth; but instead of attending to it, too many give the helm to their natural inclinations, and thereby are led into many inconsistencies. Stately houses are erected, costly furniture and sumptuous tables follow in the train of events, by which with, other occurrences, many bring disgrace on themselves, and give occasion to those who are not of us, and who are seeking an occasion against the truth, to say "the dog is returned to his own vomit again, and the sow that was washed to her wallowing in the mire," intimating that the principle which we profess to believe was not able to preserve us out of these snares.

Elizabeth Barton concluded the meeting in a solemn, deeply interesting supplication.

Fifth day afternoon. A memorial concerning our late deceased friend, Samuel Smith of Philadelphia, was read to the solemnizing of many minds, also a very interesting report of the committee on the Indian affairs. The committee appointed to bring forward names to have the care of the Boarding School, proposed for consideration a large number, who were united with, and they appointed to the service. Adjourned to ten o'clock, to-morrow morning.

21st of the month, and 6th of the week. Essays of Epistles to the Yearly Meetings of London, New York, Rhode Island, Baltimore, Virginia, Carolina and Ohio, were read, which, with some small alterations in some of them, were united with, and the clerk directed to forward them. Mary Walton and Elizabeth Barton had a few words of invitation to the young women. E. concluded with the following quotation:

"Religion is a heavenly plant where'er it takes its root,
But fairest in the youthful heart, and bears the
sweetest fruit."

Augustine.—I went out of the way like a wandering sheep, seeking that externally which was within me. I traversed the street and the ways of this great world, looking after thee, my God, and I found thee not, because I sought thee not aright, and therefore did not arrive at the spot where thou art to be found; I sought thee without, and thou art within me; I sought thee afar off, and thou art near at hand; I should have met with thee at once had I sought thee where thou art.

We have been kindly furnished by a friend in attendance with the following account of

INDIANA YEARLY MEETING.

For Friends' Intelligencer.

The Yearly Meeting of Indiana, which is constituted of three Quarters scattered through Ohio, Indiana and Illinois, convened on Second day, 9th mo. 26th, and is attended by about two or three hundred men and many more women friends. There were ten strangers with minutes from other Yearly Meetings.

On Third-day the State of Society claimed the consideration of the meeting, as represented by the answers. Much lukewarmness was apparent in the attendance of their religious meetings, particularly those held in the middle of the week; and the badge of discipleship, as called for in the second query, presented the deplorable evidence that there were great deficiencies existing.

These painful acknowledgements elicited some excellent remarks, wherein the cause was searched into, and the remedy of patient forbearance and Christian love extended, which would tend to gather and not scatter the flock.

The meeting closed on Fifth-day after a long sitting, having embodied the exercises of the meeting, which are directed to be printed, and sent down in the extracts to the subordinate meetings.

THE KINGDOM OF COREA.

Just below the mouth of the much talked of Amoor, lies a large peninsula, nominally dependent on China, but only nominally, of which very little is known to the civilized world. An entering wedge of civilization has, however, been driven into this country by the faith and perseverance of Mr. Mabault, a Catholic missionary, who, 22 years ago, landed on its shores from a Chinese junk, alone and unprotected. His boldness was rewarded with martyrdom, but not until others had joined him, and in 1847 there was established a church, counting 768 adult communicants and 469 catechumen. Through these missionaries something has been learned of the peninsula, which we find in a private letter of Baron Chassiron, communicated to the *Annales des Voyages*.

Corea is divided into eight provinces, each ruled, like the Chinese provinces, by a mandarin. The Government is absolutely despotic, but the King has a council of ministers. The crown is hereditary; the King never recognizes more than one legitimate son, and when there is no heir to the crown, it is made the duty of the ministry to find one and to announce him as the regular successor. The army consists of about 10,000 men; every man carries on his own trade, but none the business of fighting; it is a

rabble with no more organization than the Chinese army. There is never any use for this army. The soldiers are armed with match-locks, and in the capital, the missionaries say, there are some *immovable cannon*.

As in China, the mandarins have their train of shockboys, a heavy, miserable set, the outcasts of all the East, who support the shoulders of their master, while standing or walking, carry his tiger-skin, chains, and insignia of power, and do his body-work generally.

According to a royal census made some years ago the population of Corea is 7,342,361, but its imperfectness leads to the belief that it is eight or nine millions. As in Japan, everything bows before a noble, whether rich or poor. He is amenable to no law; the people dare not smoke in his presence; they must yield to him in the street, and if riding on horseback dismount as they pass his house. He may borrow or buy and never pay, because he is noble. The Corean is of medium size, active and frank, and though a great friend of quiet he is continually hard at work. He stands far ahead of the Chinaman in whatever he does. He wears cotton cloths in the Summer, which he lines with fur in the Winter, and though he is his own manufacturer, yet he buys considerable amounts of European manufactures, most of which come through Peking.

The slaves are completely in the power of their owners, who may kill them whenever they choose. The women are slaves, at least among the rich, who have as many as they can buy or keep. They are rarely permitted to visit their parents, or the graves of their dead, shut up in closed Sedan chairs, through which no friend or foreigner can penetrate, and severely watched. Among the common people they have more liberty, but the daughter is never considered as a member of the family, nor has she inheritance. She is married off or sold by her father, as he chooses, and after his death the same power descends to her eldest brother, or the next heir. Sons, on the contrary, are half deified; oftentimes they are not weaned until they are 8 or 10 years old.

Nearly 500 years ago cotton was introduced from China, and its culture with that of rice now constitutes the chief business of the country. Wheat and other cereals are known, but of little value. In the southern part of the peninsula, where the thermometer does not usually go beneath 10° below zero in the coldest of the winter, apples, pears, peaches, and even grapes, ripen, but they are insipid. Grape-wine is unknown; the inhabitants replace it by a kind of beer, used in others parts of the East. Tobacco grows remarkably well, and is very cheap. The commerce of Corea is carried on only with China and Japan, and at stated times and ports. Our domestic animals are found, but they are used differently: the ox is used in agriculture, and in

carrying loads, never for food; while the horse is never used in agriculture, but only to mount the nobility.

The interior is very rich in mines of gold, silver, iron, copper, and coal; but the Government has secured a complete monopoly of the gold and silver mines by placing them under guard of the Evil Spirits, so superstitious are the Coreans.

Every year at the time of the Chinese New-Year, the King sends an Embassy to Peking with presents; but as the peninsula is now practically independent of China, they can no longer be considered as tribute paid to a central Government; it is simply a kind of political demonstration of respect.

As to letters, Corea is to China what China is to Europe. The whole literary knowledge of the Coreans is limited to the learning of a few Chinese characters. The Corean language has an alphabetic writing which, even in its crude state, is far more complete than the 80,000 characters of the Chinese: but it is wholly in disuse, and every year the Government sends a second Embassy to Peking to fetch the calendar for the following year; the Embassy is gone about three months.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TENTH MONTH 8, 1859.

DIED, 8 mo., 24, in the 91st year of her age, HANNAH OAKFORD, a minister in the Society of Friends, lately a member of Green Street Monthly Meeting, but formerly of Darby, Delaware County.

—, near Woodstown, Salem Co., N. J. on the 12th ult., CALEB ATKINSON, aged 26 years, a member of Pilesgrove Monthly Meeting. He was a promising young man, highly esteemed in society and his neighborhood.

—, in Wilmington, Del., 30th ult. JOSEPH C. GILPIN, in the 69th year of his age.

WHAT KNOWLEDGE IS OF MOST WORTH.

(Continued from page 455.)

For all the higher arts of construction, some acquaintance with mathematics is indispensable. The village carpenter, who, lacking rational instruction, lays out his work by empirical rules learnt in his apprenticeship, equally with the builder of a Britannia Bridge, makes hourly reference to the laws of quantitative relations. The surveyor on whose survey the land is purchased; the architect in designing a mansion to be built on it; the builder in preparing his estimates; his foreman in laying out the foundations; the masons in cutting the stones, and the various artisans who put up the fittings; are all guided by geometrical truths. Railway making is regulated from beginning to end by mathematics: alike in the preparation of plans and sections; in staking out the line; in the mensuration of

cuttings and embankments; in the designing, estimating, and building of bridges, culverts, viaducts, tunnels, stations. And similarly with the harbors, docks, piers, and various engineering and architectural works that fringe the coasts and overspread the face of the country; as well as the mines that run underneath it. Out of geometry too, as applied to astronomy, the art of navigation has grown; and so, by this science, has been made possible that enormous foreign commerce which supports a large part of our population, and supplies us with many necessaries and most of our luxuries. And now-a-days even the farmer, for the correct laying out of his drains, has recourse to the level—that is, to geometrical principles. When from those divisions of mathematics which deal with *space* and *number*, some small smattering of which is given in schools, we turn to that other division which deals with *force*, of which even a smattering is scarcely ever given, we meet with another large class of activities which this science presides over. On the application of rational mechanics depends the success of nearly all modern manufacture. The properties of the lever, the wheel and axle, &c., are involved in every machine—every machine is a solidified mechanical theorem; and to machinery in these times we owe nearly all production. Trace the history of the breakfast-roll. The soil out of which it came was drained with machine made tiles; the surface was turned over by a machine; the seed was put in by a machine; the wheat was reaped, thrashed and winnowed by machines; by machinery it was ground and bolted; and had the flour been sent to Gosport, it might have been made into biscuits by a machine. Look around the room in which you sit. If modern, probably the bricks in its walls were machine made; by machinery the flooring was sawn and planed, the mantel-shelf sawn and polished, the paper-hangings made and printed; the veneer on the table, the turned legs of the chairs, the carpet, the curtains, are all products of machinery. And your clothing plain, figured, or printed—is it not wholly woven, nay perhaps even sewed, by machinery? And the volume you are reading—are not its leaves fabricated by one machine and covered with these words by another? Add to which that for the means of distribution over both land and sea, we are similarly indebted. And then let it be remembered that according as the principles of mechanics are well or ill used to these ends, comes success or failure—individual and national. The engineer who misapplies his formulæ for the strength of materials, builds a bridge that breaks down. The manufacturer whose apparatus is badly devised cannot compete with another whose apparatus wastes less in friction and inertia. The ship-builder adhering to the old model is outsailed by one who builds on the mechanically-justified wave-line principle. And as

the ability of a nation to hold its own against other nations depends on the skilled activity of its units, we see that on such knowledge may turn the national fate. Judge then the worth of mathematics.

Pass next to physics. Joined with mathematics, it has given us the steam-engine, which does the work of millions of laborers. That section of physics which deals with the laws of heat, has taught us how to economise fuel in our various industries; how to increase the produce of our smelting furnaces by substituting the hot for the cold blast: how to ventilate our mines; how to prevent explosions by using the safety-lamp; and, through the thermometer, how to regulate innumerable processes. That division which has the phenomena of light for its subject gives eyes to the old and the myopic; aids through the microscope in detecting diseases and adulterations; and by improved lighthouses prevents shipwrecks. Researches in electricity and magnetism have saved incalculable life and property by the compass; have subserved sundry arts by the electrotype; and now, in the telegraph, have supplied us with the agency by which for the future all mercantile transactions will be regulated, political intercourse carried on, and perhaps national quarrels often avoided. While in the details of indoor life, from the improved kitchen-range up to the stereoscope on the drawing-room table, the applications of advanced physics underlie our comforts and gratifications.

Still more numerous are the bearings of chemistry on those activities by which men obtain the means of living. The bleacher, the dyer, the calico-printer, are severally occupied in processes that are well or ill done according as they do or do not conform to chemical laws. The economical reduction from their ores of copper, tin, zinc, lead, silver, iron, are in a great measure questions of chemistry. Sugar-refining, gas-making, soap-boiling, gunpowder manufacture, are operations all partly chemical; as are also those by which are produced glass and porcelain. Whether the distiller's wort stops at the alcoholic fermentation or passes into the acetous, is a chemical question on which hangs his profit or loss; and the brewer, if his business is sufficiently large, find it pay to keep a chemist on his premises. Glance through a work on technology, and it becomes at once apparent that there is now scarcely any process in the arts or manufactures over some part of which chemistry does not preside. And then, lastly, we come to the fact that in these times, agriculture, to be profitably carried on, must have like guidance. The analysis of manures and soils; their adaptations to each other; the use of gypsum or other substance for fixing ammonia: the utilization of coprolites; the production of artificial manures—all these are boons of chemistry which it behoves the farmer to acquaint himself with. Be it in the lucifer

match, or in disinfected sewage, or in photographs—in bread made without fermentation, or perfumes extracted from refuse, we may perceive that chemistry affects all our industries; and that by consequence, knowledge of it concerns every one who is directly or indirectly connected with our industries.

And then the science of life—biology: does not this, too, bear fundamentally upon these processes of indirect self-preservation? With what we ordinarily call manufactures, it has, indeed, little connexion; but with the all essential manufacture—that of food—it is inseparably connected. As agriculture must conform its methods to the phenomena of vegetable and animal life, it follows necessarily that the science of these phenomena is the rational basis of agriculture. Various biological truths have indeed been empirically established and acted upon by farmers, while yet there has been no conception of them as science: such as that particular manures are suited to particular plants; that crops of certain kinds unfit the soil for other crops; that horses cannot do good work on poor food; that such and such diseases of cattle and sheep are caused by such and such conditions. These, and the every-day knowledge which the agriculturist gains by experience respecting the right management of plants and animals, constitute his stock of biological facts; on the largeness of which greatly depends his success. And as these biological facts, scanty, indefinite, rudimentary, though they are, aid him so essentially; judge what must be the value to him of such facts when they become positive, definite, and exhaustive. Indeed, even now we may see the benefits that rational biology is conferring on him. The truth that the production of animal heat implies waste of substance, and that, therefore, preventing loss of heat prevents the need for extra food—a purely theoretical conclusion—now guides the fattening of cattle: it is found that by keeping cattle warm, fodder is saved. Similarly with respect to variety of food. The experiments of physiologists have shown that not only is change of diet beneficial, but that digestion is facilitated by a mixture of ingredients in each meal; both which truths are now influencing cattle-feeding. The discovery that a disorder known as "the staggers," of which many thousands of sheep have died annually, is caused by an entozoon which presses on the brain; and that if the creature is extracted through the softened place in the skull which marks its position, the sheep usually recovers; is another debt which agriculture owes to biology. When we observe the marked contrast between our farming and farming on the Continent, and remember that this contrast is mainly due to the far greater influence science has had upon farming here than there; and when we see how, daily, competition is making the adoption of scientific methods more general

and necessary; we shall rightly infer that very soon, agricultural success in England will be impossible without a competent knowledge of animal and vegetable physiology.

Yet one more science have we to note as bearing directly on industrial success—the Science of Society. Without knowing it men who daily look at the state of the money-market, glance over prices current, discuss the probable crops of corn, cotton, sugar, wool, silk, weigh the chances of war, and from all those data decide on their mercantile operations, are students of social science: empirical and blundering students it may be; but still, students who gain the prizes, or are plucked of their profits, according as they do or do not reach the right conclusion. Not only the manufacturer and the merchant must guide their transactions by calculations of supply and demand, based on numerous facts and tacitly recognising sundry general principles of social action; but even the retailer must do the like: his prosperity very greatly depending upon the correctness of his judgments respecting the future wholesale prices and the future rates of consumption. Manifestly, all who take part in the entangled commercial activities of a community are vitally interested in understanding the laws according to which those activities vary. Thus, to all such as are occupied in the production, exchange, or distribution of commodities, acquaintance with science in some of its departments, is of fundamental importance. Whoever is immediately or remotely implicated in any form of industry (and few are not) has a direct interest in understanding something of the mathematical, physical and chemical properties of things; perhaps, also, has a direct interest in biology; and certainly has in sociology. Whether he does or does not succeed well in that indirect self-preservation which we call getting a good livelihood, depends in a great degree on his knowledge of one or more of these sciences: not, it may be, a rational knowledge; but still a knowledge, though empirical. For what we call learning a business, really implies learning the science involved in it; though not perhaps under the name of science. And hence a grounding in science is of great importance, both because it prepares for all this, and because rational knowledge has an immense superiority over empirical knowledge. Moreover, not only is it that scientific culture is requisite for each, that he may understand the *how* and the *why* of the things and processes with which he is concerned as maker or distributor; but it is often of much moment that he should understand the *how* and the *why* of various other things and processes. In this age of joint-stock undertakings, nearly every man above the laborer is interested as capitalist in some other occupation than his own; and, as thus interested, his profit or loss often depends on his knowledge of the sciences bearing on this other occupation. Here is a mine,

in the sinking of which many shareholders ruined themselves from not knowing that a certain fossil belonged to the old red sandstone, below which no coal is found. Not many years ago, 20,000*l.* was lost in the prosecution of a scheme for collecting the alcohol that distills from bread in baking: all which would have been saved to the subscribers, had they known that less than a hundredth part by weight of the flour is changed in fermentation. Numerous attempts have been made to construct electro-magnetic engines, in the hope of superseding steam; but had those who supplied the money, understood the general law of the correlation and equivalence of forces, they might have had better balances at their bankers. Daily are men induced to aid in carrying out inventions which a mere tyro in science could show to be futile. Scarcely a locality but has its histories of fortunes thrown away over some impossible project.

And if already the loss from want of science is so frequent and so great, still greater and more frequent will it be to those who hereafter lack science. Just as fast as productive processes become more scientific, which competition will inevitably make them do; and just as fast as joint-stock undertakings spread, which they certainly will; so fast will scientific knowledge grow necessary to every one.

(To be continued.)

FRENCH SILK MANUFACTURERS.

The manufacture of silk is considered as an important branch of French industry, not only on account of the variety and beauty of the fabrics, but because the raw material is indigenous there. This kind of manufacture is not confined to any particular spot, but is carried on in different parts of the country, in all of which it diffuses prosperity. Nimes, Avignon, and Tours, have long been engaged in it. St. Chamond and St. Etienne owe a great part of their prosperity to the manufacture of ribbons, and the town of Ganges to bonneterie. Paris derives immense profits from her manufacture of silk stockings, and other fabrics, either of silk and a mixture of silk, or of wool and cotton. Silk is also the great staple manufacture of Lyons, in which it is carried on in all its branches with astonishing success; and in addition to fabrics of silk, all sorts of stuffs mixed with silk, and with cotton and wool, are manufactured. It was twenty years ago estimated that about sixty thousand or seventy thousand individuals, young and old, were supported by the silk manufacture in Lyons and the adjacent district, but the number has increased twenty five per cent since that time. The dyeing of silk, also, being an important branch of the manufacture, many experiments have been made to bring it to perfection—and, in particular, a dye of perfect black that would retain its color was a

desideratum. This dye was invented by a common dyer at Lyons, who received a pension, besides being made a member of the Legion of Honor. Prior to this, the black dye which was used changed in a few days to brown, and came off the stuff when it was hard pressed by the hand. Another improvement which was made consisted in producing a silk of a permanent white color. The eggs of the worm which produced this silk were brought from China, not, however, with the desired success. The worm was afterwards purchased from a merchant of Alois, and distributed in the northern department of the country; the produce of white silk is now very considerable, and of great importance in the manufacture of gauzes, crapes, tulles, and other similar styles of goods. From the progress which has already been made, ample evidence exists that the culture of silk may be profitably pursued in the United States to almost any extent, since the mulberry tree grows indigenously throughout the country, and it is believed that American silk is, of itself, decidedly superior to that of any other country on the globe.

For Friends' Intelligencer.

Review of the weather, &c., for NINTH month.

	1858.	1859.
Rain during some portions of the		
24 hours,	7 days.	5 days.
Rain, all or nearly all day,	0 "	6 "
Cloudy without storms,	1 "	11 "
Ordinary clear,	22 "	8 "
	—	—
	30	30

TEMPERATURES, RAIN, DEATHS, &C.

Mean temperature of the month		
per Penna. Hospital,	66.88 deg.	66.20 deg.
Highest do. during do. do. do.	87 "	80 "
Lowest do. do. do. do.	42 "	49 "
Rain during the month,	1.49 in.	7.68 in.
Deaths during the month, counting		
four current weeks for		
each year,	825	627
Deaths in New York during the		
third week in Ninth Month of		
each year,	518	480
Do. in Philadelphia during		
the same period only	184	107
The average of the mean temperatures		
of this month for the past 70 years		
is	65.93 deg.	
Highest do. during that entire period,		
1793, and 1804,	70 "	
Lowest do. do. do.	1840,	60 "

The temperature of the month just closed, it will be observed, varies but little, either from the same month of last year, or from the average for seventy years past.

But the rain tells a different story, the account for the nine months just closed, as compared with the two preceding months, being,—

1857.	1858.	1859.
38.57 in.	28.33 in.	47.65 in.

While from information kindly furnished from

the record at the Penn. Hospital, it appears that in but three instances for many years has the quantity in any corresponding month exceeded that of the month under review of the present year,—viz.:

1838,	9.51 inches.
1847,	8.07 "
1850,	7.73 "

Also, that the quantity that has fallen this year, thus far, exceeds the average for the whole year, for the past twenty years, by four inches.

And though the storm of the 16th and 17th, the present year affords a plentiful supply, being 4.26 inches,

And that of the 20th, 21st and 22d, being 2.98 inches,

They were exceeded in the following instances:—On the 12th Ninth Month, 1838, there fell in 24 hours, 6 inches. On the 1st of Seventh Month, 1842, there fell in 3 hours, 5.30 inches, and doubtless on other dates, not so remarkable.

A word or two in conclusion, as to the comparisons sometimes made between the deaths in this city and N. York—they are not selected as the *most striking* that could be found, as it is only occasionally the writer takes any note of those in our sister city; but his attention has been awakened anew to the subject of late, in consequence of one of her periodicals having recently mourned (?) over the declining health of Philadelphia, when there had been an *increase of two only* in that week over the preceding, when in either case the number was astonishingly small.

The only remaining comparative statements in our possession, for the month, of the years under review, being,—

Deaths in New York, first three weeks in	
Ninth Month, 1858,	1558
Deaths in Philadelphia during same	
period,	654
Deaths in New York during the last week	
in Ninth Month, 1859,	486
Deaths in Philadelphia during same	
period,	187

Let us not, however, indulge in a spirit of exultation over our neighbors, but let these comparisons rather beget thankfulness for the enjoyment of so great a blessing as the continued healthfulness our city manifests. J. M. E.

Philadelphia, Tenth Month 1st, 1859.

INVENTION OF THE MICROSCOPE.

It was in 1665, when John Milton's chief of men, who had wielded the power of England with a firm and vigorous hand, strongly contrasted with the royal but feeble fingers which, previously and subsequently, endeavored to direct it, had gone to his account, and just after the rupture of the close union which had endured almost without interruption for nearly seventy

years between England and Holland, that a Dutch youth of eighteen, holding a glass thread in the flame of a candle, perceived that the melted extremity assumed a spherical form. The intelligent lad instantly seized on the happy accident. He had seen Leuwenhoek manufacture lenses such as they were, went on burning his glass threads, and attempted to place his little spheres between two pieces of lead, through which he made an aperture with a pin's point. Placing a hair before this simply constructed instrument, he found, to his great joy, that he was the maker and possessor of a capital microscope for those times, and he secured to the micrographers of the day what they had so long sought.—*Fraser's Magazine.*

WHAT MIGHT BE DONE.

[BY CHARLES MACKAY.]

What might be done if men were wise—
 What glorious deeds, my suffering brother—
 Would they unite,
 In love and right,
 And cease their scorn of one another?

Oppression's heart might be imbued
 With kindling drops of loving kindness,
 All knowledge pour
 From shore to shore,
 Light on the eyes of mental blindness.

All slavery, warfare, lies, and wrongs,
 All vice and crime might die together;
 And milk and corn,
 To each man born,

Be free as warmth in summer weather.

The meanest wretch that ever trod,
 The deepest sunk in guilt and sorrow,
 Might stand erect,
 In self-respect,
 And share the teeming world to-morrow.

What might be done? This might be done,
 And more than this, my suffering brother—
 More than the tongue
 E'er said or sung,
 If men were wise and loved each other.

SONG OF A FAMILY.

[Translated from the German.]

O make our house Thy sanctuary!
 Come in to us a friendly guest,
 And in our circle ever tarry;
 Then shall we be for ever blest,
 And Thou, a house-mate, shall these walls
 Transfigure into royal halls.

Joy dwells, O Lord, where'er Thou stayest;
 There blooms a heavenly blessedness;
 In silk Thy poorest Thou arrayest,
 Though men see but a ragged dress.
 The purest high delight is there,
 And even in want is wealth to spare.

Thou every morning us awakest,
 And graciously to prayer dost call.
 The household cares Thou undertakest;
 Thou knowest what is best in all.
 And care, though 'twere a leaden load,
 Is but a feather's weight with God.

One tender bond all hearts embraces,
 A heavenly bond Thy hand hath wove;
 The rooms are turned to temple-spaces,
 Illumined with God's peace and love.
 Grace is the sunshine of our home,
 And there God's angels go and come.

THE EVENING WIND.

BY WM. C. BRYANT.

Spirit that breathest through my lattice! thou
 That cool'st the twilight of the sultry day!
 Gratefully flows thy freshness round my brow;
 Thou hast been out upon the deep at play,
 Riding all day the wild blue waves till now,
 Roughening their crest, and scattering high their
 spray,
 And swelling the white sail. I welcome thee
 To the scorched land, thou wanderer of the sea!

Nor I alone—a thousand bosoms round
 Inhale thee in the fulness of delight;
 And languid forms rise up, and pulses bound
 Livelier, at coming of the wind of night;
 And languishing to hear thy welcome sound,
 Lies the vast inland, stretched beyond the sight.
 Go forth into the gathering shade; go forth—
 God's blessing breathed upon the fainting earth!

Go, rock the little wood-bird in his nest;
 Curl the still waters, bright with stars; and rouse
 The wide, old wood from his majestic rest,
 Summoning from the innumerable boughs,
 The strange deep harmonies that haunt his breast.
 Pleasant shall be thy way where meekly bows
 The shutting flower, and darkling waters pass,
 And where the o'ershadowing branches sweep the
 grass.

Stoop o'er the place of graves, and softly sway
 The sighing herbage by the gleaming stone;
 That they who near the churchyard willows stray,
 And listen to the deepening gloom, alone,
 May think of gentle souls that passed away,
 Like thy pure breath, into the vast unknown,
 Sent forth from heaven among the sons of men,
 And gone into the boundless heaven again.

The faint old man shall lean his silver head
 To feel thee; thou shalt kiss the child asleep,
 And dry the moistened curls that overspread
 His temples, while his breathing grows more deep;
 And they who stand about the sick man's bed
 Shall joy to listen to thy distant sweep,
 And softly part his curtains to allow
 Thy visit, grateful to his burning brow.

Go—but the circle of eternal change,
 Which is the life of Nature, shall restore,
 With sounds and scents from all thy mighty range,
 Thee to thy birth-place of the deep once more.
 Sweet odors in the sea air, sweet and strange,
 Shall tell the home-sick mariner of the shore;
 And, listening to thy murmur, he shall deem
 He hears the rustling leaf and running stream.

THE BEST IS LEFT.

"I am fallen," cried Jeremy Taylor, "into
 the hands of publicans and sequestrators, and
 they have taken all from me. What now? Let
 me look about me! They have left me sun and
 moon, fire and water, a loving wife, and many
 friends to pity me, and some to relieve me; and I

can still discourse; and, unless I list, they have not taken away my merry countenance, and my cheerful spirits, and a good conscience; they have still left me the providence of God, and all the promises of the gospel, and my religion, and my hopes of heaven, and my charity to them too. And still I sleep, and digest, and eat, and drink; I read and meditate; I can walk in my neighbor's pleasant fields and see the varieties of natural beauties, and delight in all that in which God delights, that is, in virtue and wisdom, in the whole creation, and in God himself.

From Chambers' Journal.

NOTHING LOST.

When Lord Palmerston was Home Secretary, under Lord John Russell's premiership, he had to attend to sanitary reform, and to many other subjects far removed from the foreign diplomacy with which his name is more especially connected. While so engaged, he propounded an aphorism which is excellent both for its epigrammatic neatness and for its truth: 'Dirt is only matter in the wrong place!' If society would duly act upon this truth, we should save millions a year; if, instead of considering dirt and refuse, sweepings and cuttings, scourings and washings, to be valueless, we could only bring ourselves to believe that they are good things in wrong places, we should be better both in health and in pocket than we are now. Practical chemists have long known this; medical men not unfrequently impress the fact on their patients; patentees of new inventions often show an appreciation of it; and the world is getting wiser thereon every day. A few months after the close of the Great Exhibition of 1851, Dr. Lyon Playfair gave a lecture on some of the results of that wonderful display, taking for his principal topic the recent advances in industrial chemistry. The production of perfumes was not the least curious of these examples. The lecturer showed that beautiful perfumes are now produced from the most trivial, and often from the most fetid and repulsive substances. If this were all, it would be a triumph of chemistry, and a benefit to mankind; but, unfortunately, the crooked commercial morality with which we are all too much acquainted, stepped in, and encouraged a system of cheating and deception. It is scientific to obtain from decayed or unsightly refuse a perfume similar in odor to that obtained from a beautiful fruit or flower; but it is dishonest to call it by the name of that fruit or flower, and to charge a high price accordingly. "A peculiar fetid oil," said Dr. Playfair, "termed fusel oil, is formed in making brandy and whiskey; this fusel oil, distilled with sulphuric acid and acetate of potash, gives the 'oil of pears.' The 'oil of apples' is made from the same fusel oil, by distillation with sulphuric acid and bichromate of potash. The 'oil of

pine apples' is obtained from a product of the action of putrid cheese on sugar, or by making a soap with butter, and distilling it with alcohol and sulphuric acid; and is now largely employed in England in making 'pine apple ale.' 'Oil of grapes' and 'oil of cognac,' used to impart the flavor of French cognac to British brandy, are little else than fusel oil. The artificial 'oil of bitter almonds,' now so largely employed in perfuming soap and for flavoring confectionery, is prepared by the action of nitric acid on the fetid oils of gas-tar. Many a fair forehead is damped with 'Eau de Millefleurs,' without knowing that its essential ingredient is derived from the drainage of cow-houses."

But without dwelling further at present on the roguery involved in all such misnomers and masked substitutions, let us glance at some among the almost innumerable examples of honest utilization of substances which used formerly to be denominated waste, or were at most regarded as possessing scarcely any appreciable value. Dr. Lyon Playfair adverted to some of these examples: "The clippings of the travelling tinker are mixed with the parings of horses' hoofs from the smithy, or the cast-off woollen garments of the inhabitants of the sister isle, and soon afterwards, in the form of dyes of brightest blue, grace the dress of courtly dames. The main ingredient of the ink with which I now write was possibly once part of a broken hoop of an old beer barrel. The bones of dead animals yield the chief constituent of lucifer matches. The dregs of port wine—carefully rejected by the port wine drinker in decanting his favorite beverage—are taken by him in the morning, in the form of Seidlitz powders, to remove the effects of his debauch. The offal of the streets and the washings of coal-gas reappear carefully preserved in the lady's smelling-bottle, or are used by her to flavor 'blanc mange' for her friends." Very recently, this highly interesting subject has been traced throughout a much wider range by Mr. P. L. Simmonds, an experienced authority on all that relates to the materials for manufactures. In a paper read before the Society of Arts, he gave a wonderful variety of instances of the utilization of apparently unimportant substances. A bare enumeration of them would be beyond our limits; but it will be seen that—even leaving out all that concerns the devising of new forms of food for human beings, all that concerns the discovery of new fibrous substances for paper-making, and all the schemes for making town-sewage available as agricultural manure—the variety is very remarkable.

Beginning with animal substances, and with such parts of them as belong to the skin, hair, and wool, we find that the skin of the dog-fish is used to make an abrading substance analogous to sand-paper. Eel-skin is made by the Americans into ropes and whip-lashes. Sole-skin is used

to refine coffee and other liquids, in the manner of isinglass. Porpoise and walrus skins are tanned into shoe-leather. Alligator skin is tanned by the Texans into leather much resembling fine calf. Snake skin is dressed to imitate shagreen. Old boots and shoes are "vamped" up, in Monmouth street and in Petticoat lane, the fractures doctored with "clauber," made of ground cinders and paste, and a little further life of usefulness given to them. In Yorkshire, there are "waste dealers," who buy up all the odds and ends from the woollen factories, and sell it to "shoddy" mill owners at Leeds, Dewsbury, and Batley. These mill owners work up the refuse wool into shoddy or mungo, mix it with a little new wool, and spin and weave it into broadcloth, doeskins, pilot cloths, druggets, coarse carpetings, baize, and table covers. Woollen rags, however dirty, are bought up, torn to shreds, cleaned, made into an inferior shoddy, and wrought into the cheapest kinds of pilot cloths, beaverteens, Petershams, mohairs, Talmas, Raglans, paletots, and other superbly named woollen fabrics. It is said that Leeds alone reproduces from rags as much wool annually as would represent the fleeces of four hundred thousand sheep. These rags may be the relics of worn out clothing, tailors' cuttings, old worsted stockings, carpeting, &c.; and there are large quantities imported from abroad, in aid of our home supply. A small portion, when ground up, makes flock paper for paper hangers; and another portion, chiefly carpet waste, is used to stuff mattresses, and also as an ingredient in the manufacture of Prussian blue. All the delicate materials for ladies' dresses, known by the names of balzarines, Orleans, Coburgs, alpacas, &c., are now imitated by mixtures of wool and cotton, although they may originally have been really wool or worsted. These mixtures, when decayed by long wear to the state of rags, undergo a metempsychosis; chemicals are employed to destroy the cotton, and the residue is worked up with a little new wool into cloth. It is within the region of fair probability that some of the wool in a lady's balzarine dress this year, may form part of her husband's overcoat twelve months hence. Cow hair is used in making mortar, felt, ropes, carpets, and various substitutes for horse hair. And when the ingenuity of man can find no further manufacturing uses for the above varied animal substances, the farmer is always ready to buy them as manure; 2½ pounds of woollen rags are said to contain as much fertilizing power as 100 pounds of farm-yard manure.

Turning, next, to the skeleton and the inner portion of animals, the value derived from trifles is not less remarkable. Of bones, the best parts are worked up into handles for knives, &c.; into articles of turnery; and into numerous useful productions. Some portions are used to make bone-black or animal charcoal; others are boiled

to extract size for dyers and cloth-finishers; and all the rest are ground up into manure for farmers. The almost incredible sum of £800,000 is said to be paid annually in England for bones. Horns and hoofs are used for so many purposes that it would be scarcely possible to enumerate them; many valuable chemical substances are obtained from these sources. Whalebone cuttings and shavings are used for stuffing cushions, &c., for fire-grate ornaments, and for yielding Prussian blue. Dog fat is used to prepare kid gloves at Paris, and is also made to yield an oil used as a cheap—perhaps fraudulent—substitute for cod-liver oil. Wool-scourers' waste, in which tallow or fat of some kind is always an ingredient, is now made to give up the wherewithal for stearine candles. The blood of slaughtered animals is used in sugar refining, in making animal charcoal, in producing the once-famous Turkey-red dye, and in many other ways. The bile or gall of the ox is used as a detergent for wool or cloth; as a medicine; and by painters for cleaning ivory tablets used in miniatures, for fixing chalk and pencil drawings, and for mixing with certain colors. Fishes' scales are used for bracelets and ornaments, and fishes' eyes for undeveloped buds in artificial flower-making.—Butchers' and knackers' offal is cooked up in such modes as to be acceptable as food to cats and dogs. Bladders and intestines are prepared into the cases for sausages and such like articles of food; into water-tight coverings for jars and apothecaries' vessels; into strings for violins and guitars; and into the beautiful membrane named (somewhat equivocally) "goldbeaters' skin." The French buy our old written parchments, and return them to us in the form of delicate kid gloves. All the odds and ends of skin and parchment of every kind are "grist to the mill" of the glue manufacturer. Calf's feet are boiled down to yield neat's foot oil for leather dressing; and sheep's feet to yield trotter-oil, not unknown to our makers of hair oil. Fish garbage, whether at our fishing stations or at markets such as Billingsgate, is always saleable as manure. Last autumn, one particular shoal of herrings of Lowestoft was so enormously beyond the wants of herring-eaters, that the fishers sold the fish to the farmers at 4s. 6d. per ton. Many a fine field of hops in Kent has been rendered fertile by manure of sprats and old woollen rags. One more example of the utilization of animal substances we cannot resist the temptation to mention. There are certain small brown domestic annoyances which tidy housewives cannot endure to hear even named, and which have received the masquerading designation of "B flats." Now, Australia has the misfortune to be very prolific in these B flats; and an enterprising colonist has devised the means of obtaining a useful brown dye from them. Knowing as we do what kind of red dye is obtainable from the cochineal insect, we have

no difficulty in believing this statement concerning another small individual. The colonist will be a real "blessing to mothers," and to households in general, if he succeeds in using up this peculiar material.

To be concluded.

ITEMS OF NEWS.

THE GREAT EASTERN.—An accident has occurred on board the steamer Great Eastern, which will prevent her from starting on her trip to Portland for about three weeks. The feed pipe casing in one of her funnels exploded during the trial trip, with terrific force. Five of her firemen were injured so as to cause death, and there are others wounded. The damage to the fittings is serious, but the ship and machinery received no harm.

On the afternoon of the 9th inst., when the Great Eastern was off Hastings, a feed pipe casing in the forward funnel, which had been introduced on the ground of economy in heat, and to keep the heat of the funnels from the cabins, exploded with terrific force, scattering the funnel to pieces, and demolishing the grand saloon and lower deck cabins, through which the funnels passed, and otherwise doing great damage to the internal fittings. Great consternation prevailed on board, but prompt efforts were made to get at the unfortunate men in the engineers' department, who were either buried in the rubbish or prostrated by the steam.

The explosion is stated to have been probably one of the most violent which a vessel has ever survived, and which none in the world could have withstood, save a structure of such marvellous strength as the Great Eastern. She not only resisted it, her frame sustaining no injury whatever; but it made so little difference in the movements of the vessel, that the engines were never once stopped till she reached Portland. It is asserted that great objections had been made to the casing round the furnaces, but the director persisted in adopting the plan, notwithstanding it had been tried and abandoned in the Collins steamers.

Prior to the accident, the performance of the vessel was most satisfactory, and she was almost without motion, while large vessels in her vicinity were pitching and tossing in a stormy sea. A survey of the vessel had been held, and estimates sent in to forthwith repair the damage, at a cost of not more than \$25,000, the injury being far less considerable than was at first supposed.

It is officially announced that the Great Eastern will leave Portland, Weymouth, on her trial trip, on the 8th of this month, instead of the 17th ult., and finally sail from Holyhead to Portland, Maine, on the 20th. This delay of three weeks is the time in which Mr. Scott Russell contracts to repair the damage occasioned by the explosion, and to put the vessel in the same condition that she was in when she sailed from the Thames. This contract, however, does not include any repairs which the boilers may be found to require, and although they apparently sustained no damage, an investigation is said to have shown that the internal stays of the boiler most directly exposed to the force of the shock have either been displaced or greatly weakened, so that the boiler cannot be safely used in its present state.

The decease of J. R. Brunel, the eminent engineer, occurred at his residence in London, on the 15th ult., at the comparatively early age of fifty-four years. His last important work was the Great Eastern. On the 5th he was carried from the Great Eastern to his residence in a very dangerous and alarming condition, having been seized with paralysis, induced, it was believed by over mental anxiety.

TELEGRAPH.—The Red Sea and India Telegraph Company have announced the arrangements under which they will be prepared, on and after the 1st of October to transmit messages for the public between Alexandria and Aden. Messages for Australia and China will be forwarded by post from Aden. There is every probability that a direct communication with Alexandria will be established through Constantinople in the course of a few weeks. The news from India will then reach London in ten or eleven days. The cable for the Kurrachee section, in course of shipment at Burkenhead, will be laid by the end of the year.

IMMENSE PEACH ORCHARD.—The Cassidy Peach Orchard in Sassafras Neck, Md., says the Cecil Democrat, now the property of Anthony Reybold, of Delaware, comprises 650 acres, from which the proprietor has already realized over \$36,000 this season, and expects his sale to exceed, before the season is over, \$40,000. The orchard, with its busy hive of industrious "pickers," is a great curiosity, and worth a visit to those who are not familiar with the business.

INDIANS. HORACE GREELEY WRITES FROM CALIFORNIA.—It is supposed that ten years ago, there were 60,000 Indians in the State; to-day there are not 10,000. They have been driven from the homes inherited from their fathers through unknown generations; their lands have been taken without compensation; they have been deprived of the means of subsistence; they have been despoiled of all their property, and robbed of every hope for the future. They have the same humanity, the same wants, passions, and affections, with ourselves; many of them are or were good, kind men, as I have seen for myself; but they have red skins and savage modes of life; they stand in the way of the whites, who hate them and will not tolerate them.

COLORED EMIGRATION TO JAMAICA.—A movement is on foot, in the Western part of Canada, having for its object the emigration of colored persons to Jamaica. Nearly a week ago, about fifty had resolved to go. They are to be provided with free passages; and the Government of Jamaica guarantees them employment, or to provide for their subsistence till employment can be found. The advantages of this offer to those colored persons who desire to go to a climate less rigorous than this, and more suited to their constitutions, are clear and decided; and it can hardly be that many will not avail of them.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—There is some little inquiry for Flour for shipment, and superfine is steady at \$5 per barrel. Sales to the trade for from \$5 to 5 50 for common and extra brands, and \$6 62½ up to 6 75 for extra family and fancy lots. Rye Flour and Corn Meal continue scarce. The former is firm at \$4 12½, and the latter at 3 75 per bbl.

GRAIN.—The offering of Wheat have somewhat fallen off; sales of 1500 bushels good and prime red at \$1 19 a 1 20, and 600 bushels fair Southern white at \$1 30, afloat. Rye is wanted; sales of 1000 bushels Southern at 85c. Corn is in good demand; sales of 2500 bushels yellow at 88c., in store, and a small lot at 90c., afloat and from the cars. Oats are held firmly; sales of 3500 bushels new Delaware at 40 a 40½c. per bushel, and some old Pennsylvania at the former figure.

WANTED, a situation to teach in a family, or small school. Instruction can be given in French if desired. Address Rebecca I. Magill, New Hope Bucks Co., Pa.
10th mo. 8—2t.

GENESEE VALLEY SEMINARY will be re-opened for the reception of pupils of both sexes, on the 1st of 11th month next, and continue five months. The course of instruction will embrace all the branches of a liberal English education.

This school is situated at Scottsville station, on the Genesee Valley Railroad, ten miles south of Rochester, N. Y.

Terms \$50 per term of five months, one half payable in advance. For a circular containing further particulars address

STEPHEN COX, Proprietor,
10 mo. 1—4 t. North Rush, Monroe co., N. Y.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Winter Session of this institution will commence on the 14th of 11th mo. next, and continue twenty weeks.

Terms \$70 per session, one half payable in advance, the other in the middle of the session. No extra charges.

For further particulars, address
HENRY W. RIDGWAY,
Crosswicks P. O., Burlington Co., N. J.
9th mo. 24—3 m.

FRIENDS' SCHOOL. The undesigned, Trustees of the "BACON SCHOOL," at Woodstown, Salem County, N. J., under the control of "Pilesgrove Monthly Meeting of Friends," are desirous of obtaining a competent MALE TEACHER as Principal of said School. A member of the Society preferred. Good reference required. Address or apply to either

JAMES WOOLMAN,
WILLIAM M. CAWLEY,
JOSEPH ENGLE,
ABRAHAM WOOLMAN,
JOSIAH DAVIS,

Woodstown, 9th mo., 12th, 1859.—3t. Trustees.

EATON ACADEMY, KENNETT SQUARE, Chester Co., Pennsylvania.

The Fourth Term of this Institution, under the charge of the present proprietor, will open for the reception of pupils of both sexes, on Second day, the 31st of 10th mo. next, and continue in session twenty weeks.

The course of instruction will embrace all the branches of a thorough English education, the higher Mathematics, Natural Sciences illustrated, the Latin, Greek, French and German Languages, and Drawing.

For terms and particulars, see Circulars, which will be forwarded to the address of every person requesting the same, upon application to

WILLIAM CHANDLER, Principal & Proprietor.
or to WILLIAM A. CHANDLER, Principal Instructor.

RUTHANNA JACKSON,
or to MAGGIE B. JACKSON,
CHARLES B. LAMBORN, } Assistants.

9mo. 10, '59, 2m

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the next Session of this Institution on the 1st of 11th month, 1859. Terms \$60 for 20 weeks; no extras, except for the Latin and Greek Languages, which will be \$5 each. For Reference and further particulars inquire for Circular of

BENJ. SWAYNE, Principal,
London Grove P. O., Chester Co. Pa.

9mo 3, 2 m.

GWYNEDD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The next session of this Institution will commence on the 14th of 11th month,

1859, and continue twenty weeks. Terms \$70, and no extras. For further information application can be made to

DANIEL FOULKE, Principal,
HUGH FOULKE, Jr., Teacher,
Spring House P. O.,
Montgomery co., Pa.

8 mo. 13—2 mo.

ELDRIDGES HILL BOARDING SCHOOL FOR YOUTH OF BOTH SEXES, will open its Winter Session 11 mo 1st.

Terms \$70 per session of 20 weeks. For particulars address the Principal for a circular.

ALLEN FLITCRAFT.

Eldridges Hill Salem County, N. J.

8 mo 27 3 m.

THE BANKSDALE BOARDING SCHOOL FOR GIRLS, will be reopened the 14th of 11th month, and be continued twenty weeks. The course of study will comprise the usual English branches and Drawing. Terms \$60.

For further information apply to ELIZA HEACOCK, Jenkintown, Montgomery Co. Penn.

8mo. 27 3m.

SPRINGDALE BOARDING SCHOOL, FOR BOTH SEXES, Loudon Co., Va. The next session will commence the 3d of 10th mo.

Terms \$115 for 40 weeks, payable quarterly in advance. Languages and Drawings extra.

It is hoped that Friends interested will avail themselves of the preference by entering pupils early. Apply, for particulars, to

GEO. A. NEWBOLD,
Purcellville, Loudon Co., Va.

8th mo. 6, 1859.—6m.

BYBERRY BOARDING SCHOOL, FOR GIRLS. The ninth session of Byberry Boarding School, taught by Jane, Anne and Mary S. Hillborn, will commence on the first Second-day of Tenth month, 1859, and continue forty weeks without intermission, (including two terms of 20 weeks each.) The course of instruction embraces all the branches of a liberal English education.

Terms \$60 per session of 20 weeks, one half payable in advance. For circulars containing further particulars address

JANE HILLBORN,
Byberry P. O., Philada., Pa.

8th mo. 7—3m.

BUCKS COUNTY MALE AND FEMALE ACADEMY.—Boarders taken by the year at reduced rates. Autumn Quarter of 12 weeks, commences on the 8th of 8th mo. Winter Term of 18 weeks, on the 7th of 11th mo. Charges for board and English branches, Autumn Quarter, \$36. Winter Term, \$66. 75 cents deducted per week, for such as are absent from sixth day to second day, without washing. Bills payable, one-half in advance, and no deduction for lost time, less than a week at one time. Day scholars, English branches, from 50 cents to 70 cents per week.

Extra charges for each twelve weeks. Latin, Greek, French, Pencilling and Pellis work, each \$2.00; Water Colors, Monochromatic, Colored Crayons, Oriental, and Grecian Painting, each \$2.50; reading, Books only, furnished free of charge. Other books furnished if desired, and charged for, according to the care taken of them. SAMUEL BATCHELDER, A. M.

Principal.

Attleboro', Bucks Co., 5th mo., 28, 1859. 6m.

Merrihew & Thompson, Printers, Lodge st., N. side Penn'a Bank.

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, TENTH MONTH 15, 1859.

No. 31.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,

No. 324 South Fifth Street,

PHILADELPHIA,

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

FOUNDATIONS OF A HOLY LIFE.

BY HUGH TURFORD.

(Continued from page 467.)

When I have looked into that book called *The Book of Divine Service*, I have found as good words therein as could be collected out of the Scriptures. It is there said, not one is to be admitted into the church without security, promising, in their behalf, as much as had been mentioned of a life of righteousness.

These promises, were they truly performed, would make us a holy nation, no way behind the chiefest of saints: for those holy men that rose highest, were no higher than to walk in God's commandments all the days of their lives.

But it is rare to find one man who performs that covenant, and the reason is this: we say the Scriptures are our rule, but we keep not thereunto. Paul's advice is not followed; we do not "walk in the spirit;" if we did this, the light of righteousness in our own hearts would show us the risings of evil notions and what they lead to; and then is the time to "forsake the devil and all his works," with all worldly vanities and sinful lusts. For if we deny evil motions, we shall never be found in evil actions; and until we depart from evil we cannot do the things that are good. Sin must be mortified before we can lead a religious life. The "work of the devil" must be denied, before the commands of our God can be walked in one day, much more all the days of our lives. This Paul experienced, which made him with great confidence say, "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." For if we deny and turn from every notion that the light of righteousness in our own hearts shows us to be evil, we shall

not fulfil them; but shall mortify the root from whence they arise; and thus that which is not fed, in time comes to die.

By this the converted heathens come to be a holy nation. This is the way to become citizens of the New Jerusalem. By this means the Colossians were (and we may be) "translated into the Kingdom of the dear Son of God," to live under his Government." This is the kingdom that John the Baptist proclaimed to be at hand. This is the kingdom that the disciples of Christ were to pray for the coming of. This is the kingdom that consisteth of righteousness, and standeth in power. This is the kingdom that all believers are first to seek: for under the government of the Spirit of Christ in our hearts, the sons and daughters of men are limited and kept from doing any unrighteous thing.

Many of the professors of Christianity seem to think that, though they are unrighteous in their lives, yet, being in the exercise of something called religion, it shall go well with them. But the Living God doth not regard what religion we are called by, but what leader we follow; for let our profession of religion be what it may, if we live after the flesh, we shall die: and though little appears that is commonly called religion, yet if we walk after the Spirit—if our conversation be in Heaven—if truth be in our mouths, and equity performed by our hands,—we shall live.

But some may say, who are capable of walking after the Spirit, and though the Spirit of mortifying the deeds of the body?

We may find many even amongst those who bear the name of Christians, that through a continuance of illdoing, are become dead in sin, having no sense or feeling of anything in themselves that is of God: and such as have no acquaintance with the Spirit, cannot walk after the Spirit. Others there are who are not dead, but dying; yet they have both sense and feeling: they have that in themselves which would lead them to better things than they practice, but they have little or no regard thereunto; they take it not for their guide. And while they slight that in themselves which manifests the deeds of the body, they can in no wise mortify them.

But some may be found who are weary of their sins and burdened with their iniquities, and have in themselves a hunger and thirst after righteousness. All such are living people, and capable

through the Spirit of mortifying the deeds of the body.

I am satisfied that many have been awakened from the sleep of sin, and have had in themselves a true hunger and thirst after righteousness; but such as have been thus awakened by an outward ministry, have too often from that source expected to have their hunger and thirst satisfied.—Many may be awakened with, but they are not quickened by, an outward ministry. "It is," Jesus said, "the Spirit that quickeneth." And what can raise life but that which giveth life? What can satisfy a soul that thirsteth after righteousness, but that which is in very truth the spring of righteousness? It is in ourselves the well is to be found, of which whosoever drinketh shall never thirst: there is the spring that floweth up unto everlasting life.

As the kingdom of Heaven stands not in words but in power, so it is not words, but the power of God, that can mortify the deeds of the body, change our natures, and make us new creatures.

If words would fill us with righteousness, justice, truth, equity and faithfulness, we should have been a holy nation long since; for there hath been no lack of words: but there is still a want of equity and faithfulness in men's deeds. If good words could reduce hearers to a righteous life, instead of saying "Walk in the Spirit," Paul would have said to the Galatians hearken to your minister. He would have had no cause to recommend unto them an inward guide. But Paul's experience had given evidence to him, that it was not by the hearing of words, but through his obedience to the law of the Spirit, that he came to mortify the deeds of the body, and to lead a righteous life: and what he found to be effectual in himself, that he recommends to the churches.

Words, though ever so numerous, may be forgot; they do not abide: but the Eternal Spirit abides, and that is the teacher that can never be removed into a corner. The use of words in the work of salvation, is to awaken such as are asleep in sin, and to turn them, as Paul turned the heathens, to an inward guide; and also for admonition, whilst they are on their journey, to keep with their guide.

Had such who hungered and thirsted after righteousness, pressed after that which they hungered for,—had they acquainted themselves with the Eternal Spirit that begot those desires, and followed the leadings thereof,—it would have rooted out all pride and all selfishness; it would have reduced them to an humble, lowly, meek, patient, peaceable frame of mind; it would have taught them to keep their promises, to be just in all their dealings, and to do the things that were right at all times. This would have removed the burden, and given them rest and peace.

If we could be as the primitive Christians were, we must begin where they did; we must turn to

the light of righteousness in our own hearts, and walk in that light, until we become children of the light; we must walk in the just man's path by the guidings thereof, till righteousness becomes our centre. This made the primitive Christians a religious people indeed, and by this they profited: otherwise those who had been blind, ignorant heathens, could not have come to be "fellow citizens with the saints and the household of God."

Paul was no settled minister at any one place, they heard him but seldom: but they heard the voice of the Eternal Spirit, and it reproved them as oft as they strayed from justice, equity and faithfulness. To this voice Christians ought to incline their ear; for under the new covenant, God doth speak unto His people by his Son, through the Eternal Spirit in their hearts.

The first step towards a life of righteousness, is to acquaint ourselves with that in our own hearts which reproves us for unrighteousness; because until we come to that, we are strangers to the foundation of a right conversation. All right buildings, all journeying, all rising, all approaching near to the kingdom of God,—depends on our denying, turning from, and utterly forsaking what the light of righteousness in our own hearts doth convict us of, and reprove us for. It is by such self-denial that the deeds of the body come to be mortified. As we make this our concern, and are faithful therein, our light shines more and more; and the more light we have, the greater discovery it makes of what is evil, what is to be denied, turned from, and forsaken. Guiding our steps by this, we build on the true foundation,—we walk in a living way,—we grow in grace and in the knowledge of Christ, and draw nearer and nearer to his kingdom and righteous government; and all power is given us to lead a righteous life.

This was the advice of Christ: "Strive to enter in at the straight gate." He testified that the way to eternal life was narrow. And what is this straight gate and narrow way? Not self-interest, not self-righteousness. Self-interest is the root of all covetous practices, fraudulent dealings, and unjust actions. Self-righteousness is the root of all formality and contention about religion, of which there hath been and still is too much, in what is called the Christian world;—persecuting one another, as the unconverted heathens did the primitive converts. But neither of these paths leads to that Kingdom which consists of righteousness and peace.

Had the converted heathens walked in these selfish paths, they would not have been a holy nation;—their conversations would have been in the earth, and not in Heaven. But the straight gate and narrow way that leads to a righteous life, is self-denial; or a denying of every thing (the smallest concern, as well as things that seem weighty) which proceeds from an evil root; which

nothing can manifest but an inward Divine light, shining in its brightness.

But with sorrow we may say, it is rare to find one amongst many, who lives in the practice of what he himself acknowledges to be right. Who is there but will confess, that to speak the truth on all occasions is a right thing? Who is there but will allow, that to keep every promise, though it be to our hurt, is an honest thing? Who is there but will grant, that to do unto all men as we would be done by, is a just thing? Yet at the same time, these live not in the practice thereof. If we do not live in the practice of what we know to be right, what doth our knowledge profit us? We may, as Israel in the wilderness did, keep moving; but unless we walk in the narrow way, we can never come to a righteous life.

Thus, if we do not wilfully shut our eyes, we may plainly see that the way to a righteous life is to "walk in the Spirit,"—to follow the leadings of an inward guide,—to deny and turn from what the light of righteousness in our own hearts manifests unto us to be unrighteous, unjust, or dishonest. And by turning from evil, we come to embrace the good;—by forsaking vice, we come to be filled with virtue;—by dying unto sin, we come to be made alive unto righteousness:—Truth, equity, and honesty, come to be uppermost, and we become centered therein; and to such, as Paul said, "there is no condemnation." They have the answer of a good conscience; they have peace with God, and peace in themselves; they have peace while they are here, and peace when they go hence.

ON HUMILITY.

What a mercy is humiliation to a soul that receives it with a steadfast faith! There are a thousand blessings in it for ourselves and for others; for our Lord bestows his grace upon the humble. Humility renders us charitable towards our neighbor; nothing will make us so tender and indulgent to the faults of others as a view of our own.

Two things produce humility when combined; the first is a sight of the abyss of wretchedness from which the all-powerful hand of God has snatched us, and over which he still holds us, as it were, suspended in the air, and the other is the presence of that God who is *All*.

Our faults, even those most difficult to bear, will all be of service to us, if we make use of them for our humiliation, without relaxing our efforts to correct them. It does no good to be discouraged; it is the result of a disappointed and despairing self-love. The true method of profiting by the humiliation of our faults, is to behold them in all their deformity, without losing our hope in God, and without having any confidence in ourselves.

We must bear with ourselves without either

flattery or discouragement, a mean seldom attained; for we either expect great things of ourselves and of our good intentions, or wholly despair. We must hope nothing from self, but wait for everything from God. Utter despair of ourselves, in consequence of a conviction of our helplessness, and unbounded confidence in God, are the true foundations of the spiritual edifice.

That is a false humility, which, acknowledging itself unworthy of the gifts of God, dares not confidently expect them; true humility consists in a deep view of our utter unworthiness, and in an absolute abandonment to God, without the slightest doubt that He will do the greatest things in us.

Those who are truly humble, will be surprised to hear anything exalted of themselves. They are mild and peaceful, of a contrite and humble heart, merciful and compassionate; they are quiet, cheerful, obedient, watchful, fervent in spirit and incapable of strife; they always take the lowest places, rejoice when they are despised, and consider every one superior to themselves; they are lenient to the faults of others in view of their own, and very far from preferring themselves before any one.—*Fenelon*.

Selected.

LAW AND LOVE.

What do we mean by Revelation? Knowledge imparted of things, not recognisable by the senses. By the word Revelation, we acknowledge that there is a veil over such things, and this veil is to be put back or taken away: that these lie not in utter obscurity, but are veiled. Now these veiled objects are truths of the spirit,—realities. What we see, touch, and hear, is a veil: the veil of appearance over the reality behind it, that we do not see, or at least discern but imperfectly. We would have this veil lifted: we would know what lies behind it: we demand revelation. Now what veils the spiritual world to us? Obviously appearances, impressions, the sensuous, the outward; and so the more we are absorbed in the transitory, the passing, by vanity, ambition, any love or mode of life that has the outward for its end and aim, so much thicker is the veil that hides from us the eternal; for these modes and forms of life is the very veil itself that conceals the sublime reality behind them. God, Truth, Reality, lie sun-like near us, but shine dimly upon us, because the veil of the outward interposes like a fog between us and them.

Now it follows necessarily from this, that those who are least thralls to the outward fact discern most clearly the inward truth. Their veil is thinned. To the dwellers in the spirit, the veil of the senses becomes transparent; they see truth, and tell what they see, and we receive what they tell and call it a revelation. Now

these truths must be equally near to us; only the veil is more or less thick over our moral vision. Must it not be so? Can God be nearer to one soul than another? The *consciousness* of his nearness varies greatly, but if he be infinitely near to each must he not be equally near to all? His omnipresence cannot admit of degrees: as he encloses everywhere he cannot be more in one place than another. We lie in his immensity, as the bird floats in the surrounding sunlight. He cannot be nearer to one than another, though we differ widely in our consciousness of this nearness. The veil of the outward comes between our consciousness and him, so that he is hid: we are in the bosom of the Father, yet He is not unveiled—revealed.

Now must not all revelation be one, and that the unveiling of the real, the spirit, the good—God? We cannot say, for instance, that one came by Moses, one by Jesus; for there can be but one subject of revelation—God or Truth: but various forms and degrees of it. To Moses, God was revealed as law,—to Jesus, as free favor: to the one under the idea of sovereign Justice,—to the other as condescending love; to the one was he Jehovah,—to the other, Father. But though the form thus varied, the great reality could not vary, and not in the revelation, but in the recipient, was the difference. Neither, if both were true, could Jesus abolish or supersede that of his predecessor: the revelation of the one is eternal as that of the other; Moses and Jesus both saw truth; but Jesus, from the greater width and depth of his spiritual experience, was let into a truth that absorbed and transcended that of Moses. Moses might not, perhaps, recognise the truth of Jesus, though Jesus would set his seal to that of Moses, for he who holds a higher truth can recognise its lower forms; but the possessor of the lower cannot discern the higher,—like two men ascending a mountain; one mid-way says,—I see streams and plains, and dwellings, and a gentle range of hills environing the whole; but the one on the summit exclaims, —I see all that you do; but instead of your range of hills bounding the whole, there is another and nobler range enclosing these. Different views depend on different positions. According to this spiritual position is a man's revelation: stands he higher, he overlooks the lower: the truth he once deemed ultimate is found to be only the foreground of another and wider.

Unto Moses the veil of the senses, of appearances, was lifted: he too looked through the "shows of things," and saw that, behind the outward, which makes the outward what it is. To his earnest and manly soul was revealed the truth, that a man is not free, but bound, that he cannot do as he would, but as he must; that he is not free to do wrong, but bound to right by a triple chain of pain and fear: he saw and felt

the presence of penalty: that God had attached pain to certain courses of action, and pleasure to other and quite opposite courses; and that this was *law*, from which man could not get away: that fire would burn and water drown, that sin would bring evil and remorse, and let man try hard as he might, he could not make it so that fire would not burn nor water drown, nor intemperance of the body destroy the soul; he stood awed before the majesty of *Law*. And how great was that revelation.

We talk of the revelation of Jesus, and many of us have not come up to that given by Moses. How few of us realized the constant action of an Eternal Law, which man's mightiest efforts cannot repeal: how we all seek at some or another time to elude this terrible Presence. Myriads think by some possibility to rid themselves of it,—to neglect duty and yet have the rewards of duty: men recognise law outside of them: know that the heavy will fall; that the light will float; that on the swallowed poison disease or death will ensue; and yet dream of evading the action of the *same* law, by which misery clings to vice, and happiness radiates from virtue. We are so enveloped and absorbed in shadows, that we at last believe that every thing is a shadow which can easily be dodged aside, and do not see the great rock of reality against which we beat in vain. We hope to be idle without being ignorant; to be selfish without being self-tormented; to be sensual without being robbed of spirit; and yet law is inviolable: the path of God is straight as a cannon ball's: it turns not aside for our regrets or wishes. What we sow we reap, says Paul: the action that we do, its weight we must bear: the fault of to-day brings forth its fruit in the failure of to-morrow. Can the guilty enter into the bliss of the innocent? can the drunkard have the clear eye and firm hand of the temperate? can the vain woman assume the serenity and dignity of her who possesses her own kingdom in peace? No, law is inviolable. Sublime and fearful is the hour to every one when in peculiar vividness it is revealed to the soul. We need not consult the experience of Moses to learn of its terrible grandeur: the smoking mount, the tempest of thunder and lightning, are but the outward picturings of a scene that is laid in the inward life of each: the accompaniments of a great drama, that goes on with more or less vividness within every individual. We have been present at the giving of the law. We cannot do as we will, but as we must. We sometimes wish that it was not so difficult to be good—not so hard to be learned. We wish that we could be self-indulgent and yet be good for all that, that we could idle off our time and yet be learned for all that: but the law that attaches virtue to discipline, learning to intellectual toil, we cannot abrogate: we shrink like weak children before its sovereignty:

it seems to issue from a great height above us : it utters its voice in thunders : we bow before the Mount Sinai in our souls.

The law came by Moses : serious, severe, majestic Moses. No wonder he seems to us grave, even to sternness. The recognition of law is always a serious and stern experience, revealed in its fulness it is terrific and unsparing, the most fearful of interviews with God. God sovereign, and man subject. All pass through it, more or less consciously, more or less fully. Many linger forever at the foot of the mount ; they perceive the thunderings and the lightnings, but *hear no voice* : they know not that there is a higher revelation than law, and that is Love. Is law and love then opposed ? No, for Truth cannot contradict itself : but love is highest law.

Jesus ascended the spiritual height, farther than Moses : the impassable mountain-ridge of law, that seemed ultimate to the latter, became in the experience of the former fused in the embracing atmosphere of love.

But to attain the position of Jesus, we must first have stood in the line with Moses. If God is to us law, we must be faithful to that revelation before we receive its completion in love. We must fulfill law to our utmost endeavor before the fulness of time comes for the higher revelation : that is, if we are lax and easy, and comfort ourselves, by saying, that God is not a sovereign but a Father, we must remember that to be faithless to the first revelation is no way to receive the second, and that unless we are faithful subjects we can never become free children : unless we obey God, as a law-giver, only as a law-preserver will He announce himself to us, and never as the Father. Jesus, as the most obedient servant, became the best beloved son : through faithfulness to law he transcended law, and lived in the bosom of free love.

This revelation of love is the highest we can attain unto : law is revealed in the sense of necessity, of obligation ; it is often sublime, always stern, and this sternness, this unloveliness, so appalling to the heart, is the sense of separateness it gives of man from God, of opposition between the two. God seems on one side and the soul on the other : there is a gulf between us and Him. We feel that it is harsh and unlovely, and this feeling is the instinct of the soul demanding a higher revelation : that this gulf be filled up : that the soul find itself at home in God, on the same side with him, one with him. The sense of obligation to being outside of us is always oppressive : it is the presence of a master, however lightly felt ; it is the abhorred weight of a chain, and the instinct of the soul is for freedom,—for freedom rather than life ; far down in the inward spirit of man lies the principle by which he will die sooner than be a slave, for the wildest range of the sea-breeze is not so free as the soul insists on being ; thence its earn-

est and oftentimes perplexing question how to reconcile law with liberty ? thence its problem how to be free in law ; and this question is answered and problem solved in the revelation of the truth, that God and man are not opposite to each other as sovereign and subject : but that the soul is one with God, in oneness of nature, the flowing forth from him, the son of the Father, so that truth and right is its native direction : in obeying God, it obeys itself : in fulfilling his law it fulfils its own, from the fact that there is no division between it and him, but oneness of life ; and this revelation of oneness is the revelation of love. Love is spontaneous, springs from unity : spirit recognises itself under all forms, and through love seeks reunion : the soul seeks truth, beauty, goodness, from the instinctive impulse that springs from unity of nature. Separation from them is pain and wrong, and sense of utmost need. In the fact that the soul is one in its nature with God, that it is the everlasting Son of the everlasting Father, is all division of will, all diverseness of interests, all arbitrariness on one side and obligatoriness on the other, done away : law vanishes in love ; this is the reconciliation in the Son. Then does the soul no longer hear a voice above it, compelling it, a power mightier than itself, that it must obey out of sheer weakness to resist, but feels itself the child, heir of all things, goes forth to take possession of its own inheritance of Truth and Goodness out of free will and spontaneous action. The secret of the soul's feeling of obligation to the true and right, is explained in this oneness of its being with that to which it aspires ; the cause of the sense of duty is laid bare in the revelation of love.

The revelation of the relation the infinite sustains to the finite, under any form, is grand and awful : the conception of the infinite in its *sovereignty* over the finite, the great incomprehensible reality, the being of all beings, may well call upon the imagination for its most fearful pictures : the earth is said to quake at his coming, the mountains to smoke : man, the finite, shrinks shudderingly before the presence of the Infinite : he says, " Let not God speak to us, lest we die ; " but to feel one's self at home in God, not outside, nor apart nor even below, but one in Him—this is the bridge that was wanting to unite the finite and infinite ; the former is not opposed to the latter ; but the finite is Son to the infinite, proceeding forth forever from its bosom. Grand as is this latter revelation, its grandeur is soft and beautiful, not terrible ; its sublimity is hidden from us by its effectationateness. Seeing God, as Father, the radiance of the infinite is softened : we become children, and worship without fear, and yet this is the sublimest thing of all, that the soul can say, Father to the infinite, incomprehensible, with such a joyous reverence, and only from the fact of its oneness, its sonship, could this be possible.

We are no longer servants, but children; loving truth, beauty, goodness, out of the freest impulse of our being, and repeating them in action from the same sweet necessity.

How appropriately is a revelation like this emblemed by the singing of angels and the rising of a star. These exquisite pictures represent facts in the inward life. The consciousness of God as Father always seems to come with a sound like the chorus of angels; and the felt reality of his indwelling presence is as the rising of a wonderful star, throwing the brightness of its rays directly across the path upon which we are to go.

EXTRACTS FROM A MEMOIR OF
ELIZABETH T. KING.

(Continued from page 467.)

The summer of this year was passed in New Bedford for the benefit of her health. From this place she thus writes to her husband:

NEW BEDFORD, 8 mo., 1853.

With regard to my spiritual condition, I think I may humbly and thankfully say, that there seems to have been a little growth, in this, that I see my faults more clearly, which conduces to humility, and charity also. Not but that I sometimes slide from this, but I trust that in general I have more love, though my soul has been so often pained with a liberty which seems not of the truth, that I am afraid I let in a judging spirit.

I had such an impression made on my mind the other evening, during the children's reading, by this text, that I think I will tell thee. "And he did not many mighty works there because of their unbelief." No doubt there would be much more done for us, if we would but follow the injunction "Be not afraid, *only believe.*"

May we be favored to go on "from faith to faith," from "strength to strength," until we obtain the stature of a perfect man in Christ Jesus. But oh, how deeply and painfully I feel, that there are so many, who for want of a single eye and a simple faith, are falling short of the requisitions, which would conduce to their own peace as well as usefulness.

* * * * *

NEW YORK, 9 mo. 14th, 1853.

It is quite late, my dear husband, and I have no very satisfactory materials for writing, but I wanted so much to make thee a sharer in the sweet feelings of gratitude I have had to-day for our preservation every way, that I could not refrain from a few words of communion with thee. I feel so satisfied with our situation, that it was best to go, and best now to return, and on looking back I can truly say that the assurance given the morning I left home, "Behold the Lord thy God is with thee whithersoever thou goest," has

been fully realized; I have had so much experience of His love, not only in His sensible presence, but also in the withdrawal of it—so that not only the fatness of the earth but the dew of heaven has been my portion—I say this in reverent thankfulness, and now I do earnestly crave that we may *follow on* to know the Lord yet more and more, and I believe the injunction to us is, in the midst of our weakness and infirmities, "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength." So I trust we may be favored to go on in the strength of the Lord God—for he *can not* fail us if we keep close to Him. Truly this evening my cup runneth over—and I ask, "What shall we render unto the Lord for all His benefits?" Oh, my dearest, what an unspeakable favor to have this feeling of peace after this visit, instead of condemnation, for although I have nothing to speak of but infirmities, it is such a mercy to have been kept—to feel that even the sins I may have committed have gone beforehand to judgment, that they have not been willful, that they have not been persisted in, and humbly to trust that they are forgiven, washed away in the blood of the Lamb.

The accident on the Sound steamer last week, made us a little thoughtful, but on lying down greatly fatigued, and having gone through so much excitement that I feared I could not arrive at any quiet of body or mind, these words seemed given as my portion, "I will both lay me down in peace and sleep, for Thou, Lord, only, makest me dwell in safety." I cannot express to thee, my dearest husband, my feelings of gratitude for this most unexpected boon of sweet peace. I have gone on my way in such weakness and trembling, feeling my own nothingness so much, that now to be blessed in this manner, seems an unutterable favor. I hope I have not seemed to wish to display my treasures—they are not mine, but His who can, and who no doubt will, resume them, for we are not to be trusted long with such—but I want thee to unite with me in thanksgiving, and in earnest seeking to know and to do more entirely the will of Him, who has blessed us more abundantly than we can ask or think.

A letter to one of her sisters:—

BALTIMORE, 11 mo., 27th, 1853.

I had a view to-day of the nature of the prayer of faith, which was very instructive to me. It was shown me that we do injustice to the character of the Father of mercies, by the doubting manner in which we prefer our petitions—that He is far more ready to give us good gifts than we are to ask for them. He loved us before we loved Him, while we were yet in sin; how much more will He love us when we are earnestly desiring to forsake it, and turn unto him with full purpose of heart. Since we can truly say that

we desire neither outward comforts nor inward consolations, but only that we may perfect holiness in His fear, we are bound to believe we have the petitions we desire of Him, and to come to Him in faith, nothing doubting.

On the opening of the new year she thus writes to a friend who was laboring under discouragements:

BALTIMORE, 1 mo., 1st, 1854.

I did not have an opportunity, my dear friend, of fully telling thee all I would like this evening, and I think I will use this means, hoping that I shall not darken counsel by words without knowledge.

In reverent humility, and with a deep consciousness of entire unworthiness of the least of the Lord's mercies, I may acknowledge that this has been a day to me of peculiar enjoyment, a feast of fat things, an experience of joy in believing, with which I am not often privileged, not being worthy to be trusted with such treasures. Yet with all this there is a deep feeling of self-abasedness and a sense of the necessity of pressing forward, and of the baptisms which are needed for purification and refinement. But under this abounding feeling of the mercy and goodness of our heavenly Father, how dare I doubt that He who has, I humbly trust, begun a good work in us, is able to carry it on to His own praise? Dear friend, we must not limit the Holy One of Israel. He is able to keep that which we have committed unto Him—let us not therefore do injustice to His love or His power by our distrust. I have a very strong tendency to discouragement naturally, and for the most part can scarcely keep my head above the billows—but I have lately had such a view of the *efficacy* and the *necessity of faith*, that I have not dared to let go my hold—may I not hope that this was given in some measure for thy encouragement also? I can not express to thee the power with which it was sealed upon my own mind.

I know the state of things is very sorrowful among us—the suffering I endure at times is little short of agony on that account—but let us have “long patience;” surely, I often think, if I am borne with, there is no cause for discouragement on account of any. But, my dear friend, let us, in this also, cast our care upon the Lord, patiently bearing whatever portion of sufferings He sees meet to call us to fill up for His body's sake, which is the Church, but not giving way to unprofitable discouragements. Our own faithfulness is all with which we have to do, and it may be that He may condescend to bless that to the advantage of others, though I feel it an attainment almost beyond my reach, if I may be kept from doing them harm. I hope in what I have said I have not been presumptuous in arrogating anything to myself, for truly I abhor

myself, and have nothing to glory in but my many and abounding infirmities. But I have had such a view to-day of the preciousness and all sufficiency of the Saviour, that I have been glad to be nothing, and feel that both for myself and others I can “praise Him for all that is past, and trust Him for all that is to come.”

(To be continued.)

For Friends' Intelligencer.

ON SLAVERY.

The writer having from early life viewed those of our fellow men, whom the laws of this country have doomed to bondage, as being subjected to all the injustice, and sufferings that tyranny is calculated to inflict—impressed with this view of the system a testimony against it has been deemed of no small importance, and this importance has not been diminished by years of reflection on the arguments put forth in behalf of slavery. It has, indeed, had its advocates, and still continues to have; political, commercial, and even religious—and these seem to have come forth in numbers, and with a solicitude proportionate to the growth of a testimony in the community against the system.

The cause of the slave being founded in justice is destined, no doubt, to advance, however impeded it may be.

When the politician enters the field and attempts to brace up the odious institution, although he may exhibit an eloquence and power of logic worthy a better cause, he can do nothing towards changing the principle of immutable justice, and can but lessen his character for moral honesty and Christian candor, with all well disposed persons.

The same ill success attends the religious professor, who, by his apologies for the system, does more to exhibit his own weakness and ignorance of Christianity, or want of conformity to its requisitions, than anything towards establishing the validity of man's claim of property in his fellow man. So likewise the man of traffic, who willingly patronizes and advocates slavery, does much more to cast himself down, than he can do in building up a system of iniquity, for which no valid plea can be made. He may injure and retard the cause of the slave, by becoming participant with the slave-holder, but, in so doing, does he not exhibit a greater regard for dollars and cents, than for sound morality, or the just and sacred rights of his fellow men?

It is not my design to pronounce these classes of men as destitute of any virtues or respectability—but to show the legitimate effects of the system, in thus prostrating its advocates,—so that it is evident, if causes cease not to produce their own effects, the time of the liberation of the slave must be approaching, notwithstanding his case may, at times, be enveloped in thick clouds of discouragement.

While many have been the opponents of abolition, few have been its advocates; and even the labors of these in so just and noble a cause, would, it is confidently believed, have been crowned ere this with entire success, had it not been that many among these few, although they have placed the system beneath highway robbery, have failed practically to withhold their participancy and partnership connection with it.—Doubtless this great error has done more to obstruct the successful operations of their own labors, than the combined efforts of their opponents could do.

Think for a moment how powerful and effective would have been the united testimony, if all who have been abolitionists in words, had also been so in deeds. Such a testimony must have reached the heart, conscience, and pocket, too. This would have been laying the axe at the very root—and it would have even extinguished the inducement for slave-holding. Is not, then, the continuance of slavery and its attendant evils, to be, in no small degree, ascribed to the inconsistency and unfaithfulness of the friends of abolition? It is never too late to learn—never too soon to mend, where we see we have missed it.

It has been asserted by wise and discerning men, and with much show of reason, "that to effect the entire abolition of the slave-trade, slavery must be abolished." Laws of trade having demonstrated the fact that supply follows demand.

Now how does it harmonize with these truths, for those who are zealously denouncing the injustice of slave-labor, to keep constantly a market open for its products? And again, upon what other principle can the purchase of such products be made, than that by which the slave is held in cruel bondage?

The injunction of the Prophet was, not merely to denounce evil, but to "cease to do evil."—This important step taken, how easily we might "learn to do well."

In ceasing from participancy in injustice,—the highway to the accomplishment of justice, is most surely entered upon. D. I.

Duchess Co., 23d of 9th mo., 1859.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TENTH MONTH 15, 1859.

History of the Society of Friends by
S. M. JANNEY.

We are informed that unusual interest has been manifested in the publication of this work, and that the subscription lists are very encouraging. The first volume is now being stereotyped, and will probably be ready for delivery next month. Persons having subscription lists

are requested to complete and forward them at their earliest convenience.

As a year or two may probably elapse before the second volume will be ready, and, in the mean time, some of the subscription papers in the hands of the agents may be lost, the author requests—that complete lists of the subscribers may be forwarded to Hays & Zell, 439 Market St., Philadelphia.

A circular, acknowledging the receipt of subscription lists, will be sent this week to all the agents who have been heard from; those who do not receive it, may conclude that their lists have not come to hand.

DIED, On Third-day morning, 9th mo. 13th, at the residence of his son-in-law, A. G. Washburn, Morris, Otsego Co., N. Y., RUFUS CLARKE, late of the city of New York, aged 83 years and 6 months.

In noticing the death of this aged friend, we record the departure of one whose warfare was accomplished, and who had long been quietly waiting to be gathered to his rest. The innocence of his daily life, and the unvarying sweetness of his spirit, prove him to have been a faithful learner in the school of Christ. He was not educated in the principles of our Society, but, though born in New England, and nurtured in the most rigid doctrines of Calvinism, he became, in middle life, from sincere conviction, a convert to our pure and simple faith. Though never called *publicly* to advocate the cause of Truth, it may be said that, by the powerful language of example, he was a preacher of righteousness. Thoroughly imbued with the spirit of love, he beheld with lively sorrow the dissensions in our midst; but he took no active part in religious controversy, choosing to abide by the "still waters of Shiloh" until the storm was overpast. Of a quiet, sensitive and thoughtful nature, he shrank from the confusion of opinions, and the strife of tongues, yet was ever ready, when called upon to "give a reason for the hope that was in him with all meekness and fear," occasionally taking up the pen, in answer to direct inquiry, yet never using it in needless and unprofitable argument. Having a retentive memory, (seemingly unimpaired by age,) well-stored with the fruits of reading, observation and travel, he was a pleasant fireside companion, and particularly attracted the young by his innocent and childlike simplicity. A year or two before his decease, in addressing one of his children, he wrote thus: "Thy mother and myself may be compared to two aged trees; the storms of many winters have wrestled with their branches and stripped them of their foliage, but *the roots are still alive*, being watered by those "streams which make glad the city of God." He had an evidence that he had "passed from death unto life," for he declared that it was "impossible to offend" him, as he felt "a love for the whole creation of God." In this sweet and tranquil frame of mind he contemplated, without dismay, the final summons, which came suddenly at last. But we believe that he was one of those, who, having "oil in their lamps," are ready, whenever bidden, to enter in to the "marriage supper of the Lamb."

—, On the 30th ult., at his late residence, Wilmington, Del., JOHN RICHARDSON, in the 77th year of his age.

—, At Avondale, Chester Co., Penna., on the 6th inst., THOMAS ELLICOTT, in the 82d year of his age.

DIED, At her residence, in Little Britain, Lancaster County, Pennsylvania on the 2d inst., MARY LETITIA, wife of James Paxson, in the 34th year of her age.

This dear friend, a few years since, after a time of close trial of her religious faith, felt it her duty to attend the Meetings of the Society of Friends, and sometime after was admitted a member of Eastland Particular Meeting, which she continued to attend regularly, when health permitted, and was often heard to say she felt a great interest and satisfaction in so doing. She manifested a truly Christian disposition in all her movements, and entire resignation to the Divine will, expressing to her husband but a few days before her death, that she believed her time here was about to close, but that she saw nothing in her way, and that he must give her up. She appeared much concerned for the preservation of her dear children, all too young to appreciate their loss, but may we not hope that "He, who tempers the wind to the shorn lamb," will watch over, preserve and enable them "to follow her as she followed Christ.

"Blessed are the pure in heart for they shall see God."

NOTICE.

More than a month having elapsed since the time fixed for the return of my proposals for publishing "*A Retrospect of Early Quakerism, &c.*," persons who hold subscriptions for the work will please return them, as therein directed, at their earliest convenience.

And oblige

New Garden, 4th of 10th mo. 1859. E. MICHENER.

EXTRACT OF A LETTER FROM HALLIDAY JACKSON, WHILE A RESIDENT AMONG THE INDIANS.

Genesingukta, 1st mo. 23d, 1799.

Dear Father, In my last letter I mentioned that I was going on a journey to Cataraugus, an Indian village, about forty-nine miles from here, to help a young man along on horseback, who was disabled from walking, by an accident. To give a particular detail of that journey would swell this letter too much, I shall therefore only give thee a short sketch, as I had many difficulties to encounter before my return, although they were made more easy than I could possibly have looked for, as perhaps thee will believe. As we had but one creature fit to ride, I went on foot. We left home in the morning and went up the river about ten miles, to an Indian's house, with whom I am acquainted; and it coming on snow, we staid all night, as there was no house between that and Cataraugus. Next morning we set out and traveled that day through the snow nearly half leg deep. About four o'clock we concluded it was time to prepare for lodging; as my companion was lame, it kept me pretty busy to gather wood enough to do us the night-season, but, in short, about dark we had a rousing fire, made ourselves some chocolate, tied our horse to a sapling and fed him with oats, and having prepared our bed of hemlock boughs, set up one of my blankets in the form of a tent, crept under, where we rested very comfortably, the first night I ever lay out in my life. Being in a great valley between two mountains we

were sheltered from the wind, but the wolves made plenty of music, though not to prevent one from sleeping. Next morning we set forward early, and got into another path, which was broken and much easier travelling. About dark we reached Cataraugus, and having met an Indian, some distance from the village, who could talk some English, he kindly invited us to his house, and gave us such lodging as he had, which was some rough, dirty plank; yet the addition of our blankets made it feel like a paradise to me, as I was extremely fatigued with the journey. Next morning I took a walk through the village to procure some bread and meat, which I got at my own price. There are thirty or forty houses enclosed with a fence, in a pretty green pasture; they have a good many cattle, abundance of swine and fowls, and situated in the most fertile country I ever saw, the woodland abounding with large sugar maples and black walnuts of an enormous size. I felt rather weary to return homeward that day, and concluded to go with my companion down to Lake Erie, about six miles from the village, where he expected to get a passage by water to Buffalo, about thirty-six miles from that place. When we got there the lake was dreadfully rough, so that no boats could go on it, and exhibited a prospect somewhat gratifying to me, as I had never seen so large a sheet of water before. We returned to a black man's house, about a mile from the lake, who kept a kind of tavern, very injurious to the Indians in the neighboring villages. Here we consulted awhile, and although I was pretty well tired already, I concluded to go as far as Buffalo, as it was good travelling along the beach of Lake Erie. Accordingly we set forward about two o'clock, and that night lay on the beach very comfortably, where the dashing of the mighty waves prevented me from hearing any wolves. Next day, about noon, we reached Buffalo, where there is about a dozen houses, inhabited by white people, situated on high ground, commanding an extensive prospect of the lake, and opposite Fort Erie, on the British shore. About four miles above this place, on the creek, is the Indian village where the Farmer Brothers and the main body of the Seneca Nation live. I was now within about twenty miles of the great Falls of Niagara, to which place I had a strong inclination to go, but having no company, and the Niagara river to cross, I declined the notion, and next morning returned homewards, having about eighty miles to go, through a lonesome wilderness. This day as I rode along the beach of Lake Erie, I plainly saw the mist or fog rising from the great Falls of Niagara, at a distance of thirty or forty miles. I reached Cataraugus village in the evening, and going to the house where I had lodged before, I found it evacuated and the door barricaded up with bark. I then went

through the town, and could find but three or four houses open, in which there was nobody but children, who, when they saw me approaching, ran in, and shut the doors, and the dogs followed me about as though I was something come to devour them. At length I saw a squaw coming from the woods, with a load of wood on her back, and after making her sensible of what I wanted, she ran away to a small cabin, and beckoned to me to go there; accordingly I did, and found an old man (who could speak English) lying sick. I told him I was a Quaker, in order to succeed the better, and wanted lodging in some of their houses. He said his old woman was out, and he could not tell how it might be, for *he* lay there, his old woman at the *other* side, and a little girl at one end, and the house not above ten or twelve feet in length, in which I suppose there were thirty bushels of corn, and a fire in the middle—but he said he would try to make room for me. Accordingly, when the old woman came in, they concluded to let me have her birth, which was a warm and comfortable one. I got myself some chocolate for supper, and then asking the old man if he knew his age, he said he knew very well; and this very summer he was one hundred and twenty years old, that he had seen a great many days, and been in a great many wars, but no bullet had ever hurt him; and had been twice in Philadelphia when it was a little town; he said his wife was above eighty, and she and her daughter had raised six hundred and ninety strings of corn this summer, nine of which make a bushel. All of which, with a great deal more, he related with so much innocence and simplicity, that I had no reason to doubt the truth of it. I was well pleased with my lodging and the old man's company, as he was with mine, and in the morning I left them as soon as it was light, in hopes of reaching a house on the Alleghany river that day.

The day proved very wet, and I soon found I should have to lie in the woods that night. I travelled on till about three o'clock, when I came to where the path forked, and the nearest one home I was not acquainted with, but knowing the difficulty of the other I thought I could not get much worsted if I did get lost in coming the nigh road, and so pursuing it till about an hour up sun, I concluded it was time to look about for lodging; and getting on to the side of a hill a little sheltered from the wind, I gathered some of the dryest wood I could find, and having plenty of it, I thought to have a fire in a hurry, but every thing being so damp and wet, with all my efforts I could not bring it into a blaze, although I worked faithfully for more than an hour. At length, wearied with blowing, I finally gave it over, and resolved as the best expedient to seek shelter under some friendly log; nor had I much time to make choice of one, as dark was coming on; but having chosen the best

one I could find, which was elevated a little from the ground, I cut some hemlock boughs and spread under me, fixed one of my blankets over me, tied my horse to a sapling and fed him with corn, eat some victuals myself, and then crept into the den I had made, where I lay till morning, after being saluted by the wolves and wild beasts that set up a tremendous howling some distance from me, but yet I was preserved from fear in a wonderful manner, fell asleep and dreamed I was home in New Garden. As soon as morning appeared I crept out of my den, stript off my stockings and ran through the snow to warm my feet, eat a bite of victuals, and so left my temporary lodging rather better than I found it. I went on pretty well, till about nine o'clock, when I got off the path, and wandered through the woods, among some mountains, a considerable time, when I began to conclude I should have to lie in the woods another night, as I supposed it would take me till near sun set to reach home if I went on at the best rate. However, at length, by the help of a pocket compass and my judgment of the course, I was favored to get into the right path again, which I pursued with a single eye, the most difficult road I ever travelled, and reached my companions a little before dark, after being absent eight days and travelling one hundred and sixty or one hundred and seventy miles.

I believe I received no injury to my health from this journey, which I think a great favor.

I have not much to add at present as there is an Indian waiting for the letters, but may just say that my present source of happiness *continues to be a conviction* that I stand in my proper allotment, and an evidence of the Divine presence which I am often favored to feel in a conspicuous manner. I expect some of you will be looking for my return the ensuing summer, but I can say nothing to that yet. Henry Simmon has written to the Committee his prospect of return, and if some others should come forward perhaps I may be released also, but be that as it may I yet feel *no anxiety* about it, believing it good for me to be here.

I hope thee will be careful to write timely in the spring, that letters may come forward with the articles that come from the Committee.

Please give my love to sisters and all that enquire after me. So wishing all your preservation in the one unchangeable truth, and a close attention to the dictates thereof,

I conclude and remain thy

Affectionate son,

HALLIDAY JACKSON.

A tree that is every year transplanted will never bear fruit; and a mind that is always hurried from its proper station will scarce ever do good in any.

WHAT KNOWLEDGE IS MOST WORTH.

(Continued from page 474.)

That which our school-courses leave almost entirely out, we thus find to be that which most nearly concerns the business of a life. All our industries would cease, were it not for that information which men begin to acquire as they best may after their education is said to be finished. And were it not for this information, that has been from age to age accumulated and spread by unofficial means, these industries would never have existed. Had there been no teaching but such as is given in our public schools, England would now be what it was in feudal times. That increasing acquaintance with the laws of phenomena, which has through successive ages enabled us to subjugate Nature to our needs, and in these days gives the common laborer comforts which a few centuries ago kings could not purchase, is scarcely in any degree owed to the appointed means of instructing our youth. The vital knowledge—that by which we have grown as a nation to what we are, and which now underlies our whole existence—is a knowledge that has got itself taught in nooks and corners; while the ordained agencies for teaching have been mumbling little else but dead formulas.

We now come to the third great division of human activities—a division for which no preparation whatever is made. If by some strange chance not a vestige of us descended to the remote future, save a pile of our school-books, or some college examination papers, we may imagine how puzzled an antiquary of the period would be on finding in them no indication that the learners were ever likely to be parents. "This must have been the *curriculum* for their celibates," we may fancy him concluding, "I perceive here an elaborate preparation for many things: especially for reading the books of extinct nations and of co-existing nations (from which indeed it seems clear that these people had very little worth reading in their own tongue); but find no reference whatever to the bringing up of children. They could not have been so absurd as to omit all training for this gravest of responsibilities. Evidently, then, this was the school-course of one of their monastic orders."

Seriously, is it not an astonishing fact, that though on the treatment of offspring depend their lives or deaths, and their moral welfare or ruin; yet not one word of instruction on the treatment of offspring is ever given to those who will hereafter be parents? Is it not monstrous that the fate of a new generation should be left to the chances of unreasoning custom, impulse, fancy—joined with the suggestions of ignorant nurses and the prejudiced counsel of grandmothers? If a merchant commenced business without any knowledge of arithmetic and book-keeping, we should exclaim at his folly, and look for disastrous consequences. Or if, before studying ana-

tomy, a man set up as a surgical operator, we should wonder at his audacity and pity his patients. But that parents should begin the difficult task of rearing children without ever having given a thought to the principle—physical, moral, or intellectual—which ought to guide them, excites neither surprise at the actors nor pity for their victims.

To tens of thousands that are killed, add hundreds of thousands that survive with feeble constitutions, and millions that grow up with constitutions not so strong as they should be; and you will have some idea of the curse inflicted on their offspring by parents ignorant of the laws of life. Do but consider for a moment that the regimen to which children are subject is hourly telling upon them to their long-life injury or benefit; and that there are twenty ways of going wrong to one way of going right; and you will get some idea of the enormous mischief that is almost every where inflicted by the thoughtless, haphazard system in common use. Is it decided that a boy shall be clothed in some flimsy short dress, and be allowed to go playing about with limbs reddened by cold? The decision will tell on his whole future existence—either in illnesses, or in stunted growth, or in deficient energy; or in a maturity less vigorous than it ought to have been, and consequent hindrances to success and happiness. Are children doomed to a monotonous dietary, or a dietary that is deficient in nutritiveness? Their ultimate physical power, and their efficiency as men and women, will inevitably be more or less diminished by it. Are they forbidden vociferous play, or (being too ill clothed to bear exposure) are they kept in-doors in cold weather? They are certain to fall below that measure of health and strength to which they would else have attained. When sons and daughters grow up sickly and feeble, parents commonly regard the event as a misfortune—as a visitation of Providence. Thinking after the prevalent chaotic fashion, they assume that these evils come without causes; or that the causes are supernatural. Nothing of the kind. In some cases the causes are doubtless inherited: but in most cases, foolish regulations are the causes. Very generally, parents themselves are responsible for all this pain, this debility, this depression, this misery. They have undertaken to control the lives of their offspring from hour to hour; with cruel carelessness they have neglected to learn anything about these vital processes which they are unceasingly affecting by their commands and prohibitions; in utter ignorance of the simplest physiologic laws, they have been, year by year, undermining the constitutions of their children; and have so inflicted disease and premature death, not only on them but on their descendants.

Equally great are the ignorance and the consequent injury, when we turn from physical training to moral training. Consider the young mo-

ther and her nursery legislation. But a few years ago she was at school, where her memory was crammed with words, and names, and dates, and her reflective faculties scarcely in the slightest degree exercised—where not one idea was given her respecting the methods of dealing with the opening mind of childhood; and where her discipline did not in the least fit her for thinking out methods of her own. The intervening years have been passed in practising music, in fancy-work, in novel reading, and in party going: no thought having yet been given to the grave responsibilities of maternity; and scarcely any of that solid intellectual culture obtained, which would be some preparation for such responsibilities. And now see her with an unfolding human character committed to her charge—see her profoundly ignorant of the phenomena with which she has to deal, undertaking to do that which can be done but imperfectly, even with the aid of the profoundest knowledge. She knows nothing about the nature of the emotions, their order of evolution, their functions, or where use ends and abuse begins. She is under the impression that some of the feelings are wholly bad, which is not true of any one of them, and others are good, however far they may be carried, which is also not true of any one of them. And then, ignorant as she is of that with which she has to deal, she is equally ignorant of the effects that will be produced on it by this or that treatment. What can be more inevitable than the disastrous results we see hourly arising? Lacking knowledge of mental phenomena, with their causes and consequences, her interference is frequently more mischievous than absolute passivity would have been. This and that kind of action, which are quite normal and beneficial, she perpetually thwarts; and so diminishes the child's happiness and profit, injures its temper and her own, and produces estrangement. Deeds which she thinks it desirable to encourage, she gets performed by threats and bribes, or by exciting a desire for applause: considering little what the inward motive may be, so long as the outward conduct conforms; and thus cultivating hypocrisy, and fear, and selfishness, in place of good feeling. While insisting on truthfulness, she constantly sets an example of untruth, by threatening penalties which she does not inflict. While inculcating self-control, she hourly visits on her little ones angry scoldings for acts that do not call for them. She has not the remotest idea that in the nursery, as in the world, that alone is the truly salutary discipline which visits on all conduct, good and bad, the natural consequences—the consequences, pleasurable or painful, which, in the nature of things, such conduct tends to bring. Being thus without theoretic guidance, and quite incapable of guiding herself, by tracing the mental processes going on in her children, her rule is impulsive, inconsistent, mischievous, often in the

highest degree; and would, indeed, be generally ruinous, were it not that the overwhelming tendency of the growing mind to assume the moral type of the race, usually subordinates all minor influences.

And then the culture of the intellect—is not this, too, mismanaged in a similar manner?—Grant that the phenomena of intelligence conform to laws; grant that the evolution of intelligence in a child also conforms to laws; and it follows, inevitably, that education can be rightly guided only by a knowledge of these laws. To suppose that you can properly regulate this process of forming and accumulating ideas, without understanding the nature of the process, is absurd. How widely, then, must teaching as it is, differ from teaching as it should be; when hardly any parents, and but few teachers, know anything about psychology. As might be expected, the system is grievously at fault, alike in matter and in manner. While the right class of facts is withheld, the wrong class is forcibly administered in the wrong way, and in their wrong order. With that common limited idea of education which confines it to knowledge gained from books, parents thrust primers into the hands of their little ones years too soon, to their great injury. Not recognizing the truth that the function of books is supplementary—that they form an indirect means to knowledge, when direct means fail—a means of seeing through other men what you cannot see for yourself; they are eager to give second-hand facts in place of first-hand facts. Not perceiving the enormous value of that spontaneous education which goes on in early years—not perceiving that a child's restless observation, instead of being ignored or checked, should be diligently administered to, and made as accurate and complete as possible; they insist on occupying its eyes and thoughts with things that are, for the time being, incomprehensible and repugnant. Possessed by a superstition which worships the symbols of knowledge instead of the knowledge itself, they do not see that only when his acquaintance with the objects and processes of the household, the streets, and the fields, is becoming tolerably exhaustive—only then should a child be introduced to the new sources of information which books supply: and this, not only because immediate cognition is of far greater value than mediate cognition, but also because the words contained in books can be rightly interpreted into ideas, only in proportion to the antecedent experience of things. Observe next, that this formal instruction, far too soon commenced, is carried on with but little reference to the laws of mental development. Intellectual progress is of necessity from the concrete to the abstract. But regardless of this, highly abstract subjects, such as grammar, which should come quite late, are begun quite early. Political geography, dead and uninteresting to a child, and

which should be an appendage of sociological studies, is commenced betimes; while physical geography, comprehensible and comparatively attractive to a child, is in a great part passed over. Nearly every subject dealt with is arranged in abnormal order: definitions and rules, and principles being put first, instead of being disclosed, as they are in the order of nature, through the study of cases. And then, pervading the whole, is the vicious system of rote learning—a system of sacrificing the spirit to the letter. See the results. What with perceptions unnaturally dulled by early thwarting, and a coerced attention to books—what with the mental confusion produced by teaching subjects before they can be understood, and in each of them giving generalizations before the facts of which these are generalizations—what with making the pupil the mere passive recipient of others' ideas, and not in the least leading him to be an active inquirer or self-instructor—and what with taxing the faculties to excess; there are very few minds that become as efficient as they might be. Examinations being once passed, books are laid aside; the greater part of what has been acquired, being unorganized, soon drops out of recollection; what remains is mostly inert—the art of applying knowledge not having been cultivated; and there is but little power either of accurate observation or independent thinking. To all which add, that while much of the information gained is of relatively small value, an immense mass of information of transcendent value is entirely passed over.

(To be continued.)

From the National Era.

THE GLACIERS OF GRINDENWALD.

"These glaciers, or rather ice-waves, extend over more than a hundred square miles, and in places rise in architecture of the greatest natural beauty."—*Recollections of the land of Tell.*

Waves, Waves, without motion! no rushing, no roar,
As this storm-lifted sea heaves its breakers ashore;
No anthem of ocean, far-sounding and deep,
Comes solemn and slow from this billow asleep.

No calming is here when the north wind hath died,
No ebbing or flow of this adamant tide;
But grandly and high stands the ice sculptured flood;
Like the white gleaming walls round the city of God.

As if the Almighty, whose pillarless throne
The wing of infinity spanneth alone,
Had poured from his hand, which no fountain can fill,
The cloud stores of heaven—then spoken, "*Be still.*"

As if the "pale horse" with his rider had stood,
From the circuit of earth by the brink of the flood,
To quench his fierce thirst, and the waves 'neath his
breath,
Affrighted had shrunk to this 'semblance of death.

A tomb of the waters, where sepulchred rest
The stream of the gorge and the show of the crest,
Where locked they may lie in the mountain-scooped
urn,
Till the voice of the Lord its foundations o'erturn.

Cincinnati, Ohio, Jan. 13, 1853.

STELLA.

A BLIND MAN'S THOUGHTS.

I little knew the worth of sight
Before my lamp was snatched away;
Ah, had I garnered up the light,
My mind had not been dark to-day!
Had coming eve foreshadowed thought,
How precious, then would morn have been;
Alas, I saw not what I ought,
And saw what I should not have seen!

The blow descended as I slept,
I woke unconscious of my doom,
While morning unsuspected crept
With stealthy footsteps round my room;
But when the dawn had passed away,
Th' unwonted merry call of some
Who came to tell me it was day
Told me—my polar night was come.

It died—that first bewild'ring pain;
But rapid mem'ry, ne'er at rest,
Marshals a long and mournful train
Of dead enjoyments once possessed;
So to the minds of drowning men,
When past the anguish and the strife,
One flashing moment shows again
Each letter of the page of life.

Yet would I not complain; I feel
Some pleasures are obscured by light.
As darkness can alone reveal
The solitary orbs of night:
The flowers unseen yield sweeter scent;
The touch of love is prized the more;
And woman's silvery voice is blent
With music never heard before.

Yea, though I tread the vale of night,
I fear no ill, for He is there
Who with the rod of pain to smite
Has given the staff of strength to bear.
And thus with darkened steps and slow,
Yet led by faith, I venture on,
So close to Him who deals the blow
That half its heavy weight is gone. R. R.

SAMUEL J. MAY'S LETTERS FROM EUROPE.

CHAMOUNI, June 28th.

In December, 1820, I went to Springfield, Mass., to visit my friend W. B. O. Peabody. He was a true poet himself, and an ardent lover of the good poetry of others. During my stay with him, he repeated to me many choice pieces. One in particular is now brought most affectingly to my remembrance. It was Coleridge's "Hymn to Mont Blanc, written at Chamouni, an hour before sunrise." I was so much delighted with it that I copied it, and committed it to memory. It had not then been published in our country. Mr. Peabody had recently received it, in manuscript, from a friend in England. It was too good to be kept for the gratification of the few. So I sent a copy of it to the H. Ware, Jr., then editor of the *Christian Disciple*, Boston; and it was published, in that excellent periodical, in the course of the year 1821.

If you were now within the reach of my voice, I should love to repeat or read it to you in the

imposing presence of the mountain that inspired it.

I confess that, when we reached this valley last evening, I was at first disappointed. The mountain did not seem so elevated as I expected. Mont Blanc did not present the appearance which Mr. Coleridge described. I went to bed with the feeling that poets take greater liberties in the pictures they give us than painters.

But I arose about 1 o'clock this morning—looked out of my window, which commanded a fine view of the lofty pile, and then I saw the vision that presented itself to the adoring eyes of the author of the Hymn.

To-day I have clambered up and down one of the mountains that belong to this mighty group. I have been to the *Mer de Glace*, i. e., the Sea of Ice—the largest of all the glaciers. It is 6,300 feet above the level of the sea, and nearly 3,000 above the valley of Chamouni. Still it is far below the monarch of the Alps—*Mont Blanc*—whose summit is said to be 15,760 feet above the sea.

It took us three hours and a half, on a mule's back, to reach the small inn, that overlooks the Sea of Ice, or rather the lower portion of it, which alone is visited by ordinary travellers.

After taking rest and refreshment, we ventured forth upon the "motionless torrent," the "silent cataract." Each of us was furnished with an alpine staff, which terminates in an iron point; and those who wished were aided also by the strong arm of the practised guide. Walking upon that sea was less difficult than I expected. The ice was not very slippery. The surface was quite uneven, the guides knew how to lead us over the frozen billows; and one went before with an axe to cut steps in the ice, wherever it seemed necessary.

Three of our party went only half across the sea; the younger and stronger ones went entirely over, and returned to the valley by another path. We were told by our guides that we had seen, when half across, all the wonders of that frozen deep that could be seen without going to the other side, which we had determined (I now think unwisely) not to do. After spending about an hour upon the glacier, we returned to the inn. We had walked over many acres of ice under a hot sun. We had looked into *crevasses* or fissures in that frozen sea, down which streams of water were falling, three, five, seven hundred feet. We had seen the *sources* of the Arve and Arveiron, those mountain rivers that rave ceaselessly at thy base," O! Blanc! And we thought we ought to be satisfied. But we have since learned that, on the other side, we should have seen new wonders, the sight of which would have amply repaid us for the additional fatigue we should have endured and danger we might have incurred.

After an hour's rest at the inn we remounted

our mules, and commenced our return to the valley. The descent was more rapid but less pleasant, and often dangerous. At one place I alighted from my beast, preferring to get down as best I could, on my feet, than trust myself on the back of the most sure-footed of animals. But soon my admiration of the caution and singular discretion of the mules in selecting the best stepping places inspired me with confidence. So I remounted and have reached the valley and our hotel without any mishap, grateful to my careful mule, my devoted guide, and to that good Providence which has bestowed such gifts and graces upon these Alpine men and beasts.

S. J. M.

SLEEPING ROOMS.

The largest part of our rest is taken in sleep. Of course, the kind of room in which we sleep is worthy of consideration. Hufeland says: "It must not be forgotten that we spend a considerable portion of our lives in the bed-chamber, and consequently that its healthiness or unhealthiness cannot fail to have a very important influence upon our well-being." It should at least be large. That is of prime importance, because, during the several hours that we are in bed, we need to breathe a great deal of air, and our health is injured when we are obliged to breathe it several times over. We should at least pay as much attention to the size, situation, temperature and cleanliness of the room we occupy during the hours of repose, as to the parlors or drawing-room, or any other apartment. And yet how different from this is the general practice of families. The smallest room in the house is commonly set apart for the bed and its nightly occupants. The sleeping-room should have a good location, so as to be dry. It should be kept clean, and neither too hot nor too cold.—And more important still, it should be well ventilated. One bed occupied by two persons is as much as should ever be allowed in a single room; though two beds in a large room are of course no worse than one in a small one. Both objectionable.—*Dr. Warren.*

ITEMS OF NEWS.

EUROPEAN NEWS.—The screw steamship Fox, Captain McClintock, sent by Lady Franklin to the Arctic regions in search of the traces of Sir John Franklin's expedition, had returned to England, having been completely successful.

At Point William, on the northwest coast of King William's Island, a record was found, dated April 25, 1848, signed by Captains Crozier and Fitzjames. The record says the Erebus and Terror were abandoned three days previously, in the ice, five leagues to the N. N. W., and that the survivors, in all amounting to one hundred and five, were proceeding to the Great Fish river.

Sir John Franklin had died on June 11, 1847, and the total deaths to date had been nine officers and fifteen men.

Many deeply interesting relics of the expedition were found on the western shore of King William's Island, and others were obtained from the Esquimaux, who stated that after their abandonment, one of the ships was crushed in the ice, and the other forced ashore.

The Fox was unable to penetrate beyond Bellot's straits, and wintered in Brentford bay.

Minute and interesting details of the expedition are published.

Several skeletons of Franklin's men, large quantities of clothing, &c., and a duplicate record up to the abandonment of the ship, were discovered.

THE FINANCIAL REFORM AGITATION.—The Liverpool Financial Reformers intend opening their campaign against the Customs duties by a grand demonstration to come off early in November, at Liverpool, Richard Cobden and John Bright have promised to attend and take part in the proceedings. The crusade when thus inaugurated, is to be carried on vigorously during the winter months by public meetings being held throughout the country, the members of the Council have promised to lend active assistance in prosecuting the objects of the association. The warcry of the campaign, we understand, is to be "An untaxed breakfast and tea table for the working classes;" the argument being that the time is come when there should be untaxed tea and coffee as well as untaxed bread.

The British Government is said to have made a contract for a cable 1,200 miles long, to be laid from Falmouth to Gibraltar, in June next; this to be succeeded by a cable to Malta and Alexandria, thus giving England an independent line, free from continental difficulties.

COOLIES.—The total arrivals of vessels with coolies since the commencement of the traffic in 1857, at Havana, sum up 116; tonnage, 90,216; Chinese shipped, 50,123; landed, 42,500; loss, 7,622; total average loss, 15.20 per 100.

At a meeting of the New York Board of Education, on the 5th inst., the following resolution was offered by a Mr. McQueen.

Resolved, That in order to obviate the injurious results of prolonged confinement in the schools upon children of tender years, it be recommended to the trustees of schools to diminish the time occupied in actual instruction, in the primary schools and departments in their several wards, by devoting more of the time of school sessions to intermissions for safe and innocent recreation in the play grounds of the schools.

THE GREAT BALLOON VOYAGE.—The Watertown (N. Y.) *Reformer* of the 5th instant, contains an account of the balloon ascension of Mr. LA MOUNTAIN and Mr. HADDOCK, from Watertown on Thursay, the 22d ult., written by the latter. They ascended at 5.33 P. M. and in six minutes were far above the clouds. At 5.50 they were at least two miles high—thermometer 34 degrees. They continued to ascend very rapidly, and at 6.10 the thermometer indicated a temperature of 18 degrees. The balloon then began to descend, and a quantity of ballast was thrown over. At about half past seven they descended into a valley near a high mountain, but as the place looked forbidding they threw over 30 pounds of ballast and rose again. In about twenty minutes they made another effort to descend, but found themselves surrounded by a dense wilderness and over a small lake. They then threw over all their ballast but 18 pounds, and, after getting over the wilderness, settled down by the side of a tree to wait till morning. Much rain fell through the night, and they became thoroughly drenched with it. At about six o'clock next morning they threw overboard all their remaining ballast, blankets, shawls, &c.,

and rose again. They were rapidly driven northward over an unbroken wilderness, and concluded that they had gone too far.—*The Press.*—Mr. HADDOCK says:

"As the current was driving us still to the north, we dare not stay up, as we were drifting further and still further to that 'frozen tide' from which we knew there was no escape. Mr. La M. seized the valve cord and discharged gas, and we descended in safety by the side of a tall spruce. We made the Atlantic fast by her anchor, and for a moment talked over what we should do. We had not a mouthful to eat; no protection at night from the damp ground; were distant we know not how far from habitation; were hungry to start with; no earthly hope of raising a fire, and no distinct idea as to where we were. We settled in our own minds that we were either in John Brown's tract or in the great Canada wilderness—to the south, we thought, of the Ottawa—and knew that a course south by east would take us out, if we had strength enough to travel the distance.

To the southeast, then, we started. After travelling about a mile and a half we came to the bank of a small creek, flowing down from the westward. At this point we were agreeably surprised to find that some human being had been there before us; for we found several small trees cut down, the coals from an old fire, and a half barrel, which had contained pork."

After a perilous adventure of several days, they arrived at Byrun, Canada, in charge of Indian guides, having landed three hundred miles north of their starting place in the midst of a dense wilderness. They lost everything, and were without food four days.

THE NEW AERIAL SHIP.—Mr. Lowe's Aerial Ship, City of New York, rivals the Great Eastern in magnitude. With it he confidently expects to make the trip from New York to Europe in 48 hours. It is nearly five times larger than the largest balloon ever before built, its dimensions being as follows: Greatest diameter, 130 feet; transverse diameter, 104 feet; height, from valve to boat, 350 feet; weight, with outfit, 3½ tons; lifting power (aggregate), 22½ tons; capacity of gas envelope, 725,000 cubic feet. Six thousand yards of twilled cloth have been used in the construction of the envelope. Reduced to feet, the actual measurement of this material is 54,000 feet, or nearly 11 miles. Six of Wheeler & Wilson's sewing-machines were employed twelve days to connect the pieces. The upper extremity of the envelope, intended to receive the gas valve, is of triple thickness, strengthened with heavy brown linen, and sewed with triple seams. The pressure being greatest at this point, extraordinary power of resistance is requisite. It is asserted that 100 women, sewing constantly for two years, could not have accomplished this work, which measures by miles. The material is stout, and the stitching is stouter.

Letters from Florence, says the *Boston Transcript*, state that Elizabeth Barrett Browning has passed most of the summer at Siena, in Tuscany—seeing no visitors, and most of the time unable to walk, except across the room; the change of air and entire rest have begun to yield good fruit; she has gained strength, and her worst symptoms have abated.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—Superfine is held firmly at \$5 a 5 12½ per barrel; extra at 5 25 a 5 37½; extra family at 5 62½ a 6 50; and scraped at 4 00. There is a steady inquiry for the supply of the home trade, within the range of the above quotations. The market is bare of both Rye Flour and Corn Meal, and there is little or none coming forward.

GRAIN.—There is little Wheat offering, and prices remain without change; small sales of prime red at \$1 23 a 1 25, and white at 1 30 a 1 38. Rye is scarce

and wanted, at 90c. Corn is in good request; sales of 5000 bushels yellow at 94 a 95. in store and 95c. afloat. Oats command 41a42c. per bushel.

CLOVERSEED.—Prime seed is selling at \$5 50 per 64 lbs.; Pennsylvania at 5 70: old crop at 5 00 a 5 70. A small lot of prime Timothy sold at 2 37 a 262½. Flaxseed is worth 1 55 a 1 60.

WANTED, a situation to teach in a family, or small school. Instruction can be given in French if desired. Address Rebecca I. Magill, New Hope Bucks Co., Pa.

10th mo. 8—2t.

GENESEE VALLEY SEMINARY will be re-opened for the reception of pupils of both sexes, on the 1st of 11th month next, and continue five months. The course of instruction will embrace all the branches of a liberal English education.

This school is situated at Scottsville station, on the Genesee Valley Railroad, ten miles south of Rochester, N. Y.

Terms \$50 per term of five months, one half payable in advance. For a circular containing further particulars address

STEPHEN COX, Proprietor,

10 mo. 1—4 t. North Rush, Monroe co., N. Y.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Winter Session of this institution will commence on the 14th of 11th mo. next, and continue twenty weeks.

Terms \$70 per session, one half payable in advance, the other in the middle of the session. No extra charges.

For further particulars, address

HENRY W. RIDGWAY,

Crosswicks P. O., Burlington Co., N. J.

9th mo. 24—3 m.

EATON ACADEMY, KENNETT SQUARE, Chester Co., Pennsylvania.

The Fourth Term of this Institution, under the charge of the present proprietor, will open for the reception of pupils of both sexes, on Second day, the 31st of 10th mo. next, and continue in session twenty weeks.

The course of instruction will embrace all the branches of a thorough English education, the higher Mathematics, Natural Sciences illustrated, the Latin, Greek, French and German Languages, and Drawing.

For terms and particulars, see Circulars, which will be forwarded to the address of every person requesting the same, upon application to

WILLIAM CHANDLER, Principal & Proprietor.

or to WILLIAM A. CHANDLER, Principal Instructor.

RUTHANNA JACKSON,

or to MAGGIE B. JACKSON,

CHARLES B. LAMBORN, } Assistants.

9mo. 10, '59-2m

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the next Session of this Institution on the 1st of 11th month, 1859. Terms \$60 for 20 weeks; no extras, except for the Latin and Greek Languages, which will be \$5 each. For Reference and further particulars inquire for Circular of

BENJ. SWAYNE, Principal,

London Grove P. O., Chester Co. Pa.

9 mo 3, 2 m.

GWYNEDD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The next session of this Institution will commence on the 14th of 11th month,

1859, and continue twenty weeks. Terms \$70, and no extras. For further information application can be made to

DANIEL FOULKE, Principal,

HUGH FOULKE, Jr., Teacher,

Spring House P. O.,

Montgomery co., Pa.

8 mo. 13—2 mo.

ELDRIDGES HILL BOARDING SCHOOL FOR YOUTH OF BOTH SEXES, will open its Winter Session 11 mo 1st.

Terms \$70 per session of 20 weeks. For particulars address the Principal for a circular.

ALLEN FLITCRAFT.

Eldridges Hill Salem County, N. J.

8 mo 27 3 m.

THE BANKSDALE BOARDING SCHOOL FOR GIRLS, will be reopened the 14th of 11th month, and be continued twenty weeks. The course of study will comprise the usual English branches and Drawing. Terms \$60.

For further information apply to ELIZA HEACOCK, Jenkintown, Montgomery Co. Penn.

8mo. 27 3m.

SPRINGDALE BOARDING SCHOOL, FOR BOTH SEXES, Loudon Co., Va. The next session will commence the 3d of 10th mo.

Terms \$115 for 40 weeks, payable quarterly in advance. Languages and Drawings extra.

It is hoped that Friends interested will avail themselves of the preference by entering pupils early. Apply, for particulars, to

GEO. A. NEWBOLD,

Purcellville, Loudon Co., Va.

8th mo. 6, 1859.—6m.

BYBERRY BOARDING SCHOOL, FOR GIRLS.

The ninth session of Byberry Boarding School, taught by Jane, Anne and Mary S. Hillborn, will commence on the first Second-day of Tenth month, 1859, and continue forty weeks without intermission, (including two terms of 20 weeks each.) The course of instruction embraces all the branches of a liberal English education.

Terms \$60 per session of 20 weeks, one half payable in advance. For circulars containing further particulars address

JANE HILLBORN,

Byberry P. O., Philada., Pa.

8th mo. 7—3m.

BUCKS COUNTY MALE AND FEMALE ACADEMY.—Boarders taken by the year at reduced rates. Autumn Quarter of 12 weeks, commences on the 8th of 8th mo. Winter Term of 18 weeks, on the 7th of 11th mo. Charges for board and English branches, Autumn Quarter, \$36. Winter Term, \$66.

75 cents deducted per week, for such as are absent from sixth day to second day, without washing. Bills payable, one-half in advance, and no deduction for lost time, less than a week at one time. Day scholars, English branches, from 50 cents to 70 cents per week.

Extra charges for each twelve weeks. Latin, Greek, French, Pencilling, and Pells work, each \$2.00; Water Colors, Monochromatic, Colored Crayons, Oriental, and Grecian Painting, each \$2.50; reading, Books only, furnished free of charge. Other books furnished if desired, and charged for, according to the care taken of them. SAMUEL BATCHELDER, A. M.

Principal.

Atleboro', Bucks Co., 5th mo., 28, 1859.

6m.

Merrihew & Thompson, Printers, Lodge st., N. side Penn's Bank.

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, TENTH MONTH 22, 1859.

No. 32.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 324 South Fifth Street,
PHILADELPHIA.

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

ON PRAYER.—FENELON.

Many are tempted to believe that they no longer pray, when they cease to enjoy a certain pleasure in the act of prayer. But, if they will reflect that perfect prayer is only another name for love to God, they will be undeceived.

Prayer, then, does not consist in sweet feelings, nor in the charms of an excited imagination, nor in that illumination of the intellect that traces with ease the sublimest truths in God: nor even in a certain consolation in the view of God: all these things are external gifts from his hand, in the absence of which, love may exist even more purely, as the soul may then attach itself immediately and solely to God, instead of to his mercies.

This is that *love by naked faith* which is the death of nature, because it leaves it no support; and when we are convinced that all is lost, that very conviction is the evidence that all is gained.

Pure love is in the will alone; it is no sentimental love, for the imagination has no part in it; it loves, if we may so express it, without feeling, as faith believes without seeing. We need not fear that this love is an imaginary thing—nothing can be less so than the mere will separates from all imagination; the more purely intellectual and spiritual are the operations of our minds, the nearer are they, not only to reality out to that perfection which God requires of us; their working is more perfect; faith is in full exercise while humility is preserved.

Such love is chaste: for it is the love of God n and for God; we are attached to Him, but not for the pleasure which He bestows on us; we follow Him, but not for the loaves and fishes.

What! some may say, can it be that a simple will to be united with God is the whole of piety?

How can we be assured that this will is not a mere idea, a trick of the imagination, instead of a true willing of the soul?

I should indeed believe that it was a deception, if it were not the parent of faithfulness on all proper occasions; for a good tree bringeth forth good fruit; and a true will makes us truly earnest and diligent in doing the will of God; but it is still compatible in this life with little failings which are permitted by God that the soul may be humbled. If, then, we experience only these little daily frailties, let us not be discouraged, but extract from them their proper fruit, humility.

True virtue and pure love reside in the will alone. Is it not a great matter always to desire the Supreme Good whenever He is seen; to keep the mind steadily turned towards Him, and to bring it back whenever it is perceived to wander; to will nothing advisedly but according to his order; in short, in the absence of all sensible enjoyment, still to remain the same in the spirit of a submissive, irreclaimable burnt-offering? Think you it is nothing to repress all the uneasy reflections of self-love; to press forward continually without knowing whither we go, and yet without stopping; to cease from self-satisfied thoughts of self, or at least, to think of ourselves as we would of another; to fulfil the indications of Providence for the moment, and no further? Is not this more likely to be the death of the Old Adam than fine sentiments, in which we are, in fact, thinking only of self, or external acts, in the performance of which we congratulate self on our advancement?

It is a sort of infidelity to simple faith when we desire to be continually assured that we are doing well; it is, in fact, to desire to know what we are doing, which we shall never know, and of which it is the will of God that we should be ignorant. It is trifling by the way in order to reason about the way. The safest and shortest course is to renounce, forget and abandon self, and through faithfulness to God to think no more of it. This is the whole of religion—to get out of self and of self-love in order to get into God.

As to involuntary wanderings, they are no hinderance to love, inasmuch as love is in the will, and the will only wanders when it wills to wander. As soon as we perceive that they have occurred, we drop them instantly and return to God, and thus, while the external senses of the

spouse are asleep, the heart is watching; its love knows no intermission. A tender parent does not always bear his son distinctly in mind; he thinks and imagines a thousand things disconnected with him, but they do not interfere with the paternal affection; the moment that his thoughts rest again upon his child, he loves, and feels in the depths of his soul that though he has ceased to think of him he has not for an instant failed to love him. Such should be our love to our Heavenly Father; a love simple, trustful, confident and without anxiety.

If our imagination takes wing and our thoughts wander, let us not be perplexed; all these things are not that "*hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit,*" of which St. Peter speaks. (1 Pet. iii. 4.) Let us only turn our thoughts, whenever we can, towards the face of the Well-beloved without being troubled at our wanderings. When He shall see fit to enable us to preserve a more constant sense of his presence with us, He will do so.

He sometimes removes it for our advancement; it amuses us with too many reflections which are true distractions, diverting the mind from a simple and direct look toward God and withdrawing us from the shades of naked faith.

We often seek in these reflections a resting-place for our self love and consolation in the testimony we endeavor to extract from them for self; and thus the warmth of our feelings causes us to wander. On the contrary, we never pray so purely as when we are tempted to believe that we do not pray at all; we fear that we pray ill, but we should only fear being left to the desolation of sinful nature, to a philosophical infidelity, seeking perpetually a demonstration of its own operations in faith; in short, to impatient desires for consolation in sight and feeling.

Never should we so abandon ourselves to God as when He seems to abandon us. Let us enjoy light and consolation when it is his pleasure to give it to us, but let us not attach ourselves to his gifts, but to Him; and when He plunges us into the night of Pure Faith, let us still press on through the agonizing darkness.

Moments are worth days in this tribulation; the soul is troubled and yet at peace; not only is God hidden from it, but it is hidden from itself, that *all* may be of faith; it is discouraged, but feels nevertheless an immovable will to bear all that God may choose to inflict; it wills all, accepts all, even the troubles that try its faith, and thus in the very height of the tempest, the waters beneath are secretly calm and at peace, because its Will is one with God's. Blessed be the Lord who performeth such great things in us, notwithstanding our unworthiness.—"*Spiritual Progress.*"

Wisdom is never so attractive as when she smiles.

EXTRACTS FROM A MEMOIR OF
ELIZABETH T. KING.

(Continued from page 487.)

Baltimore, Third mo. 1, 1859.

The prospects of a European war, and the movement towards the extension of slavery in this country, weigh down my spirit with such sorrow, that I sometimes feel as if I could scarcely endure it.

I am afraid I suffer more than is consistent with perfect acquiescence in the will of Him who sees the end from the beginning, and who can so control it as to make the wrath of man praise Him. But when I think of the misery the devastation, the sin, the souls that will be hurried unprepared into eternity, the evil passions that will be fostered and strengthened, how can I feel any thing but the deepest sorrow? * * * * *

While on a visit from home, she thus writes to her husband:

* * * I have had great cause for thankfulness since being here; every thing seems to have been ordered right. More than all, I feel quiet, conscious of abounding weakness, yet feeling as if He, who "took our infirmities and bare our sicknesses," condescended to look down in pity on His feeble child.

I want to be kept in humility but faithfulness, yet I am sometimes discouraged by thinking I am too much of a child in spiritual things even to know what I ought to do. However, I trust that patient waiting, and quiet hoping, will bring me out right at last.

Take good care of thyself, and remember we concluded to have for the motto in our new establishment, and in all our actions and plans, henceforth, "*But one thing is needful.*"

In the summer of this year, 1854, she removed to a pleasant home, a few miles distant from the city, where, in the enjoyment of the varying charms of nature, she passed the remaining years of her life.

It was her delight to ramble with her children, in the woods near the house, calling their attention to the beautiful spring flowers, the little brook with its sparkling waters, the many colored leaves of autumn, and the mosses of winter. All these she delighted to point out as tokens of the love and mercy of our heavenly Father, who has not only provided so many things for our need, but gives so many more for our enjoyment. The children were often summoned to accompany her to some small houses not far distant, occupied by poor colored families, to carry soup to a sick woman, or clothes to a little child, thus teaching them the pleasure of relieving the necessities of others. On the afternoon of First day, the children of these families were invited to her house, and a company might be seen assembled round the table, listening with eager interest to the wonderful stories of the Bible,

and learning lessons, which seemed strange perhaps to them, of the love and mercy of their Saviour.

Her daughters always had a part to perform in the school, and it proved a pleasant hour to both teacher and pupils.

She had the faculty of improving time to a remarkable degree, yet it was done so quietly and systematically that nothing seemed to be an effort to her. She often quoted an expression of a dear aged father in the church, upon whose sympathy and experience she loved to lean, "I never was in a hurry." Truly a meek and quiet spirit, and a loving, cheerful heart, were given to her, and all within her influence felt its charm. Having some leisure this year, she devoted a part of it to the study of German from a sense of religious duty, believing that it would be of service to her in mingling with that class of the population. She accustomed herself to read the German Bible daily for several years, and often expressed her belief that, if her life were spared, she would be led to labor among that people. On one occasion, in visiting the Almshouse with a minister—who had religious service with the inmates—a poor German met them at the close, and with much feeling gave her to understand that she did not comprehend what had been said. E. T. K. felt her heart warmed toward the woman; and, after a little silent waiting, text after text in German was given her, and she was able to relieve her own mind and comfort the poor woman. She said afterwards that this alone richly repaid her for the trouble of acquiring the language.

Remembering the injunction, "Occupy till I come," she was careful to embrace openings for usefulness, however small they might seem. Watchful over her own spirit, and constantly depending on the Strong for strength, few were more fully qualified to comfort others with the comfort wherewith she herself had been comforted of God. Yet these acts were so quietly and unostentatiously performed, as often to be known only to the recipient. A note sent to one under an impression of duty, or a few words of counsel to another under temptation, not unfrequently made an impression which will long remain.

While thus careful, as she says to a friend, "to remember the injunction dear — gave us, not to live too much to ourselves," she was very attentive to her domestic duties, and it was in the privacy of home that the beauty of her character was especially manifested.

The education and training of her children was, to her, a subject of great importance, which she was unwilling to delegate to others. Their lessons were daily attended to, and while cultivating their minds, she was careful to embrace every opportunity for inculcating religious truths. Any manifestation of wrong feeling was gently and tenderly rebuked, as a source of unhappi-

ness to them as well as to herself, but more than all as a sin against their heavenly Father, to whom they were taught to look as their Protector, cognizant of every action.

With a view of instructing, as well as interesting them, she wrote some little tracts, drawn from incidents in their daily lives, which were intended to enforce the lessons she desired to teach. They were originally prepared only for her own children, but were afterwards published.

She had also commenced a Child's History, in which she intended to present the history of various nations in a more moral point of view than is generally taken in such books.

Her aspirations after faithful and entire dedication will be shown by the following lines, written by her about this time :

I ask the rest that spirit knows,
Whose will is wholly bowed to Thine;
The quiet and serene repose
That can its every wish resign.

I want to labor faithfully
Within Thy vineyard all my day,
But guided only by Thine eye,
Nor dare to choose *my* work or way.

And yet whenever, in Thy love,
Thou givest the command, "Be still,"
May I as joyfully prepare
To *suffer*, as to *do* Thy will.

I ask not comfort, joy, or peace,
For *self* in these oft makes her throne;
I only ask, Thou wilt not cease
Until Thy work be wholly done.

I cannot rest until my heart
Is purged from every taint of sin,
And, through the blood of sprinkling, made
Fit for Thyself to enter in.

And well I know Thy changeless love
Will all Thy loving children cheer,
Whenever, on their thorny way,
Their spirits droop from doubt or fear.

All this I trust to Thee alone,
But leave me not, until there be
On every action, word, and tone,
The impress, Holiness to Thee,

(To be continued.)

ADVICE TO READERS.

Readers are not generally aware of the fact, nevertheless it is a fact, and one of great magnitude, and of terrible importance, that their first grand necessity in reading is to be vigilantly and conscientiously select. Books are, like human souls, divided into "sheep and goats," or compared to beasts, may be divided into "clean and unclean."

All poor and worthless books should be placed in the position of the goats, on the left hand of the judge, if they have any place at all, and should be entirely ignored by the reader. The world is full of books, and nothing is of more importance to the rising generation than a careful selection among them. What a useless waste

of time it is to read over thousands of pages in which not a single idea occurs worth remembering, or which imparts any really useful information! This remark will apply to nineteenth-tenths of the light reading in newspapers and periodicals. Carlyle was right in saying that all sane men and women should ignore such nonsense.—*Life Illustrated*.

A LETTER OF THE LATE HORACE MANN,

ADDRESSED TO A POOR YOUNG MAN IN REPLY TO INQUIRIES
CONCERNING AN EDUCATIONAL COURSE.

[Although not intended for the public, from its applicability to the condition and circumstances of many young men throughout the country, the following is considered worthy of publication. Hoping it may become as much an incentive and encouragement to others as it has been to him to whom it was originally addressed, I herewith transmit it for the columns of LIFE.—W.]

ANTIOCH COLLEGE YELLOW SPRINGS, }
Sept. 17th, 1857. }

MR. ———: *Dear Sir*—I gladly answer your letter. Youth struggling for improvement presents to my mind the most interesting sight on earth. It is the greatest pleasure of my life to counsel and assist such.

* * * * *

My advice to you would be to obtain as complete an education as the best institution can give you. No matter if your time for entering upon the active duties of life should be postponed till you are thirty, you will be farther advanced, be richer, know more, have a better standing and position in society at forty-five, than if you had entered life, unprepared, at twenty.

As to means, if you can borrow, certainly do so. There are two objects for which I would run in debt, though I am as much opposed to it as even Dr. Franklin was—those objects are *to save life* and *get an education*; and I would do it about as readily for the latter object as for the former. Life without knowledge is hardly worthy of the name. One year, after going well through college, will be worth any two years before, in the salary it will command. What a saving or rather what a creation is here.

As to your living *cheaply*, I have no objection, provided you live *healthfully*; but many young people, who board themselves, live so sparingly, and eat such innutritious and poorly-selected food, that they lower the tone and vigor of the system, and have not the use of more than half their faculties. Beware of erring on this side.

You could probably find some means, here, of defraying a part of your expenses (by manual labor), but I fear not all.

If you can not borrow money, work a year, and then, when your earnings are exhausted, keep school; but borrow, by all means, if you can. If

you do well, you will be able to defray all your college bills by the income of one or two years after graduating. * * * *

While you stay out of college, prepare yourself in the early studies of the course.

Wishing you a continuance of your resolutions (for if they keep strong, all else will be well), I am, with best regard,

Yours, very truly, HORACE MANN.

Life Illustrated.

INFANCY.

Many practical inferences of the greatest importance are involved in the one principle, that infancy is, in a peculiar sense, Nature's own season:—or in other words, that it is the period during which very little need be done except to exclude any foreign disturbance of the natural development of the animal and mental functions.

How much superfluous anxiety might be avoided, and how many ill-judged, and even mischievous endeavors to develop the mind might be saved, were but this principle fully understood and assented to! Nor is this all; for what is really to be done by the mother for her infant, during its first five or six years, and which, consists almost entirely in warding off causes of disturbance, and which is enough to employ her hands and thoughts, might be done much better than often it is, did she but confine her attention to it, exclusively of the fruitless, and often pernicious labours, which she imposes on herself, in compliance with the prevailing customs and notions that regulate education.

Not a syllable of book-learning need have been acquired, and scarcely a task learned, and yet the mind of a child, in its fifth year, may be not merely in a state of the happiest moral activity, but may be intellectually alive, and actually possessed too of various information, concerning the visible universe; and he may have made acquaintance with whatever presents itself under a pleasurable aspect—and assuredly nothing but what is agreeable should at all be presented to the infant mind:—this rule excludes, not merely objects or ideas positively unpleasing, but all such as are dry, and devoid of attractions.

In the flower-garden, and among the gay, winged, humming tribes that frequent it, Nature opens her school;—we have but to lead our infant charge thither, and simply to act as her interpreters; and when this bright alphabet has been learned, it will be easy to go to a field, and thence to mount higher and higher, until we tread the skies, and make some acquaintance with distant worlds. None but the most dronish teachers can need to be told that the exacting of volumes of lessons, may entirely fail of quickening the mind. There may, however, be many who, from a conscious, or a supposed want in themselves of various information, and of the requi-

site fertility of thought, adhere to the stultifying practice of lesson-giving, although they perceive its inutility, and would gladly, if not at too great a cost of exertion, adopt a different method.

It is not so much the actual process of learning to read, as the consequences of being able to read, during early years, which are to be guarded against; and this period, be it remembered, extends to the time when the organization of the brain is complete, and when its ultimate dimensions are nearly attained. In learning to read, if the process be conducted with a fair degree of discretion, the mind is not taxed by the demand of continuous attention; on the contrary, its frequent stops and trips, and the consequent interposition of the teacher, break up the exercise into morsels, and afford respites and *turns-off* to the brain. Moreover, before that habit of the eye and ear is perfectly formed, which enables an adult to read without a thought of the combination of letters in words, the mind is still occupied with the visible symbols, on the page; nor does the mental operation essentially differ from that which is every hour going on, while the names of familiar objects are becoming associated with them in the memory.

The only injury likely to accrue from the mere operation of learning to read, is that which happens when the exercise, each time is continued a little too long, so as to impair the animal vivacity. But the mental process becomes altogether of another sort when a good degree of proficiency has been made; for, from that time, and until the connexion between written words and the ideas they stand for has become so familiarly perceived, as that the mind is no longer conscious of any act in passing from the one to the other—until that time, there is an ill-adjusted movement going on in the brain, of a kind that is always more or less hurtful.

This circumstance deserves to be better understood and more considered than it usually is. Let it be observed then that the mind, or the brain, and it is of no importance here to inquire which, is, in every instance, perturbed, and exposed to injury, when two operations, linked one with another, are going on, but which do not accurately keep time, or advance precisely at the same rate. It is hence that most cases of confusion of the thoughts arise; and an attention to the simple fact might, in very many instances, greatly aid those who, in the transaction of complicated affairs are liable to lose the ready command of their faculties.

Instances of the sort are easily named, such as when an unpractised writer is laboring to keep pace with a speaker; or when a clerk, less expert, is collating accounts in company with one more so; or to name an instance precisely in point, when an adult has made just that degree of acquaintance with a new language which exempts him from the necessity of incessantly breaking

off from his books to consult his lexicon; so that he pursues, or endeavors to pursue, the sense of the writer at the ordinary pace at which the eye traverses a printed page. In this case, he finds that the rate of progress to which the eye is habituated, and which it does not readily slacken, greatly exceeds that at which the mind can get through the complicated process of recollecting the meaning of single words, and of analysing the construction of sentences. There is therefore a perpetual jar—a want of synchronous movement, and a sense of distress, and a strain, which quickly exhaust the power of attention; or if persisted in, impair the brain.

During early childhood enough is done—in fact everything (in relation to intellectual culture) which should be thought of, if MENTAL VIVACITY be maintained. Far more safe is it to stop at this point, than to attempt any development of the reason; and far more useful too, if we look to the future, than is the conveyance of any amount of knowledge that may be imparted at the cost of a child's animal hilarity. If the mind be quick—if a child reaches the second period of life apt to learn, even if he knows little or nothing, a wise parent may be content.

Intellectual vitality, as distinguished from a precocious development of reason, and from specific acquirements, results in a spontaneous manner from converse with those who themselves possess it. Vivid intellectuality is an emanation, absorbed unconsciously by all coming within its circle. An intelligent mother, for instance, if she will but trust to the unthought-of radiation of her own mind, without deeming it incumbent upon her to reduce this influence and to abate it, under the form of set exercises, and processes of instruction, will rarely fail to have the satisfaction of handing her children over, in their ninth and tenth year, to those who are to commence a more defined course of training, in a state really the best for deriving advantage from it.

The sparkling flow of desultory intercourse, which, while it is little more than prattle on the one side, is, on the other, a pointed, playful, but well aimed rejoinder—having its ulterior purpose, though unperceived: such a style of converse involves nearly all the education which young children need receive. A prompt and concise reply to every question, and a leading on, in each instance, a little further, but not far, will enable a mother not only to make herself sought after, and courted, as the most agreeable companion her children can find, but to convey, no one can tell how, or when, so much knowledge of what is afterwards to be systematically learned, as shall serve to remove all ruggedness from the entrance to the temple of learning.

In this mode an adroit teacher contrives, as if it were incidentally, to lift the corners of the curtain of Philosophy, to awaken the zest of children, and to give them some familiarity with things

and terms, without taxing their attention, in any case, five minutes at a time, or loading their memories with a single technical term.

But it must be confessed that a teacher who pursues a method such as this, will have less leisure for herself, than one who imposes stated tasks upon her pupils; for she will never be able to say—her work is done, while her charge are up and about. The indolent, therefore, will choose rather to condense all they have to do into a two or three hours' schooling, and then be free. On the other hand, an ambitious teacher does not readily consent to relinquish the triumph of an exhibition of the incredible proficiency of her pupils in getting through task-work: but a mother, we presume, has at once the energy and the self-denial demanded by the very different course we have been speaking of.

As to schooling, with its stated hours for application and sitting still, it is no doubt highly useful, as a means of filling up the day, so as to give a zest to every moment of it. But there is enough in the purely mechanical parts of education to occupy these hours; and the employments during what are called school hours should be such as tend rather to tranquillize, than to excite the faculties. It is OUT OF SCHOOL—it is on the play-ground, and abroad, and at table, that the vivifying communion of minds between parents and children will take place.—“*Home Education.*”

(To be continued.)

WHAT KNOWLEDGE IS OF MOST WORTH.

(Continued from page 491.)

Thus we find the facts to be such as might have been inferred *à priori*. The training of children—physical, moral, and intellectual—is dreadfully defective. And in great measure it is so, because parents are devoid of that knowledge by which this training can alone be rightly guided. What is to be expected when one of the most intricate of problems is undertaken by those who have given scarcely a thought to the principles on which its solution depends? For shoe-making or house-building, for the management of a ship or a locomotive-engine, a long apprenticeship is needful. Is it, then, that the unfolding of a human being in body and mind, is so comparatively simple a process, that any one may superintend and regulate it with no preparation whatever? If not—if the process is with one exception more complex than any in Nature, and the task of administering to it one of surpassing difficulty; is it not madness to make no provision for such a task? Better sacrifice accomplishments than omit this all-essential instruction. When a father, acting on false dogmas adopted without examination, has alienated his sons, driven them into rebellion by his harsh treatment, ruined them, and made himself miserable; he might reflect that the study of

Ethnology would have been worth pursuing, even at the cost of knowing nothing about Æschylus. When a mother is mourning over a first-born that has sunk under the sequelæ of scarlet-fever—when perhaps a candid medical man has confirmed her suspicion that her child would have recovered had not its system been enfeebled by over-study—when she is prostrate under the pangs of combined grief and remorse; it is but a small consolation that she can read Dante in the original.

Thus we see that for regulating the third great division of human activities, a knowledge of the laws of life is the one thing needful. Some acquaintance with the first principles of physiology and the elementary truths of psychology is indispensable for the right bringing up of children. We doubt not that this assertion will by many be read with a smile. That parents in general should be expected to acquire a knowledge of subjects so abstruse, will seem to them an absurdity. And if we proposed that an exhaustive knowledge of these subjects should be obtained by all fathers and mothers, the absurdity would indeed be glaring enough. But we do not. General principles only, accompanied by such detailed illustrations as may be needed to make them understood, would suffice. And these might be readily taught—if not rationally, then dogmatically. Be this as it may, however, here are the indisputable facts:—that the development of children in mind and body rigorously obeys certain laws; that unless these laws are in some degree conformed to by parents, death is inevitable; that unless they are in a great degree conformed to, there must result physical and mental defects; and that only when they are completely conformed to, can a perfect maturity be reached. Judge, then, whether all who may one day be parents, should not strive with some anxiety to learn what these laws are.

From the parental functions let us pass now to the functions of the citizen. We have here to inquire what knowledge best fits a man for the discharge of these functions. It cannot be alleged, as in the last case, that the need for knowledge fitting him for these functions is wholly overlooked; for our school courses contain certain studies which, nominally at least, bear upon political and social duties. Of these the only one that occupies a prominent place is History.

But, as already more than once hinted, the historic information commonly given is almost valueless for purposes of guidance. Scarcely any of the facts set down in our school histories, and very few even of those contained in the more elaborate works written for adults, give any clue to the right principles of political action. The biographies of monarchs (and our children commonly learn little else) throw scarcely any light upon the science of society. Familiarity with court intrigues, plots, usurpations, or the

like, and with all the personalities accompanying them, aids very little in elucidating the principles on which national welfare depends. We read of some squabble for power, that it led to a pitched battle; that such and such were the names of the generals and their leading subordinates; that they had each so many thousand infantry and cavalry, and so many cannon; that they arranged their forces in this and that order; that they manœuvred, attacked and fell back in certain ways; that at this part of the day such disasters were sustained, and at that such advantages gained; that in one particular movement some leading officer fell, while in another a certain regiment was decimated; that after all the changing fortunes of the fight, the victory was gained by this or that army; and that so many were killed and wounded on each side, and so many captured by the conquerors. And, now, out of the accumulated details which make up the narrative, say which it is that helps you in deciding on your conduct as a citizen. Supposing even that you had diligently read, not only "The Fifteen Decisive Battles of the World," but accounts of all other battles that history mentions; how much more judicious would your vote be at the next election? "But these are facts—interesting facts," you say. Without doubt, they are facts (such, at least, as are not wholly or partially fictions); and to many they may be interesting facts. But this by no means implies that they are valuable. Factitious or morbid opinion often gives seeming value to things that have scarcely any. A tulipomaniac will not part with a choice bulb for its weight in gold. To another man an ugly piece of cracked old china seems his most desirable possession. And there are those who give high prices for the relics of celebrated murderers. Will it be contended that these tastes are any measures of value in the things that gratify them? If not, then it must be admitted that the liking felt for certain classes of historical facts is no proof of their worth; and that we must test their worth as we test the worth of other facts, by asking to what uses they are applicable. Were some one to tell you that your neighbor's cat kitteden yesterday, you would say the information was worthless. Fact though it might be, you would say it was an utterly useless fact—a fact that could in no way influence your actions in life—a fact that would not help you in learning how to live completely. Well, apply the same test to the great mass of historical facts, and you will get the same result. They are facts from which no conclusions can be drawn—*unorganizable* facts; and therefore facts which can be of no service in establishing principles of conduct, which is the chief use of facts. Read them, if you like, for amusement; but do not flatter yourself they are instructive.

That which constitutes History properly so

called, is in great part omitted from works on the subject. Only of late years have historians commenced giving us, in any considerable quantity, the truly valuable information. As in past ages the king was everything and the people nothing; so, in past histories, the doings of the king filled the entire picture, to which the national life forms but an obscure background. While only now, when the welfare of nations rather than of rulers is becoming the dominant idea, are historians beginning to occupy themselves with the phenomena of social progress. That which it really concerns us to know, is the natural history of society. We want all facts which help us to understand how a nation has grown and organized itself. Among these, let us of course have an account of its government; with as little as may be of gossip about the men who officered it, and as much as possible about the structure, principles, methods, prejudices, corruptions, &c., which it exhibited: and let this account not only include the nature and actions of the central government, but also those of local governments, down to their minutest ramifications. Let us of course also have a parallel description of the ecclesiastical government—its organization, its conduct, its power, its relations to the State: and accompanying this, the ceremonial, creed, and religious ideas—not only those nominally believed, but those really believed and acted upon. Let us at the same time be informed of the control exercised by class over class, as displayed in all social observances—in titles, salutations, and forms of address. Let us know, too, what were all the other customs which regulated the popular life out of doors and in doors: including those which concern the relations of the sexes, and the relations of parents to children. The superstitions, also, from the more important myths down to the charms in common use, should be indicated. Next should come a delineation of the industrial system: showing to what extent the division of labor was carried; how trades were regulated, whether by caste, guilds, or otherwise; what was the connection between employers and employed; what were the agencies for distributing commodities; what were the means of communication; what was the circulating medium. Accompanying all which should come an account of the industrial arts technically considered; stating the processes in use, and the quality of the products. Further, the intellectual condition of the nation in its various grades should be depicted: not only with respect to the kind and amount of education, but with respect to the progress made in science, and the prevailing manner of thinking. The degree of æsthetic culture, as displayed in architecture, sculpture, painting, dress, music, poetry, and fiction, should be described. Nor should there be omitted a sketch of the daily lives of the people—their

food, their homes, and their amusements. And lastly, to connect the whole, should be exhibited the morals, theoretical and practical, of all classes: as indicated in their laws, habits, proverbs, deeds. All these facts, given with as much brevity as consists with clearness and accuracy, should be so grouped and arranged that they may be comprehended in their *ensemble*; and thus may be contemplated as mutually dependent parts of one great whole. The aim should be so to present them that we may readily trace the *consensus* subsisting among them; with the view of learning what social phenomena co-exist with what others. And then the corresponding delineations of succeeding ages should be so managed as to show us, as clearly as may be, how each belief, institution, custom, and arrangement was modified; and how the *consensus* of preceding structures and functions was developed into the *consensus* of succeeding ones. Such alone is the kind of information respecting past times, which can be of service to the citizen for the regulation of his conduct. The only history that is of practical value, is what may be called Descriptive Sociology. And the highest office which the historian can discharge, is that of so narrating the lives of nations, as to furnish materials for a Comparative Sociology; and for the subsequent determination of the ultimate laws to which social phenomena conform.

But now mark, that even supposing an adequate stock of this truly valuable historical knowledge has been acquired, it is of comparatively little use without the key. And the key is to be found only in science. Without an acquaintance with the general truths of biology and psychology, rational interpretation of social phenomena is impossible. Only in proportion as men obtain a certain rude, empirical knowledge of human nature, are they enabled to understand even the simplest facts of social life; as, for instance, the relation between supply and demand. And if not even the most elementary truths of sociology can be reached until some knowledge is obtained of how men generally think, feel, and act under given circumstances; then it is manifest that there can be nothing like a wide comprehension of sociology, unless through a competent knowledge of man in all his faculties, bodily and mental. Consider the matter in the abstract, and this conclusion is self-evident. Thus:—Society is made up of individuals; all that is done in society is done by the combined actions of individuals: and therefore, in individual actions only can be found the solutions of social phenomena. But the actions of individuals depend on the laws of their natures; and their actions cannot be understood until these laws are understood. These laws, however, when reduced to their simplest expression, are found to depend on the laws of body and mind in general. Hence it necessarily follows, that biology

and psychology are indispensable as interpreters of sociology. Or, to state the conclusion still more simply:—All social phenomena are phenomena of life—are the most complex manifestations of life—are ultimately dependent on the laws of life—and can be understood only when the laws of life are understood. Thus, then, we see that for the regulation of this fourth division of human activities, we are, as before, dependent on Science. Of the knowledge commonly imparted in educational courses, very little is of any service in guiding a man in his conduct as a citizen. Only a small part of the history he reads is of practical value; and of this small part he is not prepared to make proper use. He commonly lacks not only the materials for, but the very conception of, descriptive sociology; and he also lacks that knowledge of the organic sciences, without which even descriptive sociology can give him but little aid.

(To be continued.)

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TENTH MONTH 22, 1859.

PARENTAL CARE.—In a former number the necessity of employing well qualified teachers for little children was advocated. We are aware, however, that in many retired situations such cannot be obtained, and in that case we would encourage parents to undertake the duty themselves, rather than permit the period of infancy and childhood to pass by unimproved. Very many who have extensive out-door engagements, or heavy household cares, may shrink from the undertaking from a fear of their inability to instruct their children properly, without neglecting their other duties, but we believe that when the importance of the subject is felt, and parents bring their whole intelligence to bear upon it, they will be able to economize their time in such a way as to accomplish both with entire satisfaction.

To do this may at first require much thought, and perhaps some change in conducting affairs both in and out doors. But is not the well-being of a whole life time quite worth some temporary inconvenience; and is it not a duty which parents owe to their children to surround them with every advantage within their power?

We are not advocating a school routine; we know that would be impracticable to very many, even were it desirable, we only write to urge parents to see what they can do and how it had

best be done. Every right effort brings its own reward, and they who devote proper attention to the expansion of the minds and bodies of their little children will be amply repaid, not only in their progress, but in the peculiar sympathy that will spring up between them and their offspring. From early training and subsequent habit many persons perform much drudgery that might be done by even inefficient "hired help." To see work awkwardly done requires much patience on the part of employers, but if these have the noble end in view of devoting more time and thought to their children, may they not be sustained by our kind Heavenly Parent to hold out to the end?

From a mistaken idea of what is necessary in the training of little children, many parents feel that their book learning is not such as would qualify them for the task. It is true that a highly cultivated mind has within itself resources which a less cultivated one does not possess; but the latter must not flinch from an evident duty because it cannot be performed in the most finished manner. Parents who study the minds of their children and seek how to answer their little inquiries with clearness, will soon discern the best method of directing their powers of perception and observation into a pleasurable and healthful channel. If at work in the flower or vegetable garden, they may divert the attention of their little charge to a particular flower or fruit, and watch with them its daily growth, and perhaps point out some peculiarities that belong to certain families of plants; and when mothers are obliged to pass several hours of the day in the kitchen, they may manage by a little ingenuity to keep several children properly interested with attempts at drawing or copying printed letters from a book. A free use of the pencil is thus early acquired which greatly aids in learning to write.

We could cite many other examples that might be made available in a system of home education, if we did not know that the fidelity of a mother's love will supply abundant resources so soon as the conviction is realized that this mode is practicable and produces good results.

Isaac Taylor,* in his Home Education, has treated the period of infancy at some length. It is so full of excellent suggestions that we transfer to our columns a large portion of the chapter.

* Brother to the Authors of the Original Poems.

DIED, At Mount Kisco, West Chester county, N. Y., on the 11th of 9th mo. last, of consumption, BENJAMIN WEEKS, a member of Shappaqua Monthly Meeting, aged nearly 66 years.

In recording the decease of our dear departed friend, we feel that this language of Scripture may be appropriately applied, "Write, blessed are the dead that die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labors, and their works do follow them." During his lingering illness, which he bore with Christian patience and resignation, he imparted much sweet counsel and encouragement to those whose privilege it was to watch beside his dying bed. Now, having finished his earthly course, his bereaved family and friends feel the consoling evidence that his purified spirit is received into the mansions of everlasting rest, where the redeemed of the Lord are forever ascribing salvation to our God which sitteth on the throne and unto the Lamb.

M. S. W.

—, At her late residence, in Mill Creek Hundred, New Castle county, Delaware, on the 1st of 6th month last, JANE THOMPSON, in the 73d year of her age. In the death of this our beloved friend we feel that a mother in our Israel has fallen. She was a woman of superior mind, and often near the close, gave evidence that her day's work was accomplished; she had nothing to fear, she was prepared and resigned to meet the pale messenger, and to pass through the dark valley and the shadow of death; her faith was firm, that there was a home prepared for her in the glorious mansion of rest and peace.

—, On the 19th day of the 6th mo., 1859, at his residence near Kennett Square, Chester co., Pa., JOHN HADLEY, in the 66th year of his age.

He was deeply concerned for the welfare of all, and spoke his mind freely without deceit, in what he felt to be right; setting an example himself by acting accordingly.

—, On the evening of the 14th inst., CYNTHIA, relict of the late Jonathan Ely, in the 80th year of her age.

The Annual Meeting of the "LIBRARY ASSOCIATION OF FRIENDS," will be held at the Library Room, in the third story of the centre building of the new Meeting House, Race Street, on Sixth day evening, the 21st inst., at 7½ o'clock.

Particular attendance is requested, by both males and females. Entrance on 15th Street.

10th mo., 1859.

THOS. RIDGWAY, Clerk.

For Friends' Intelligencer.

I want to tell all my good friends who rejoice in noble acquaintances, that I dined to-day with an artist who paints a good picture—can cook her own dinner, as well as wash the dishes, &c. Let every one cultivate his or her talent whatever it may be. Vigorous employment is the very best antidote for sickness of body, or derangement of mind. Allow me to assure my young sisters that regular duties and cares will often prevent the heart from being quite broken—and help to bind it up when it feels as if some of its tenderest cords were really severed.

How do we suppose that wives, who have faithless or worthless husbands, manage to earn bread for their families, and even lay up something for time to come? I learned the secret from such a wife; it was by persevering industry

and economy. When I see healthy and talented women content to eat the bread of idleness, and burden the family of relatives who have already more care than is healthy for them, I am reminded of the fig tree, or the unprofitable vine.

Human slavery can never cease, until rational intelligent beings of both sexes enter fully into the noble and independent principles of freedom obtained by work or labor. When this labor is justly divided, we may hope to see more of the Divine order, and less oppression of all kinds. The fair white threads of brotherly and sisterly kindness and of charity will be woven into the web of many an existence, which is now pining in solitude and want.

R.

For Friends' Intelligencer.

Many are the discussions in our Society at the present day, respecting abstract doctrinal points, and theoretical views of religion, and many ingenious efforts are made to bring Scripture passages to corroborate favorite opinions. If the time spent in such unprofitable discussions were devoted to cultivating a closer communion with the Divine Father, can we doubt that the work of righteousness on the earth would be more effectually advanced? For not in the noise of tongues, and confusion of controversy, do we see the cause of the Redeemer's kingdom promoted, but by the quiet, earnest efforts of individuals seeking after holiness; by the beautiful example of their daily lives; by the heavenly-mindedness of their spirits. These whom we see walking in robes of purity, and glorifying our Father in heaven, have gained their strength, by daily and hourly watching unto prayer. Unto us is the same door opened. We too may dwell in the inner court, and have the Holy of Holies unveiled before us. Do we avail ourselves of our privileges? Does not the worldliness of our spirits too often lead us away from this unceasing prayerfulness? Do we not too often grow weary of remaining on the watch. Oh, what preachers of righteousness we might all become, did we habitually dwell in this atmosphere of heaven, and bring its sweet influences into all the common concerns of life!

H.

A BEAUTIFUL THOUGHT.

How few men seem to have formed a conception of the original dignity of their nature, or the exalted design of their creation. Regarding themselves only as the creatures of time, endowed merely with animal passions and intellectual faculties, their projects and aims, and expectations, are circumscribed by the narrow outline of human life. They forget that instability and decay are written upon all earthly objects—that this world with all its pageantry of pomp and power is crumbling into dust—that the present life is scarcely deserving of a single thought excepting as it forms the introduction to another,

and that he alone acts either a prudent or a rational part, who frames his plans with a direct reference to that future and endless state of being. Sin has so blinded the understanding, and perverted the will, and debased the affections, that men never fail to invest some temporal good with fancied perfection, and idly imagine that the attainment of it would satiate the desires and fill the capacities of the immortal spirit. Vain thought! how little they know themselves! The soul is not "of the earth," and they will strive in vain to chain it to the dust. Though its native strength has been impaired, and its purity tarnished, and its "glory changed," it will always be a prisoner here. Send it forth, if you will, to range through the whole material universe; and, like the dove dismissed from the ark, it will return without finding a single place of rest; for it has no resting place but *the bosom of God*.

From The London Times, Sept. 23.

FATE OF SIR JOHN FRANKLIN'S EXPEDITION.

RETURN OF CAPT. M'CLINTOCK, R. N.

The Fox screw discovery vessel, Captain M'Clintock, R. N., which had been sent to the Arctic Regions, at the expense of Lady Franklin, to discover traces of the missing expedition, arrived off the Isle of Wight on Wednesday. On landing, Capt. M'Clintock at once came on by train for London, bringing with him two cases containing relics of the long missing expedition of Sir John Franklin.

We have been favored by the Secretary of the Admiralty with the accompanying letter:

"YACHT FOX, R. Y. S.

"SIR: I beg you will inform the Lords Commissioners of the Admiralty of the safe return to this country of Lady Franklin's final searching expedition, which I have had the honor to conduct.

"Their lordships will rejoice to hear that our endeavors to ascertain the fate of the 'Franklin Expedition' have met with complete success.

"At Point Victory, upon the N. W. coast of King William Island, a record has been found, dated April 25, 1848, and signed by Capt. Crozier and Fitzjames. By it we were informed that her Majesty's ships Erebus and Terror were abandoned on April 22, 1848, in the ice, five leagues to the N. N. W., and that the survivors, in all amounting to 105 souls, under the command of Capt. Crozier, were proceeding to the Great Fish River. Sir John Franklin had died on June 11, 1847.

"Many deeply interesting relics of our lost countrymen have been picked up upon the western shore of King William Island, and others obtained from the Esquimaux, by whom we were informed that (subsequent to their abandonment) one ship was crushed and sunk by the ice, and the other forced on shore, where she has ever

since remained, affording them an almost inexhaustible mine of wealth.

"Being unable to penetrate beyond Bellot Straits, the Fox wintered in Brentford Bay, and the search—including the estuary of the Great Fish River, and the discovery of 800 miles of coast line, by which we have united the explorations of the former searching expeditions, to the north and west of our position, with those of James Ross, Dease, and Simpson, and Rae to the south—has been performed by sledge journeys this Spring, conducted by Lieut. Hobson, R. N., Capt. Allen Young and myself.

"As a somewhat detailed report of our proceedings will doubtless be interesting to their lordships, it is herewith enclosed, together with a chart of our discoveries and explorations: and at the earliest opportunity I will present myself at the Admiralty to afford further information, and lay before their lordships the record found at Point Victory.

"I have the honor, &c.,

"To the Secretary of the Admiralty."

(Signed) "F. L. M'CLINTOCK, Captain R.N.

Inclosed are copies of original papers found by Captain M'Clintock on Prince of Wales Island: — of May, 1847.

Her Majesty's ships Erebus and Terror wintered in the ice in lat. 70 deg. 5 min., lon. 98 deg. 23 min. W.

Having wintered in 1846—7 at Beechey Island, in lat. 74 deg. 43 min. 28 sec. N., 91 deg. 39 min. 15 sec. W., after ascending Wellington Channel to lat. 77 deg., and returning by the west side of Cornwallis Island.

SIR JOHN FRANKLIN.

Commanding Expedition

Whoever finds this paper is requested to forward it to the Secretary of the Admiralty, London, with a note of the time and place at which it was found, or if more convenient, to deliver it for that purpose to the British Consul at the nearest port.

The same in French.

The same in Spanish.

The same in Dutch.

The same in Danish.

The same in German.

Left the ships Monday the 24th of May, 1847, the party consisting of two officers and six men.

G. M. GORE, Lieutenant.

CHAS. F. DES VŒUX, Mate.

The words "Wintered in 1846—47 at Beechey Island," should be "in 1845—46," as in 1846—47 they were beset in the ice, and ships abandoned in April, 1848. The same mistake occurs in both papers.

Admiralty, Sept. 22.

From the London Critic.

SIR JOHN FRANKLIN.

"It is now established beyond possibility of question that Sir John Franklin died on the 11th

of June 1847; that the ships were abandoned on April 22d, 1848, and were left in the ice by one hundred and five—the survivors of the crews—who attempted, under the command of Captain Crozier, to reach the Great Fish River. During the researches, Captain M'Clintock met with an intelligent old Esquimaux woman, who informed him that in the fall of 1847 one of the ships was forced ashore, and that 'many of the white men dropped by the way as they went toward the great river.' Of this fact the discovery party came upon evidence too cogent to admit of doubt; for, on the 24th of May, when about ten miles eastward of Cape Herschell, they came upon a bleached skeleton, around which lay fragments of European clothing, and beneath the snow was a small pocket-book, containing fragments of letters decayed but yet to be deciphered. Judging from the remains of his dress, this unfortunate young man was a steward or officer's servant, and his position exactly verified the Esquimaux's assertion that he 'dropped as he walked along.' All this, however, is as nothing to the discoveries of Lieut. Hobson, on the 6th of May last. This officer happened to pitch his tent beside a large cairn upon Point Victory, when, looking about among the loose stones which had fallen from the top of the cairn, he found a small tin case, which, upon examination, was discovered to contain the record of the horrible sufferings sustained by the lost crew. The following is said to be a brief abstract of this tale of hardship and woe: 'This cairn was built by the Franklin Expedition upon the assumed site of James Ross's pillar, which had not been found. The Erebus and Terror spent their first winter at Beechey Island, after having ascended Wellington Channel to latitude 77 degrees north, and returned by the west side of Cornwallis Island. On the 12th of September, 1846, they were beset in latitude 70.05 N. and longitude 98.23 west. Sir John Franklin died on the 11th of June, 1847. On the 22d April, 1848, the ships were abandoned, five leagues to the north north west of Point Victory, and the survivors, a hundred and five in number, landed here under the command of Captain Crozier.'

"This paper was dated 25th April, 1848, and upon the following day they intended to start for the Great Fish River. The total loss by deaths in the expedition, up to this date, was nine officers and fifteen men. A vast quantity of clothing and stores of all sorts lay strewed about, as if here every article was thrown away which could possibly be dispensed with—pickaxes, shovels, boats, cooking utensils, iron work, rope, blocks, canvas, a dip circle, a sextant engraved 'Frederick Hornby, R. N.,' a small medicine chest, oars, &c. A few miles southward, across Back Bay, a second record was found, having been deposited by Lieut. Gore and M. des Vœux,

in May 1847. It afforded no additional information. When in lat. 69 deg. 09 N., and long. 99. 27 W., Capt. M'Clintock came to a large boat, discovered by Lieut. Hobson a few days previously. It appears that this boat had been intended for the ascent of the Fish River, but was abandoned, apparently, upon a return journey to the ships, the sledge upon which she was mounted being pointed in that direction. She measured twenty-eight feet in length by seven and a half feet wide, was most carefully fitted, and made as light as possible; but the sledge was of solid oak, and almost as heavy as the boat. A large quantity of clothing was found within her, also two human skeletons. One of these lay in the after part of the boat, under a pile of clothing; the other, which was much more disturbed, probably by animals, was found in the bow. Five pocket watches, a quantity of silver spoons and forks, and a few religious books, were also found, but no journals, pocket-books, or even names upon any article of clothing. Two double barrelled guns stood upright against the boat's side, precisely as they had been placed eleven years before. One barrel in each was loaded and cocked; there was ammunition in abundance, also 30lbs. or 40lbs. of chocolate, some tea and tobacco. Fuel was not wanting; a drift tree lay within one hundred yards of the boat.

"As there can be no doubt that this statement is strictly and literally true, the dark mystery of Sir John Franklin's fate is finally and conclusively solved. There is no longer room for doubt. Those fond hopes which have been perseveringly adhered to by a few are now without the slightest foundation, and the names of Franklin and his crew must be finally enrolled among that noble army of martyrs who have died in the cause of scientific adventure.

GONE.

BY JOHN G. WHITTIER.

Another hand is beckoning on,
 Another call is given;
 And glows once more with angels' steps
 The path which reaches Heaven.

One young and gentle friend whose smile
 Made brighter summer hours,
 Amid the frosts of autumn time,
 Has left us with the flowers.

No paling of the cheek of bloom,
 Forewarned us of decay,
 No shadow from the silent land
 Fell round our sister's way.

The light of her young life went down
 As sinks behind the hill
 The glory of a setting star—
 Clear, suddenly and still.

As pure and sweet her fair brow seemed—
 Eternal as the sky;
 And like the brook low sung her voice—
 A sound which could not die.

And half we deemed she heeded not
 The changing of her sphere,
 To give to Heaven a shining one,
 Who walked an angel here.

The blessings of her quiet life
 Fell on us like the dew;
 And good thoughts where her footsteps pressed
 Like fairy blossoms grew.

Sweet promptings unto kindest deeds
 Were in her very look;
 We read her face as one who reads
 A true and holy book.

The measure of a blessed hymn
 To which our hearts could move,
 The breathing of an inward psalm,
 A canticle of love.

We miss her in the house of prayer,
 And by the hearth fire's light;
 We pause beside her door to hear
 Once more her sweet "Good-night."

There seems a shadow in the day
 Her smile no longer cheers;
 A dimness in the stars of night,
 Like eyes that look through tears.

Alone unto our Father's will
 One thought hath reconciled;
 That He whose love exceeded ours
 Hath taken home His child.

Fold her, oh Father! in Thine arms,
 And let her henceforth be
 A messenger of love between
 Our human hearts and Thee.

Still let her mild, rebuking, stand
 Between us and the wrong,
 And her dear memory serve to make
 Our faith in goodness strong.

And grant that she who trembling here
 Distrusted all her powers,
 May welcome to her holier home
 The well beloved of ours.

A FATHER TO HIS MOTHERLESS CHILDREN.

BY L. H. SIGOURNEY.

Come, gather closer to my side,
 My little smitten flock,
 And I will tell of him who brought,
 Pure water from the rock:
 Who boldly led God's people forth
 From Egypt's wrath and guile,
 And once a cradled babe did float
 All helpless on the Nile.

You're weary—precious ones—your eyes,
 Are wandering far and wide:
 Think ye of her who knew so well
 Your tender thought to guide;
 Who could to wisdom's sacred lore
 Your fixed attention claim!
 Ah! never from your hearts erase
 That blessed Mother's name.

'Tis time to sing your evening hymn—
 My youngest infant dove,
 Come press thy velvet cheek to mine,
 And learn the lay of love;
 My sheltering arms can clasp you all,
 My poor deserted throng—
 Cling as you used to cling to her,
 Who sings the angel's song.

Begin sweet birds, the accustom'd strain—
 Come warble loud and clear—
 Alas! alas! you're weeping all,
 You're sobbing in my ear.
 Good night—go say the prayers she taught,
 Beside your little bed:
 The lips that used to bless you there
 Are silent with the dead.

A father's hand your course may guide
 Amid the thorns of life;
 His care protect these shrinking plants
 That dread the storms of strife;
 But who upon your infant hearts
 Shall like that mother write?
 Who touch the springs that rule the soul!—
 Dear mourning babes, good night.

GOD OUR STRENGTH.

"Man in his weakness needs a stronger stay
 Than fellow-men, the holiest and the best;
 And yet we turn to them from day to day
 As if in them our spirits could find rest.

"Gently untwine our childish hands, that cling
 To such inadequate supports as these,
 And shelter us beneath thy heavenly wing,
 Till we have learned to walk alone with ease.

"Help us, O Lord! with patient love to bear
 Each other's faults, to suffer with true meekness;
 Help us each other's joys and griefs to share.
 But let us turn to Thee alone in weakness."

NOTHING LOST.

(Concluded from page 479.)

It would be scarcely possible, even if worth while, to determine whether the animal or the vegetable kingdom furnishes the larger amount of useful refuse; suffice it to say, that the vegetable contributions are almost endless in variety. Let us begin with the fibres, the great material for textile clothing. When the cotton-spinners are engaged in working up the hundreds of millions of pounds of cotton which our Liverpool and Glasgow merchants buy yearly, there are five kinds of waste which become scattered about the mill—"strippings," "flyings," "droppings," "blowings," and "sweepings;" all are carefully collected, not only for the sake of health and cleanliness in the work-rooms, but because they have a money value. The "cotton-waste dealers" will give for the strippings and flyings about half or two-thirds the value of new cotton; and for the other three kinds, a price about one-eighth or one-tenth of the original value. It is supposed that there is little less than 50,000 tons of this waste produced in Great Britain annually; it is worked up into coarse sheeting and bed-covers, or is sold to the manufacturers of printing paper, to be mixed with linen rags. In the United States, the cotton-waste is worked up into papier mache for tea-trays and other articles. Linen rags, besides their more prominent use in paper making, are largely made into lint for surgeons during war time. Coir, the fibrous husk of the cocoa, is employed as a ma-

terial for matting, sacking, rope, and other articles, especially where the power of resisting the attacks of insects is needed. Moss, from the woods of the Mississippi region, is extensively used for making the bags or bales in which cotton is shipped; and when this service is rendered, paper making affords a further resource. Sea-weed is employed in France for a great variety of purposes: it is made into paper; it is used for a lining material for ceilings and walls, on account of its incombustible properties and its power of resisting vermin; and it is employed by manufacturing chemists as a substance whence iodine and acetic acid can be obtained.

The minor uses of the numerous other components of the vegetable world are singularly varied. Rapeseed, linseed, and cotton seed, after the oil has been pressed out of them, present the form of husky cakes, which, both in themselves, and in the portion of oil which they still contain, are valuable as cattle food, for which they have very fattening qualities. It affords a curious instance of the discreditable adulterating practices of our day, that there are many factories in which the husks and refuse of rice are worked up into a substance called "shude," sold in thousands of tons, to adulterate oil-cake, to which it is made to bear a considerable resemblance—wanting, however, in the oleaginous properties of the latter. Grape husks, when charred, are employed in making the intensely black ink with which bank notes are printed. The raisin stalks and skins which accumulate on the hands of British wine makers form the very best filter for the use of vinegar manufacturers; and hence arises a certain advantage in carrying on both those processes in one establishment, as is done by the celebrated firm of Beaufoy, at Vauxhall. Rice husks, and the delicate pellicle which encloses the grain, are largely employed as a litter for stables, as a substitute for saw-dust, and as a food for live stock and poultry. The bran or refuse from the grinding and bolting of corn is useful as a food for cattle, as a material in tanning, as a cleanser in calico printing and tin plate making, and as a stuffing for cushions and dolls. Brewers' and distillers' grains are much sought after as fattening food for live stock. The bread-rasplings from rolls and over-baked loaves are used as a coating for hams, and in some districts by poor persons as a substitute for coffee. In Paris, such of these rasplings as have been carbonized to blackness are pounded, sifted, and sold as tooth powder. Beet root fibre, after the root has had the juice pressed from it for sugar making, is eagerly bought by the continental farmers as a fertilizer; while the skinnings from the boiling of the sugar are added to the food for cattle. This same sort of fibre will work up well with other substances as a material for paper, and for papier-mache tea-trays, &c. The

"trash" or fibre of the sugar cane, after the juice is expelled, is used by the West India planters as fuel; although chemists tell them that it still contains a great deal of valuable sugar, which might be more profitably applied. The molasses which is left as a residue in beet root sugar making can be distilled to yield a spirit, and then made to yield a useful amount of potash. Tan-pit refuse, a complex mixture with much vegetable and a little animal substance, is employed in hot-houses and forcing-stoves, and also for making a peculiar kind of charcoal. Maize, in America, besides supplying an important article of food for man, is brought into requisition in a great variety of ways: the grain is made to yield a spirit and an oil; the stalk has sugar and molasses extracted from it; the cob is an acceptable food for cattle; and the husk is employed for packing oranges and cigars, for stuffing mattresses, for making paper, and as a cheap substitute for horsehair. The cuttings of cork are used as a piston-packing for steam-engines, as a stuffing for beds and pillows, as a buoyant material for safety-boats and garments, and—when mixed with asphalt—as a road material for suspension bridges; the elegant new suspension bridge at Battersea Park furnishes an example of the last named kind. Rotten potatoes, damaged grain, and refuse rice, are sources whence excellent starch is obtained. Horse chestnuts, which used to be valueless, except as an occasional food for sheep, are now ground, mixed with a little carbonate of soda, to neutralize the bitter principle, washed to whiteness, and employed in making meal, starch, vermicelli, and macaroni. The brick tea made from the spiked leaves and stalks of the tea plant, is a cheap and portable substitute for regular tea; but the lie-tea, made from the refuse of the tea plantations, and from the sweepings of the Hong storehouses at Canton, is too often sold as an unfair adulterant. Acorns are roasted and ground for coffee in France. Malt "comings," the refuse of the kiln, is one of the too numerous adulterants of coffee, while as a more honest application, it is a valuable manure. Pea shells are carried in van-loads from Covent Garden Market to the dairies in the vicinity of the metropolis, as a food for milch-cows; in France, they are made to yield a little spirit by distillation, and are used also in paper making. Saw-dust and shavings have a multiplicity of useful applications: from mahogany, they are used in smoking fish; from boxwood, in cleaning jewelry; from cedar, in making "otto of cedar wood;" from sandal wood, in filling scent-bags; from deal, in packing bottles and ice, in stuffing dolls, cleansing metals, and sprinkling floors. Tobacco ashes, procured by burning damaged tobacco in the custom-house kiln or "Queen's Tobacco pipe" at the London Docks, are sold to tooth powder makers. In Savoy, walnuts are pressed

for walnut-oil; and the residue oil cake is eaten by children and poor persons. Palm oil, which is shipped to the extent of 50,000 tons annually from the west coast of Africa, for the manufacture of soap and candles, is made from a pellicle which surrounds the nut or kernel: this kernel used to be thrown away as a useless residue; but another kind of oil is now expressed from it. It has been estimated that there must be 10,000,000 bushels of nuts to yield the 50,000 tons of palm-oil; that the kernels from this enormous quantity ought to yield the more delicate oil—something like cocoanut oil—to the value of £3,000,000 annually; and that there would remain 112,000 tons of oil cake, worth £500,000 as cattle food.

Turn we finally to the mineral kingdom, which presents its own peculiar list of "waste" or refuse now applied to useful purposes. The screenings and siftings at our coal pits, once allowed to remain valueless, are now become a marketable commodity, either by themselves, or mixed with other substances to form artificial fuel. At the gas works, after the gas and the coke have been made from coal, there are many residual substances which, in the early history of the manufacture, were regarded as troublesome encumbrances; but now they nearly all become useful. From the liquid left in some of the pipes are manufactured sulphate of ammonia for manure, sal ammoniac for soldering and for calico printing, ammonia for dyers, and as one component in orchil and eudbear. A kind of oil useful as manure is obtained from the shale of the coal. Coal tar (of which 300,000 tons are among the annual residue of our gas works) is used in the preparation of printers' ink, lamp-black, asphaltic composition for pavements, disinfectants, artificial fuel, and for yielding a magnificent straw color dye for silk. There were days when naphtha, now used for artificial illumination, benzole, now used as a lubricator, and paraffine, now used for a variety of purposes, were all thrown away as waste. Ashes and small cinders form a well known ingredient in bricks; and soot is worth sixpence per bushel as manure, even if chemists make no use of it for the charcoal it contains. Argol, the sediment of wine casks, is imported to the extent of a thousand tons yearly; when purified into "cream of tartar," it is used as a medicine, and also as a mordant by dyers. One thousand tons of broken bottles, instead of being thrown away, are, in London alone, yearly consigned to the glass-furnace, to commence a new career of usefulness. Horseshoe nails, picked up by the grubbers about the streets, and the scraps of steel from needle factories, are eagerly bought up by the Birmingham gunmakers, as the best of all materials for the barrels of muskets and rifles. Steel pen waste is bought back by the Sheffield steel makers at £10 per ton; Birming-

ham brass filings fetch half the value of new brass; and steel filings are valuable to chemists and apothecaries. Jewellers' and goldbeaters' sweepings are rated at a very high value; the sweepings of the benches are always preserved for sale; the clothing and aprons have a sufficient number of particles of gold in and about them to give them a marketable value; the older they are, of course, the better. A goldbeater can generally obtain a new waistcoat for an old one; and sometimes a *very* old waistcoat will be bought by a refiner at a price almost fabulous. In all such cases, everything extraneous is burnt away, leaving precious gold as a residue. Tin plate cuttings, in hundreds of tons, are awaiting the result of experiments now being made to separate the tin from the iron, and thus render both again serviceable; meanwhile the scraps are applied to a few useful purposes. The old-iron shops, which are supplied by dustmen, street grubbers, mud larks, and other persons, in their turn supply the captains of American ships with battered and broken old kettles, sauce-pans, frying-pans, gridirons, candlesticks, tea-trays, shovels, boilers, corrugated roofing, &c.; these odds and ends serve as a cheap kind of ballast for ships going away with light cargoes.

Enough. Readers of any experience could easily add to this curious list of proofs that nothing is valueless—that there is good in everything.

ITEMS OF NEWS.

AFRICA—THE LIVINGSTONE EXPEDITION.—We have just been favored with the following copy of a letter from Dr. Livingstone, so recent as the 30th of July. The letter is addressed to Sir George Grey, and tells his own tale as follows:—

Kongou Harbor, July 30th, 1859.

Dear Sir George, We are now about to deliver our letters to H. M. S. Persian, and though I know that she has one on board for you of May last, I add a few words to that, as we are now sending some buarge seeds and living plants of the motsikiri. Dr. Kirk will write Mr. McGibbon as to how they are to be disposed, and I have now to beg your good offices for speedy transmission to their destination. The buarge will do well in Natal, in localities where other cultivation is impossible. Should it grow, no care is required for an annual crop, (a comfortable fact for all Hottentots, English, Dutch and African,) for it is simply pollarded when the fibre is mature in the inner branches. The seeds yield a paint, or drying oil. Some are for India and others for Natal; and we shall send more when we can. There are plants, too, of motsikiri, a tree, the seed of which yields a fat and an oil valuable in commerce. It is exported from Whambane. We have sent home a report, the joint productions of Dr. Kirk and myself, on the African fever; and we think our experience of it has rendered it a less formidable disease than heretofore. This will probably be published.

We have been able to furnish a report on the navigation of the Zambesi, after seeing all the changes to which it is annually liable. From what we have observed in an unusually dry year, a vessel, drawing two feet, such as they are obliged to use on the Mississippi,

could ply the whole of ordinary years. During four or five months each year large vessels could ascend the Tette. There the river is 964 yards from bank to bank, about three times the width of the Thames at London bridge; at the broadest parts it is about three miles, and divided into five or six channels. A tide pole put up at my suggestion by Major Sheard, showed a gradual rise above low-water mark of 8 feet, then a variation from 8 to 95 feet during some months, then a gradual decrease to 3½ feet. The low-water mark adopted was the surface of that in which from 18 inches to 24 inches were found in certain crossings from one channel to another. The channels then contained reaches, miles in length, of 8 to 10 feet, but in the crossings we had much difficulty; the vessel of 31-3 inches being what is called the "Niger canoe or pot-bellied shape," and so weak an engine as to be unable to help us in the difficulty. She was only 1-16th of an inch thick in the beginning, and is now like an old copper kettle, full of holes in one part. We are about to try Nyinyesi from the Shire, if she will only stick together so long. The Shire is more easily navigated than the Zambesi, as we have two or three fathoms constantly and can steam by night. We are in hopes, after surmounting a thirty mile difficulty, of getting on the lakes of Eastern Africa, and then we go to the Makololo country either afloat or afoot.

(Signed) DAVID LIVINGSTONE.

From the Cape Town Mail.

NURSERY TREES.—The Rochester (N. Y.) *Union* says of the nursery trade in Monroe county: "When we state that contracts are made by single individuals for trees to the amount of \$30,000, and even \$40,000, the reader can readily form an idea of the magnitude of the trade. These buyers come from all parts of the United States, the most, however, from the West. If we say that one million dollars' worth of trees will be sent from this county this fall, we do not think the figures are too high. And perhaps half of this sum is expended here for labor.

CHEMISTRY AND STREET DIRT.—The New York *Courier des Etats Unis* states that an ingenious French chemist at Lyons has just hit upon an expedient which promises to make the "dirty highway" a dream of the past. It has already been tried with great success in two of the leading thoroughfares of the city of Lyons. It consists in sprinkling hydrochloric acid on the macadamized way. After a baptism of this sort in the morning, the soil of the Place Bellecour, at Lyons, although very light and gravelly, is found at high noon to remain as solid and moist as if it had just been abundantly watered, and the wind fails to fan it into that fine dust which is the Egyptian plague of all great cities in hot weather. Nor does it appear to be necessary that the application should be very often renewed. Once thoroughly saturated with the acid, the ground shows each morning very much the firmness and neatness which follows a hoar frost.

INTERNAL NAVIGATION.—The commercial men of Oswego are agitating a new enterprise. It is proposed to construct a vessel of about one thousand tons burden, with a view to a direct trade with Europe. It is the largest size vessel that will pass the St. Lawrence Locks, and about double the size of the present lake craft. Carrying the cargoes of two vessels of the present size, she would require only about two extra men to sail her. Should the undertaking prove feasible, it is thought it will inaugurate a new era in transatlantic trade.

PATENT GRATE.—Lemuel Bangs, of this city is now introducing an improved grate for fire-places or open stoves, which is so constructed as to produce more

intense heat with less draught than the ordinary grate, whereby a slow fire insures perfect combustion and a great amount of radiation. It appears to be equally well adapted to burning anthracite and bituminous coals, and must economize both fuel and attendance.
—*N. Y. Tribune.*

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is without change. Sales are confined to the wants of the home trade at \$5 a 5 25 per barrel for superfine; 5 37½ a 5 50 for extra, and 5 62½ a 6 75 for extra family and fancy lots. Rye Flour and Corn Meal continue scarce;

GRAIN.—The price of Wheat is hardly maintained; sales of 3200 bushels at \$1 24 a 1 25 per bushel for red, and white at 1 30 a 1 35. A sale of 700 bushels Southern Rye at 86c. and a lot of Penna. at 90c. Corn is more active; sales of 6200 bushels yellow at 92 a 93c. afloat, closing at the latter rate. Oats are in request, and 3000 bushels Southern sold at 44c. afloat.

CLOVERSEED is coming forward freely and is in good demand; sales of 2 a 300 bus. fair and prime quality at \$5 50 a 5 70 per 64 lbs. Timothy is worth \$2 25 a 2 50 per bus., and Flaxseed 1 52 a 1 55.

GENESEE VALLEY SEMINARY will be re-opened for the reception of pupils of both sexes, on the 1st of 11th month next, and continue five months. The course of instruction will embrace all the branches of a liberal English education.

This school is situated at Scottsville station, on the Genesee Valley Railroad, ten miles south of Rochester, N. Y.

Terms \$50 per term of five months, one half payable in advance. For a circular containing further particulars address

STEPHEN COX, Proprietor,
10 mo. 1—4 t. North Rush, Monroe co., N. Y.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Winter Session of this institution will commence on the 14th of 11th mo. next, and continue twenty weeks.

Terms \$70 per session, one half payable in advance, the other in the middle of the session. No extra charges.

For further particulars, address

HENRY W. RIDGWAY,
Crosswicks P. O., Burlington Co., N. J.
9th mo. 24—3 m.

EATON ACADEMY, KENNETT SQUARE, Chester Co., Pennsylvania.

The Fourth Term of this Institution, under the charge of the present proprietor, will open for the reception of pupils of both sexes, on Second day, the 31st of 10th mo. next, and continue in session twenty weeks.

The course of instruction will embrace all the branches of a thorough English education, the higher Mathematics, Natural Sciences illustrated, the Latin, Greek, French and German Languages, and Drawing.

For terms and particulars, see Circulars, which will be forwarded to the address of every person requesting the same, upon application to

WILLIAM CHANDLER, Principal & Proprietor.
or to WILLIAM A. CHANDLER, Principal Instructor.

RUTHANNA JACKSON,
or to MAGGIE B. JACKSON,
CHARLES B. LAMBORN, } Assistants.

9mo. 10, '59,-2m

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the next Session of this Institution on the 1st of

11th month, 1859. Terms \$60 for 20 weeks; no extras, except for the Latin and Greek Languages, which will be \$5 each. For Reference and further particulars inquire for Circular of

BENJ. SWAYNE, Principal,
London Grove P. O., Chester Co. Pa.

9 mo 3, 2 m.

ELDRIDGES HILL BOARDING SCHOOL FOR YOUTH OF BOTH SEXES, will open its Winter Session 11 mo 1st.

Terms \$70 per session of 20 weeks. For particulars address the Principal for a circular.

ALLEN FLITCRAFT,
Eldridges Hill Salem County, N. J.

8 mo 27 3 m.

THE BANKSDALE BOARDING SCHOOL FOR GIRLS, will be reopened the 14th of 11th month, and be continued twenty weeks. The course of study will comprise the usual English branches and Drawing. Terms \$60.

For further information apply to ELIZA HEACOCK, Jenkintown, Montgomery Co. Penn.

8mo. 27 3m.

SPRINGDALE BOARDING SCHOOL, FOR BOTH SEXES, Loudon Co., Va. The next session will commence the 3d of 10th mo.

Terms \$115 for 40 weeks, payable quarterly in advance. Languages and Drawings extra.

It is hoped that Friends interested will avail themselves of the preference by entering pupils early. Apply, for particulars, to

GEO. A. NEWBOLD,
Purcellville, Loudon Co., Va.

8th mo. 6, 1859.—6m.

BYBERRY BOARDING SCHOOL, FOR GIRLS.

The ninth session of Byberry Boarding School, taught by Jane, Anne and Mary S. Hillborn, will commence on the first Second-day of Tenth month, 1859, and continue forty weeks without intermission, (including two terms of 20 weeks each.) The course of instruction embraces all the branches of a liberal English education.

Terms \$60 per session of 20 weeks, one half payable in advance. For circulars containing further particulars address

JANE HILLBORN,
Byberry P. O., Philada., Pa.

8th mo. 7—3m.

BUCKS COUNTY MALE AND FEMALE ACADEMY.—Boarders taken by the year at reduced rates.

Autumn Quarter of 12 weeks, commences on the 8th of 8th mo. Winter Term of 18 weeks, on the 7th of 11th mo. Charges for board and English branches, Autumn Quarter, \$36. Winter Term, \$66. 75 cents deducted per week, for such as are absent from sixth day to second day, without washing. Bills payable, one-half in advance, and no deduction for lost time, less than a week at one time. Day scholars, English branches, from 50 cents to 70 cents per week.

Extra charges for each twelve weeks. Latin, Greek, French, Pencilling, and Pellis work, each \$2.00; Water Colors, Monochromatic, Colored Crayons, Oriental, and Grecian Painting, each \$2.50; reading, Books only, furnished free of charge. Other books furnished if desired, and charged for, according to the care taken of them. SAMUEL BATCHELDER, A. M.

Principal,
Attleboro', Bucks Co., 5th mo., 28, 1859. 6m.

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, TENTH MONTH 29, 1859.

No. 33.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,

No. 324 South Fifth Street,

PHILADELPHIA,

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

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A CHAPTER FROM JANNEY'S HISTORY OF FRIENDS.

In one of the most secluded and picturesque regions of Cumberland, there is a rocky eminence called Pardshaw Crag, which overlooks a natural amphitheatre. Tradition still preserves among the neighboring inhabitants an account of the immense concourse of people who, in the days of George Fox, met in the open air to worship at this place. Taking his stand upon the crag, that great minister of the gospel would lift his clear and powerful voice so as to be heard throughout the vast assembly; and wonderful were the effects produced by his persuasive and heart-searching ministry.

At these meetings many hundreds were convinced of the principles of Friends, and there is reason to believe that among them was John Burnyeat, who became an eminent minister of the gospel. He was born in the parish of Loweswater, in the county of Cumberland, about the year 1631. In his early years, being brought under the influence of divine grace, his heart was inclined to goodness, and he read diligently the Sacred Scriptures, in order to obtain the knowledge of heavenly things. Being earnestly desirous of advancing in the spiritual life, he went from teacher to teacher, but found no true satisfaction, until it pleased the Lord to send his ministers to turn his mind to the invisible word of life, which he gladly received, and waited in humiliation to feel its operation in the secret of the soul.

In relating his religious experience, he states that in the year 1653 it pleased the Lord to send his servant George Fox into the county of Cumberland, as a messenger of the gospel of

peace; and through his ministry thousands were directed "unto the light and appearance of Christ Jesus their Saviour, in their own hearts, that they might come to know him and the glory of the Father through him, in his appearance, and so come to believe in him with the heart, and with the mouth to confess him unto salvation."

While listening to these spiritual truths, John Burnyeat felt the judgment of the Lord upon the transgressing nature in his own soul; he was brought into deep affliction and sorrow of heart; and he perceived that all his profession of an imputative righteousness would not avail him while he lived in the practice of sin. It was then that the spiritual warfare began, and the state described by Paul was known: "To will is present with me, but how to perform that which is good I find not." . . . "O wretched man that I am! who shall deliver me from the body of this death?" He found a law in his members, warring against the law in his mind, and bringing him into captivity to sin. Then all his "high conceit," and his "notional faith," and "his hopes of justification thereby, were overthrown."

When the light of divine truth broke in upon him, he found that he, and others professing with him, had been feeding upon the tree of knowledge, endeavoring to sustain the soul by merely talking of that which the holy men of old possessed and enjoyed. While in this state they could not have access to the tree of life, so as to be healed by its leaves and sustained by its fruit; but as there was a coming under the sword of the spirit, which Christ brings to slay the carnal nature in man, there was an arising of the soul in newness of life. They who would reign with Christ must suffer with him; "for," says the apostle, "if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

John Burnyeat being, through suffering, made willing to bear the cross, was brought into a state of humble obedience and entire reliance upon that inspeaking Word which redeems from sin, and gives assurance of eternal life. Being associated with others who were passing through the same fiery baptism, they found it their duty to withdraw from that formal and lifeless worship in which they had been engaged, and to meet together in silence to hear the voice of the true Shepherd of souls. Sometimes not a word was heard in their meetings for months,

but all who were faithful waited upon the living Word in their hearts to know sanctification thereby, and great was the joy they experienced when partaking of that heavenly food which sustains the soul.

During four years from the time of his conviction, he remained mostly at home attending to his temporal affairs; but he diligently attended meetings for divine worship, and occasionally visited Friends who were imprisoned for their religious testimonies. So great was the satisfaction he derived from the public worship of God, that when meeting was over, he longed for the coming of the next meeting-day, in order that he might, in company with his friends, partake of that spiritual communion which is the highest and purest of all enjoyments.

In this serene and peaceful state of mind, he was content and willing to abide; but the Lord, who had dealt so mercifully with him, began to show him that he must go forth in the power of his Spirit to bear testimony against the hireling shepherds, who fed themselves and not the flock. Accompanied by a Friend, he went, under a sense of religious duty, to a house of worship at Aspetry, where a clergyman named Warwick was preaching. On seeing the Friends come in, Warwick put forth some questions to provoke them to speak, but they held their peace; then he called on the constable to put them out, but that officer bade him go on with his sermon, saying, "They do not disturb us." When the service was ended, John Burnyeat began to speak to the people, during which the priest got away without allowing him a full opportunity to discharge what he considered his religious duty. The Friends then retired, and proceeded homewards, but John Burnyeat became greatly distressed under an apprehension that he had failed in his duty by sparing the priest whom he was sent to reprove.

Being greatly humbled and contrited before the Lord, he arose with boldness, and went back with speed till he came to the same house of worship, during the time of service in the afternoon. Having stood in silence till the service was ended, he spoke to the priest what he believed the Lord required of him, and then, after speaking to the people and clearing his conscience fully, he returned home with great peace of mind. In the year 1657, he went to Brigham, to speak to a priest who had brought many false accusations against Friends; and after waiting, as usual, until the service was ended, he fulfilled what he believed to be his duty, but immediately some of the congregation fell upon him and beat him severely, after which he was taken before Lanceolot Fletcher, who committed him to prison in Carlisle, where he remained twenty-three weeks.

In Cumberland, the meetings of Friends continued to increase, and among those added to

their number in the year 1654 was John Banks, who has left on record some account of his religious experience.

He was born at Sunderland, in the county of Cumberland, in the year 1638, and in early life removed with his parents to the neighborhood of Pardshaw. Through the judicious care and counsel of his pious mother, he was preserved from the corrupting influence of bad examples, and being sent to school early, he became a diligent and exemplary student. At fourteen years of age his father put him to teach school at Des-sington, and the following year he taught at Mosser Chapel, near Pardshaw, where he read the Scriptures and the homilies of the Church of England to those who attended the chapel on First days. He also joined with them in singing psalms and public prayer. "For this service," he says, "my wages from the people was to be twelve pence a year from every house of those who came to hear me, and a fleece of wool, and my table free; besides twelve pence a quarter for every scholar I had, being twenty-four." Among those who attended the chapel was John Fletcher, a good scholar, but a drunkard. He took John Banks aside and told him he read very well for a youth, but did not pray in proper form, offering at the same time to teach him. His instructions for praying were sent in a letter, which, coming to John while at the chapel, he went out to read. No sooner had he read it than his mind became convinced, through the immediate operation of divine grace, that a qualification for gospel ministry and acceptable prayer can only come by "the revelation of Jesus Christ;" and the language arose in his heart, in relation to the written instructions he had just been reading, "Thou hast this prayer from man, and art taught it by man, and he one of the worst of many." Under the solemn feelings then experienced, he determined never more to pray in that formal manner; and an impression at the same time attended his mind, saying, "Go to the meeting of the people in scorn called Quakers, for they are the people of God." Being at Pardshaw meeting the next First-day, "the Lord's power," he says, "so seized upon me in the meeting, that I was made to cry out in the bitterness of my soul, in the true sight and sense of my sins, which appeared exceeding sinful; and the same evening, as I was going to an evening meeting of God's people, scornfully called Quakers, by the way I was smitten to the ground with the weight of God's judgment for sin and iniquity, which fell heavy upon me, and I was taken up by two Friends. Oh, the godly sorrow that took hold of me that night in the meeting, so that I thought in myself every one's condition was better than mine! A Friend, who was touched with a sense of my condition, and greatly pitied me, was made willing to read a paper in the meeting, which was so suitable to

my condition that it helped me a little, and gave some ease to my spirit."

He was then about sixteen years of age, and at the end of the year when he was to receive compensation for reading at the chapel, he could not accept it, nor did he ever again read prayers to the congregation. For some years he continued under deep religious exercise, which so affected him, both in body and mind, that he had to relinquish his school. He then engaged in husbandry, and assisted his father in business, being doubtless convinced that useful industry promotes physical health and serenity of mind. At length, he says, "I overcame the wicked one, through a diligent waiting in the light and keeping close to the power of God—waiting upon him in silence among his people, in which exercise my soul delighted." "Oh, the comfort and divine consolation we were made partakers of in those days! and in the inward sense and feeling of the Lord's power and presence with us, we enjoyed one another, and were near and dear one unto another. But it was through various trials and deep exercises, with fear and trembling, that thus we were made partakers. Blessed and happy are they who know what the truth hath cost them, and hold it in righteousness!" . . . "My prosperity in the truth I always found was by being faithful to the Lord in what he manifested, though but in small things, unfaithfulness in which is the cause of loss and hurt to many in their growth in the truth."

About six years after his conviction, being in the year 1660, he appeared in the gospel ministry. "The Lord," he says, "opened my mouth with a testimony in the fresh spring of life, that I was to give forth to his children and people." "Oh! then a great combat I had through reasoning that I was but a child, and others were more fit and able to speak than I. But the Lord by his power brought me into willingness, and with fear and trembling I spoke in our blessed meetings."

At one time, as he was sitting in silence at a meeting on Pardshaw Crag, his mind was deeply exercised under an apprehension of religious duty to go to the parish house of worship at Cockermonth. Although much in the cross to his own will, he yielded, and went. When he entered the house, the minister was preaching; who cried out, "There is one come into the church like a madman, with his hat on his head. Churchwardens, put him out." They immediately thrust him out; but after awhile he went in again, and waited till the service was ended. Then he said to the priest, "If thou be a minister of Christ, stand to prove thy practice, and if it be the same as the apostles and ministers of Christ, in doctrine and practice, I will own thee; but if not, I am sent of God this day to testify against thee." The priest immediately departed, and a great uproar ensued, some of the people

being disposed to maltreat John Banks, and others endeavoring to protect him. At length he was hauled out of the house, but found an opportunity in the yard to address the congregation, opening to them the truths of the gospel of Christ, after which he came away in the enjoyment of "sweet peace and spiritual comfort."

(To be continued.)

EXTRACTS FROM A MEMOIR OF
ELIZABETH T. KING.

(Continued from page 499.)

Extracts from a letter to an aunt:—

BALTIMORE, 8th mo., 1854.

* * * I felt that the first inquiry every morning should be, "Lord, what wilt *Thou* have me to do?" and to that, the first attention and prime of my strength should be given, letting other things have their subordinate place, trusting that ability will be given for what is needful.

Sometimes there seems to be an accumulation of necessary duties, but I believe it is the enemy who piles them up, and that the single eye would not see so many.

A few days since, the questions seemed to come to me with such force and solemnity—What are we doing with our time, our talents, and our money? Is every thing done to the glory of God, or to minister to our own pride and love of ease?

If not to His glory, what excuse have we? Not of ignorance, surely, the written law without, and the Witness within, have taught us plainly.

Not of want of ability, for that is promised, and will be given to all who seek it.

We say we will throw ourselves upon the mercy of God, but are we not abusing that mercy by continuing in those things against which His Spirit has a controversy?

I can not tell thee how these questions have impressed me.

To one of her sisters:—

BALTIMORE, 9 mo., 1854.

If we are only favored to keep in the right way and the right spirit, nothing will befall us which will not conduce to our advancement; and this comfort always remains, that the *foundation standeth sure*.

It has seemed to me, that many difficulties arise, in the first place, from leaving the individual work, and if rightly improved they will drive us back to it; while nothing will be permitted to harm us if we are "followers of that which is good."

There is a rest which remaineth for the people of God, which nothing shall disturb—the way may be long and weary, but sooner or later the end will be attained. We may disquiet ourselves too much about events we can not control, and the faults of others which we can not mend. Having done our duty, in humility and sincerity,

there are many things which we must leave to Him who holdeth in His hand the hearts of the children of men and can turn them as He will.

10 mo., 1854.

My mind has been very much impressed with the duties we owe our servants, in watching for their souls as they that must give an account. They are placed, by the providence of God, under our care, that we may do them good, though this is not always so much by direct instruction, as by the influence of our daily lives and conversation, and our prayers on their behalf.

11 mo., 28th, 1854.

I have been very much impressed with the injunction to show piety at home. It is poor religion—is it not?—which can not bear little trials, and keep in a meek and quiet spirit under petty provocations and discouragements! And yet how many fail! How I do!

12 mo., 1854.

I quite agree with thee in thinking that some of these outside things must be cut off. Let those take them whose place it is, let every stone have its right place in the temple, but let us wait patiently and humbly for the great Master-builder to put us in the one we are to occupy. No matter if He seems to leave us comparatively useless for a long time, perhaps we want long chipping, and squaring, and polishing, before we are fit to be placed at all.

BALTIMORE, 1 mo., 1855.

I have suffered much from letting myself out into reading [naming some writings with which in early life she was much engrossed,] which tends to rouse up the old inhabitants of the land, who promised to be servants and now want to take the mastery again. My dear, thou dost not know how hard it is for me to lay down this crown; it is truly like parting with a right eye. Is it not sorrowful that it should be so hard to give up after long struggles, and when I really thought they were dead which sought the young child's life? Do let us try to be faithful and watchful, and beg earnestly for the precious fruits and gifts of the Spirit. We do have such answers to prayer when we are truly concerned, that we ought to be encouraged. I do not think that I have ever asked that it has not been given, both spiritual and temporal blessing, but it is needful to get very low, to dwell in the spirit of true prayer."

It must not be understood that she was opposed to mental cultivation, or considered the talents bestowed by our heavenly Father were not all to be improved. This was by no means the case, but it was her desire that everything should be kept in its place, entirely subservient to the one thing needful.

In a letter written in the early part of her religious experience, she thus makes the distinction:

I like thy distinction between mental *improve-*

ment and mental *excitement*. It is the latter which is so fascinating, that I am growing afraid to trust myself in any degree to my former habits and pursuits. M. J. Graham says in her memoirs, "Study has been, to me, like the stuff of Achan, beneath which was concealed the accursed thing." It seems to me rather more of a snare than an assistance, to any who would be likely to pursue it "for its own sake," as some say it ought to be, just as if we had any right to pursue any earthly enjoyment "for its own sake."

1 mo., 1855.

It seems to me that we are called to great watchfulness in our conduct toward all, avoiding even the appearance of evil, and careful not to crush the least scruple in the little ones of the flock.

We ought also to take heed that our speech be always "with grace seasoned with salt," that it may minister grace to the hearers. To redeem the time, not only from our pleasures, but also from our lawful and necessary cares, which too often absorb so much of our time and attention as not to leave us ability for the service which our blessed Master would call us into. Thus, though the days are evil, if we dwell so near our dear Saviour, we shall be favored to make our refuge under the shadow of the Almighty, till these calamities are overpast.

2 mo., 19th, 1855.

But we need not be discouraged.

"He who hath helped us hitherto
Will help us all our journey through;"

and this lesson of suffering, of nothingness, of poverty, and desertion, is no doubt our most profitable discipline.

Is it not a comfort to take every cup directly from the hands of our tender Father, appealing to Him—"Thou knowest all things, Thou knowest that I love Thee?"

I was shown yesterday that the word to those who were perhaps too anxiously inquiring—"Lord what wilt thou have me to do?"—was "Rest in the Lord, and wait patiently for Him," and that in quietness and confidence should be their strength. That, however desirous they may be to journey forward, they must wait until the cloud is lifted from the tabernacle, and the word is given, and "Though it tarry, wait for it, because it will surely come, it will not tarry."

To a Sister:

BALTIMORE, 3 mo., 11th, 1855.

We must find out our own work. The only safe way for me, I find, is to wait day by day, to have my work given me, and not be looking out too much, or even too anxiously, for something to do. It is surprising how, in this waiting state, the way opens sometimes; and how it is closed up at others; but if I try to move in the dark I mostly stumble, so then I have to keep quiet. It is

difficult to understand why, with the inclination and the apparent ability to do, we should ever be commanded to keep quiet, when there is so much to be done; but our ignorance is the first lesson to be learned; and, alas! has to be often repeated. Prayer, however, is our great weapon; we truly never ask aright for anything which is not granted.

Do not the repeated tidings of sickness and death among our friends, which have reached us lately, make thee feel very solemnly the uncertainty of every thing, the unreality of this life? As we grow older, one after another must drop away, until we go too. How strange it is that we will persist in being so solicitous about the accommodations and enjoyments on this short journey!

(To be continued.)

An Address on the subject of Burials, issued by the Monthly Meeting of Friends, held at Green Street, Philadelphia, to its Members.

Dear Friends,—The manner in which our funerals are now conducted, the unnecessary expense and parade that attend them, have been cause of much exercise to this meeting; and desiring the preservation of our members in that simplicity and moderation which becomes our profession, we are induced to address you.

Death, that certain messenger, is continually removing from among us those who are dearly beloved. We are fully sensible that at such seasons the tenderest feelings of our nature are sorely tried; and we desire that our attempt at kindly admonition may not be considered an undue interference with the private rights of individuals.

We have had unitedly to admit there is among us at this time a wide departure in practice from the simplicity of Truth; and believe a closer adherence to the recommendations of our discipline, would in great measure remove the cause of the concern under which Friends now suffer.

With this view we recommend that on the occasion of a funeral there should be punctual observance of the hour appointed, and that Friends refrain from conversation, and endeavor to gather into solemn silence, that such opportunities may prove seasons of divine favor.

The obsequies should end when the time arrives for the removal of the remains, which may be accompanied to the place of interment by a few carriages, for the accommodation of members of the bereaved family, or friends chosen by them. Such a course would, we believe, be consistent with that Christian testimony against vain parade, which as a Society we profess to uphold; and would not detract from due respect to the dead.

It is advised that Friends generally, and especially those in affluent circumstances, should be careful in the observance of true Christian

moderation in arraying the bodies of their deceased friends for interment, and in all points pertaining to funeral arrangements; that they may not, by indulging in costly habits, set a hurtful example to those of more limited circumstances.

If it be the wish of the family that their friends should assemble at the Meeting House on these solemn occasions, we would encourage Friends to pursue the course prescribed by discipline; it being our judgment that it contemplated such religious meetings.

Signed on behalf of the meeting.

SAMUEL W. BLACK, }
ELIZABETH WHITELOCK, } Clerks.

Philadelphia, 9 mo. 22, 1859.

From the London Friend.

MENTALLY POOR, BUT SPIRITUALLY RICH.

At a public meeting lately held at Cheddar, Somerset, by a minister of our Society, he alluded to the case of an idiot of that village, who, notwithstanding his mental imbecility, appeared to have been "born from above, and made divinely wise." The case excited much interest in the mind of the writer, and he was led to believe that some information respecting it would not be unacceptable to the readers of *The Friend*. The following particulars were obtained, by inquiry, from the sister of the lad, excepting the account of a visit paid him by a Friend, which is given in the words of the latter, as kindly furnished by him to the writer.

William Hill was from childhood of very weak intellect, incapable of learning to read or to reckon. He had some correct idea of the relative value of different kinds of money, distinguished as brown, white and yellow. His ability as a field-laborer was limited; he could not dig straight, but was very persevering in his his work—setting himself a task, and resolutely performing it, wet or dry.

Lavater, inspeaking of Fuseli, alludes to the disproportion which often exists between the will and the mental power. "A copious proportion of will, he states, is sometimes assigned to minds whose faculties are very contracted; while frequently, with the greatest powers, there is associated a will feeble and impotent. William Hill was an instance of the former; for, with very contracted faculties, he possessed so strong a will, that one of his nearest relatives was afraid to encounter it. Though he was what the Scotch call "an innocent," his soul's enemy found means to put evil thoughts in his heart and sinful words in his mouth; for, in addition to his violent temper, he was at one time addicted to swearing. He felt particularly jealous of the rich, and did not understand how God could justly make such a difference in the lot of mankind, saying, "Why not make all alike?"

The shadows of the picture are now mostly laid in; the lights are soon to follow. Soon do we see the day dawn, and the dayspring arise in the heart of this poor imbecile.

In the earlier part of the illness which eventually proved fatal, he was very irritable. The abscesses with which he was afflicted were enough to account for this. On a faithful minister of the Gospel informing him that it was likely these abscesses would carry him off, and on his being seriously spoken to on the subject of death, he was quite affronted, saying, "Massa W— think he know everything; why don't he mind his own business? He know no more than anybody else."

The sequel, however, showed that the warning given led eventually to a care for his soul. During his illness his feelings and words underwent a marked change; his irritability almost left him; his jealousy of the rich was turned into prayer for them. He could now take a just view of their case, saying, "The Lord only lend, not give;" and that where they did not give to the poor, "he shouldn't like to stand in their shoes."

On one occasion, he spoke in a striking manner to a young person on the need of having the blind eyes opened, saying it was no use to kneel down to say prayers, but pray for the Spirit to come into the heart; and that, till the Lord opened his blind eyes, he had "no hope heaven." The clergyman of the parish having kindly called and read a prayer to him, William Hill in turn prayed for the former after he had left, and said he hoped he should meet him in heaven.

He could not see the need of praying by book, saying, "Why not pray from heart? Lord want no fine words." When very ill, hearing that a Friend was coming up stairs to see him, he was much pleased—indeed so excited, that his sister tried to compose him, fearing he would hurt himself; but he exclaimed, "I must tell — what the Lord has done for my poor soul." Subjoined is the Friend's own account of the interview:—

"*Third Month 24, 1847.*—Visited William Hill, of Cheddar, an idiotic young man, who has been for some time confined to bed by illness. On my asking how he was, he replied, 'Very poorly, but happy—happy in the Lord.' One of the remarks which he made to me was, 'I can see into it now; the Lord opened my blind eyes.' And again, 'The Lord teaches poor sinners. I can't read, but the Lord puts it into my mind.' On my coming away, he said, 'Twill be a happy day when we meet together to sing alleluia to the Lamb.' He died soon after in much peace.

He suffered much at last from a complaint both painful and loathsome, and longed to be gone. Still he felt that his stay would not be delayed beyond the right time, and was firm in

his faith as to the end saying, "The Lord have me tight, he never let me go; the Lord done all things well. Devil tell me I not go to heaven sometimes; but no good, Lord got me tight," &c. He soon strove to lessen the feeling of his own sufferings by comparing them with those of Job, and the Saviour's pains on the cross—his nailed hands and pierced side.

A few hours before his death he appeared to be contemplating some brilliant sight, and strove to make his sister enter into it. He said, "The sun shine so bright all round a Lord's house, and I soon be there now." He thought he heard some one in the next room, and on being assured that no one was there, he said, "Well, then, the Lord send spirit after me. I go soon." His last breath was drawn without a struggle.

Thus was fulfilled the declaration of the psalmist, "The opening of thy word giveth light, it giveth understanding to the simple;" and the more recent saying was exemplified, "If Christ thou knowest, thou knowest all things."

E.

A VICTORY OF PATIENCE.

Among the numerous families who were driven from France by the revocation of the Edict of Nantes, was one which emigrated from the town of Uzès, in the department of the Gard, and established itself at Geneva. One of the members of this family, at that time a child, but who subsequently distinguished himself as a philosopher and sage, was named Firmin Abausit. This youth was educated by his parents in the severe principles which characterized the religious confessors of that age, and gave early promise of an honorable career—a promise which was afterwards amply fulfilled. As he grew up into life, he devoted himself to the study both of natural and moral philosophy, and visited some of the principal countries of Europe, where he made the acquaintance of the most learned and illustrious men of his time, such as Bayle, Sir Isaac Newton, etc. On his return to Geneva, he received the appointment of city librarian, and was also, without solicitation, invested with all the rights and privileges of a citizen of the republic. He now continued his favorite pursuits, and published many pieces (which were reprinted in London in 1773) on history, criticism, and theology, among the last being two which are especially worthy of notice, namely, the treatises entitled, "The Knowledge of Christ," and "The Honor which is due to Him." Meanwhile, his life was so blameless, that he became no less distinguished among his fellow-citizens for his virtues than for his knowledge; and so great was his reputation at Geneva, that in after years he was compared by one of the most celebrated of her sons, Jean Jacques Rousseau, to Socrates.

Unlike most philosophers, whose wisdom is to

be found only in the discourses which they make, or the books which they publish, Abausit endeavored to illustrate his teachings by his life, and thus to recommend their adoption by those around him. It seems to have been one of his principal aims to inculcate patience and resignation; and it is said that he was never known to abandon, even for a moment, that serenity of spirit which he wished to see universally cultivated and enjoyed. The following anecdote, which is related of him, furnishes evidence of this; and, as it is in *little things* that a man shows what he really is, we may reasonably infer from it the great amiability of his character.

Two foreigners, who were on a visit at Geneva, hearing of the imperturbable placidity which characterized Abausit, concerted with some of his most intimate friends to provoke him to some manifestation of displeasure, or, perhaps, even of anger. They immediately set to work to discover the weak point in Abausit's character, in order that, by directing their attack thither, they might the more certainly succeed in their attempt.

Having made some inquiries about the personal and domestic habits of their intended victim, they learnt that he lived alone with an old housekeeper named Jeanneton, with whom they soon proceeded to place themselves in communication. From her they received the unwelcome information that, during the thirty years which she had spent in his service, he had never departed, in all his relations with her, from that unchangeable gentleness for which he was distinguished. She, however, added that, when she committed one of those slight inadvertencies to which even the best servants are sometimes liable, her master, assuming a more grave manner than usual, mildly directed her attention to it, and, when addressing her on the subject, cut off a syllable from her name, calling her Jeanne instead of Jeanneton—a punishment which never failed to produce the desired effect.

The two strangers, a good deal disappointed by what they had just heard, which did not augur well for the success of their enterprise, then endeavored to interest the housekeeper in it, and even tried to purchase her co-operation. The old domestic at first refused their offers. Seducing as they were, the apprehension of exciting the anger of so good a master sufficed to counterbalance them for a time. But, alas! the prospect of gratifying the two gentlemen who were seeking her aid, coupled with that love of money which is the curse of the human race, at length decided her to take part in the execution of the measures which were to be contrived against him. Of all the plans which were proposed, none appeared to Jeanneton to have the slightest chance of success; and, at length, growing impatient at her persistence, the visitors begged her to tell them what were the inadvertencies on her part,

which had sometimes produced the change in her master's deportment, of which she had informed them. It was with much hesitation and confusion that she at length avowed that Abausit was very particular about having his bed well made, so as to be quite soft and easy. A hard, ill-made bed, then, was the weak point—the vulnerable heel, so to speak, of this moral Achilles, whose patience rendered him proof against all other kinds of ill. The bed was, accordingly, badly made by the faithless Jeanneton. The voluntary negligence to which she had given way assumed in her eyes all the appearance of a crime; and if, when night came, her master rested uneasily in his neglected bed, she rested no less uneasily in hers, afflicted by the thought of what she had done. The next morning, Abausit having risen earlier than usual, contented himself with saying, in the graver tone which he was wont to employ on such occasions, "Jeanne, my bed was not made," and then went out for his accustomed early walk. Soon after, the visitors made their appearance, in order to learn the result of their scheme, and were much disappointed to find that it had signally failed. However, they insisted that the unfortunate housekeeper should try it again. "You see," they said, "that your master has made the first step towards losing his temper; the battle is half won, and to-morrow we shall, no doubt, succeed."

These artful words persuaded her a second time to leave the bed unmade; and Abausit, when he retired at night, found it in that state, and of course more uncomfortable still than it had been the night before. But what was the surprise and emotion of Jeanneton when her master, as he was going out the following morning, stopped before her for a moment, and said in a gentle and affectionate tone: "My poor Jeanneton, you are growing old; feebleness and suffering, no doubt, render the task of preparing my bed too difficult for you. Well, do not trouble yourself about it; I will make up my mind to be less comfortable in that respect, for, after all, the inconvenience is not great, and I am beginning to get accustomed to it."*

On hearing these unexpected words, the poor woman fell on her knees, and with tears revealed not only the plot which had been contrived to shake his equanimity, but also the way in which she had lent herself to it, and what she was to have gained in case of success. Abausit kindly assisted her to rise, and assured her of his forgiveness; almost thanking her for having given him an opportunity to overcome his tendency to self-indulgence, and half apologizing for having prevented her from gaining the promised reward.

And now, my readers, I ask you to imagine

* "Le mal n'est pas grand; je commence a m'y faire." These are the very words used by Abausit.

if you can, how soft that bed was ever after, and how carefully it was prepared by Jeanneton from day to day, as a sort of expiation for the fault of which she had been guilty.—*Leisure Hour.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TENTH MONTH 29, 1859.

TO CORRESPONDENTS.—The account of the Yearly Meeting of 1821, sent us for insertion, is so similar to that of the previous year, which was published in a former number, that we omit it.

MARRIED, According to the order of the Society of Friends, in Austerlitz, Columbia co., N. Y., on Fourth-day, the 21st ult., WILLIAM B. COFFIN, of Chatham, to SUSAN, daughter of Henry Robinson.

—, at East Nottingham Meeting House, according to the order of Friends, on 3d day the 18th of 10th mo. 1859, SAMUEL LIPPINCOTT, of Woodbury, New Jersey, to HANNAH B. KIRK, of Chester County, Pennsylvania.

—, on the 15th of 10th mo., by consent of Fall-creek Monthly Meeting, WARNER M. TRUEBLOOD, of Washington Co. Ind., to NARCISSA, daughter of Daniel and Eliza Allen, all of Henry Co. Ind.

—, on Third day evening the 25th inst., at the residence of Samuel Caley, by the approbation of Philadelphia Monthly Meeting of Friends, held on Race St., SAMUEL B. HAINES, of New York, to REBECCA M. ROWLAND, of Philadelphia.

DIED, On the 7th inst., at his residence, Cross-wicks, N. J., after several weeks of intense suffering, PETER ELLIS, a member of Chesterfield Monthly Meeting, in the 72d year of his age, making a peaceful close of a life of marked integrity.

—, on the 19th inst., in the 80th year of his age, ENOCH ALLEN, an esteemed member of Philadelphia Monthly Meeting. His life was marked by innocency and uprightness.

—, on the 19th inst., by the accidental discharge of a gun, CHARLES P. son of Edward and Amy P. Middleton, in the 15th year of his age.

INFANCY.

(Continued from page 502.)

The incidental conveyance of general knowledge during the early period of education, generally takes its rise from two kinds of occasions, namely, in the first place, from the occurrence of words and phrases, in reading or conversation, of which a child asks an explanation; and, secondly, from the occurrence of phenomena—ordinary or rare—which may chance to excite his curiosity. And these two occasions of imparting knowledge easily run one into another; as when, for instance, the meaning of a word is asked—Evaporation; and the thing is exhibited, by the holding a damp newspaper before the fire. On the contrary, if the disappearance of the dew on the window has been observed, the technical

term may opportunely be connected with it, in the way of elliptical interrogation:—What you see going on is?—Evaporation.

Some advantage may result from allowing an interval of time to pass between the one sort of explanation and the other; for the mind always holds more firmly that which it seizes by a rebound, as thus—What does this word evaporation mean?—The turning of water, or of other fluids, into steam, or vapor, by the application of heat.—Anything damp is dried by?—Evaporation. After the lapse some days, the steam arising from a gravel walk, in a sunny aspect, after a warm shower, is noticed; and the question is briskly put—The rain that is fallen on the path is turning into vapor;—what is this called? The answer, if given correctly, at a distance of time, is likely to fix itself indelibly in the memory: and the next step, with an intelligent child, will not improbably be some spontaneous effort of generalization; as when a bottle of wine, brought from the cellar, is seen first to be bedewed, and then to dry in the heated dining-room—Is not this too—evaporation? And this will lead further:—Can nothing but water and liquids be evaporated? Yes, we might say, a solid body, such as a lump of metal, or of brimstone, is evaporated, when it is converted into gas heat; but then we use another word, and call it—sublimation.

Yet in all such incidental conveyances of particles of scientific information, we should keep in view our real intention; which is by no means that of imparting a certain amount of scientific knowledge, at a certain age; for this is a point of no consequence;—but what we mean is to make a commencement of intellectuality—to keep the mind in alliance with reason and nature; and, if anything further need be regarded, to familiarize, a little, the terms and the facts of philosophy, so as to facilitate the arduous studies of a later period.

In truth, if this sort of desultory, and yet well-directed initiation in science is constantly pursued, the more systematic instruction which must at length follow, may be so much the longer delayed; and meantime that fresh bloom of the faculties may be preserved, which is always more or less impaired by laborious studies.

A very slender apparatus of amusement is found to be enough, where children are accustomed, on the one hand, to much active sport abroad; and on the other, are intelligently conversed with, at all hours, by their teachers. Munificent grandmamas, and affluent aunts, will, spite of remonstrances, continue to be good customers at the toy-shop; but those who have actually had to do with children, are well aware of the fact that no delight is so brief as that caused by the possession of an elaborate and costly toy; in truth, the pleasure, as to its continuance, seems generally to be in inverse pro-

portion to the sum that has been lavished upon the gift. And often, in consideration of the kind donor's feelings, a little artifice has to be used in order to make it appear that the splendid article has not become an object of indifference or disgust, the very next day after its arrival.

A crooked stick of his own finding—the handle of a broom—the gardener's cast-off pruning-knife; or a tin mug without a bottom, will be hoarded by a child, and mused over, and converted to twenty whimsical purposes, day after day, perhaps for weeks, and certainly until after the toy which cost what would have fed a poor family as long, has been consigned to the lumber-room.

The real charm of a toy, or of any implement of amusement, is derived from the power it possesses to excite the *CONCEPTIVE FACULTY*; and hence it is that the more it leaves to be filled up by the imagination—the ruder it is—so much the keener and the more lasting is the pleasure it affords. On the contrary, an elaborate and a representative toy, although it may excite a momentary amazement, quickly loses its power to please, and is discarded. When carving, and gilding, and painting have done their best to make it the very image of reality, the mind of the child, unconsciously, but in fact, resents the officiousness of the artist, who has encroached so far upon its own province; and it turns with fondness (often to the wonder of bystanders) to the most misshapen symbol of man, or dog, or horse, or horse, or cart, and, by the very means of the glaring imperfections of this image, finds scope for the exercise of its own creative and imaginative powers.

It is an error, teeming with practical mistakes, to think of children as if they were sensual, chiefly, in their tastes. In truth, the disproportion between sense and soul, between matter and mind, is usually much greater with the same individual, in childhood, than it is at an adult age. The want of culture, or the long-continued pressure of necessity, or the indulgence of sensual propensities, often obliterates the intellectuality and the moral sensitiveness which had belonged to the child, so that the man at thirty is, in a philosophic sense, much less remote from the brute, than he had been at four or at five. The vivid pleasure derived by children from the objects that surround them, instead of indicating the prevalence of the animal part of our nature, is directly a proof of the vivacity and supremacy of its intellectual elements. A child's happiness is the happiness of the *SOUL*, much more than of the body;—his joys, instead of staying in the sense, go through and through him; and just as a babe of three months old smiles all over, when it smiles at all, and kicks with merri-ment; so does a child enjoy what he enjoys, with a throb of his every faculty.

Far more use might be made of this means of quickening the mind than is often attempted; and let me be allowed to remind young mothers that, in practical value, the ability to sketch rapidly all sorts of common objects, in a characteristic manner, vastly outweighs some of those accomplishments to which years are devoted in youth, and which are usually laid aside, and lost, when the duties of domestic life are entered upon. Prints, it is true, may be purchased; but besides many objections to which they are liable, and their cost, if provided in sufficient number and variety; it is found that a fresh sketch, adapted to the occasion, and suited to a child's age and taste, imparts more pleasures, and subserves better the ends intended.

A mother, qualified to use her pencil in this manner, may, without labor, bring all the most familiar and the most striking forms of nature and of art before the eye of a child; and thus, not merely impart various information (a secondary object) but feed and furnish the earliest developed of the faculties—the *conceptive*; and at the same time bring into action the powers of observation and discrimination; and all this may be done without in the slightest degree stimulating or straining the faculties: the brain is not worked in any such amusements.

By the same simple means, the kindly emotions and placid sympathies of a child's heart may be set a-going, if a mother's pencil is equal to the task, and it is not a very difficult one, of roughly sketching the employments, incidents and accidents of common life—the trades and occupations of men, and the domestic drama, if the phrase may be used, and the mishaps and catastrophes of the sailor, the traveller. A folio of such sketches, swelled from year to year by daily additions, would be an invaluable treasure in a family, and might descend to the mammas of several generations; and how much more creditable to the hand that produced it, than the painted albums, and the bristol-board frippery, that so often load a drawing-room table!

There can be no doubt that poetry should be employed as a principal means of intellectual and moral culture, during the first period of education; and by *POETRY*, as adapted to infancy and early childhood, I intend, severally—rhyme—rhythm—ornamented description of familiar objects, and condensed moral sentiment. Each of these elements has its peculiar use for the purpose now in view; but it need not be said that the higher elements of poetry, that is to say, whatever the adult mind regards as constituting its paramount excellence, are excluded when we are speaking of verse for children. Not indeed as if poetry for children should be *unpoetic*, or should be of cheap manufacture; but that it should tread flowery meads, rather than climb the mountain path, or soar to the skies.

No one who has had to do with children can

need to be told that both rhyme and rhythm are of great utility, considered only as organic means of fixing certain series of words and sentences in the memory. This is understood in every nursery; nor does there appear to be any backwardness in applying so obvious and easy a means to all purposes of instruction. I would, for my own part, largely employ the rhythmical medium for conveying whatever has any manifest analogy with pleasurable imaginative sentiments: but then, and for the very purpose of securing to it its greatest possible effect, on this its proper ground, I would (notwithstanding certain specious reasons of convenience) entirely refrain from the use of rhyme and metre as a mere implement of memory, and for the conveyance of dry facts;—such as terms of science, dates, and the abstract rules of grammar, or the like. These seemingly useful devices—the jingling grammars—the jingling geographies—the doggerel histories and chronologies, such as—

Charles the First was his son, and martyr made;—
Charles the Second, his son, was comical blade:

or stanzas interrogative—such as—

And who was by an arrow slain,
While chasing the fleet stag in vain,
And left his brother next to reign?

are to be rejected because they vitiate the taste; while although to a very limited extent this species of doggerel aids the memory, it quashes the mind, and obstructs that intelligent grasp of facts which is really of importance; while the lodgment of facts in the memory may readily be secured by more fit means. For example, after history has been read, (and it is of no use at all previously,) and when distinct ideas are attached to names, then the series of persons and succession of events may, with great ease and clearness, be fixed in the mind by frequent references to a well-constructed home-made chronological chart; and an intelligent child—intelligently dealt with, will then spurn the toy history-book, as fit for babies only; and if we are thinking of babies, they had much better listen to the—Who did kill cock Robin? than the—Who killed king Rufus?

Infancy, as I have said, is emphatically Nature's season; and parents may be well content, so far, who see their children reach the verge that separates infancy from childhood in blooming health—happy in habit as in temper; with transparent dispositions—with a curiosity alive—with a moderate command of language; and, if I may be allowed the figure, with a lap full of the blossoms of philosophy, unsorted and plucked as they have come to hand.

One might say even less than this; and yet affirm that the period of infancy has passed auspiciously, if only the cheek be ruddy, the eye sparkling, the sympathies prompt and kind, and the habit of implicit obedience thoroughly form-

ed. Happy are the parents who are devising the more elaborate processes of education, and are just commencing what may be called the business of instruction, with children of seven and eight years old, of whom as much as has now been stated might be affirmed—and nothing more.

In a word, if the anxious inquiry of some parents in relation to infancy and early childhood is—What are the most effectual means of development? the inquiry which I would substitute for such a question is of this sort—How shall we best pass over the same period without any development but what is wholly spontaneous?

WHAT KNOWLEDGE IS OF MOST WORTH.

(Continued from page 504.)

The author then treats of the remaining divisions of human life, which includes the relaxations, pleasures and amusements filling leisure hours. The range he takes on these subjects is wider than seems to us safe, considering how fascinating mere amusement is to the youthful mind. It is true that he regards *science* as necessary, even in the cultivation of æsthetics, but were a taste for the *natural* sciences cultivated, it would no doubt supersede the taste for artificial excitement. He goes on to speak of science in connection with poetry.

The current opinion that science and poetry are opposed is a delusion. It is doubtless true that as states of consciousness, cognition and emotion tend to exclude each other. And it is doubtless also true that an extreme activity of the reflective powers tends to deaden the feelings; while an extreme activity of the feelings tends to deaden the reflective powers: in which sense, indeed, all orders of activity are antagonistic to each other. But it is not true that the facts of science are unpoetical; or that the cultivation of science is necessarily unfriendly to the exercise of imagination or the love of the beautiful. On the contrary, science opens up realms of poetry where to the unscientific all is a blank. Those engaged in scientific researches constantly show us that they realize not less vividly, but more vividly, than others, the poetry of their subjects. Whoever will dip into Hugh Miller's works on geology, or read Mr. Lewes's "Sea-side Studies," will perceive that science excites poetry rather than extinguishes it. And whoever will contemplate the life of Goethe will see that the poet and the man of science can co-exist in equal activity. Is it not, indeed, an absurd and almost a sacrilegious belief that the more a man studies Nature the less he reveres it? Think you that a drop of water, which to the vulgar eye is but a drop of water, loses anything in the eye of the

physicist who knows that its elements are held together by a force which, if suddenly liberated, would produce a flash of lightning? Think you that what is carelessly looked upon by the uninitiated as a mere snow-flake, does not suggest higher associations to one who has seen through a microscope the wondrously varied and elegant forms of snow-crystals? Think you that the rounded rock marked with parallel scratches calls up as much poetry in an ignorant mind as in the mind of a geologist, who knows that over this rock a glacier slid a million years ago? The truth is, that those who have never entered upon scientific pursuits know not a tithe of the poetry by which they are surrounded. Whoever has not in youth collected plants and insects, knows not half the halo of interest which lanes and hedge-rows can assume. Whoever has not sought for fossils, has little idea of the poetical associations that surround the places where imbedded treasures were found. Whoever at the sea-side has not had a microscope and aquarium, has yet to learn what the highest pleasures of the sea-side are. Sad, indeed, is it to see how men occupy themselves with frivolities, and are indifferent to the grandest phenomena—care not to understand the architecture of the Heavens, but are deeply interested in some contemptible controversy about the intrigues of Mary Queen of Scots!—are learnedly critical over a Greek ode, and pass by without a glance that grand epic written by the finger of God upon the strata of the Earth.

We find, then, that even for this remaining division of human activities, scientific culture is the proper preparation. We find that æsthetics in general are necessarily based upon scientific principles; and can be pursued with complete success only through an acquaintance with these principles. We find that for the criticism and due appreciation of works of art, a knowledge of the constitution of things, or in other words a knowledge of science, is requisite. And we not only find that science is the handmaid to all forms of art and poetry, but that rightly regarded, science is itself poetic.

Thus far our question has been, the worth of knowledge of this or that kind for purposes of guidance. We have now to judge the relative values of different kinds of knowledge for purposes of discipline. This division of our subject we are obliged to treat with comparative brevity; and happily, no very lengthened treatment of it is needed. Having found what is best for the present end, we have by implication found what is best for the other. We may be quite sure that the acquirement of those classes of facts which are most useful for regulating conduct, involves mental exercise best fitted for strengthening the faculties. It would be utterly contrary to the beautiful economy of Nature, if one kind of culture were needed for the gaining of information and another kind were needed as a mental gymnastic.

Everywhere throughout creation we find faculties developed through the performance of those functions which it is their office to perform; not through the performance of artificial exercises devised to fit them for these functions. The Red Indian acquires the swiftness and agility which make him a successful hunter, by the actual pursuit of animals; and by the miscellaneous activities of his life, he gains a better balance of physical powers than gymnastics ever give. That skill in tracking enemies and prey which he has reached by long practice, implies a subtlety of perception far exceeding anything produced by artificial training. And similarly throughout. From the Bushman, whose eye, which being habitually employed in identifying distant objects that are to be pursued or fled from, has acquired a quite telescopic range, to the accountant whose daily practice enables him to add up several columns of figures simultaneously, we find that the highest power of a faculty results from the discharge of those duties which the conditions of life require it to discharge. And we may be certain *a priori*, that the same law holds throughout education. The education of most value for guidance, must at the same time be the education of most value for discipline. Let us consider the evidence.

One advantage claimed for that devotion to language-learning which forms so prominent a feature in the ordinary *curriculum*, is, that the memory is thereby strengthened. And it is apparently assumed that this is an advantage peculiar to the study of words. But the truth is, that the sciences afford far wider fields for the exercise of memory. It is no slight task to remember all the facts ascertained respecting our solar system; much more to remember all that is known concerning the structure of our galaxy. The new compounds which chemistry daily accumulates, are so numerous that few, save professors, know the names of them all; and to recollect the atomic constitutions and affinities of all these compounds, is scarcely possible without making chemistry the occupation of life. In the enormous mass of phenomena presented by the Earth's crust, and in the still more enormous mass of phenomena presented by the fossils it contains, there is matter which it takes the geological student years of application to master. In each leading division of physics—sound, heat, light, electricity—the facts are numerous enough to alarm any one proposing to learn them all. And when we pass to the organic sciences, the effort of memory required becomes still greater. In human anatomy alone, the quantity of detail is so great, that the young surgeon has commonly to get it up half-a-dozen times before he can permanently retain it. The number of species of plants which botanists distinguish, amounts to some 320,000; while the varied forms of animal life with which the zoologist deals, are estimated at some two

So vast is the accumulation of facts of science have before them, that by dividing and subdividing their labors can they deal with it. To a complete knowledge of his own division, each adds but a general knowledge of the rest. Surely, then, science, cultivated even to a very moderate extent, affords adequate exercise for memory. To say the very least, it involves quite as good a training for this faculty as language does.

But now mark that while for the training of mere memory, science is as good as, if not better than, language; it has an immense superiority in the kind of memory it cultivates. In the acquirement of a language, the connexions of ideas to be established in the mind correspond to facts that are in a great measure accidental; whereas, in the acquirement of science, the connexion of ideas to be established in the mind correspond to facts that are mostly necessary. It is true that the relations of words to their meaning is in one sense natural, and that the genesis of these relations may be traced back a certain distance; though very rarely to the beginning (to which let us add the remark that the laws of this genesis form a branch of mental science—the science of philology). But since it will not be contended that in the acquisition of languages, as ordinarily carried on, these natural relations between words and their meanings are habitually traced, and the laws regulating them explained; it must be admitted that they are commonly learned as fortuitous relations. On the other hand, the relations which science presents are casual relations; and when properly taught, are understood as such. Instead of being practically accidental, they are necessary; and as such, give exercise to the reasoning faculties. While language familiarizes with non-rational relations, science familiarizes with rational relations. While the one exercises memory only, the other exerts both memory and understanding.

(To be continued.)

THE JUVENILE ASYLUM.

A very interesting company of about thirty boys and girls were sent out this week to Illinois by the Erie Road, under the care of the Indenturing Agent of the Juvenile Asylum, who looks after them at short intervals to see that they are well cared for and heedful of their guardians. These children were selected from some four hundred now in the Asylum. Another company, now undergoing careful training and culture, will be sent out as soon as their outfits can be procured. There are not less than 10,000 children in this city of the class which the Juvenile Asylum aims to benefit. Four companies of fifty each are sent off each year, and yet the institution is more thronged at the present time than ever before. Last year, of 700 children

received, 82 were committed by friends for the purposes of discipline; this year, of 630 received 200 were of this character.—*N. Y. Tribune.*

Selected.

THE PRODIGAL.

Brother, hast thou wandered far
From thy father's happy home,
With thyself and God at war?
Turn thee, brother, homeward come!

Hast thou wasted all the powers
God for noble uses gave?
Squandered life's most golden hours?
Turn thee, brother, God can save!

Is a mighty famine now
In thy heart and in thy soul?
Discontent upon thy brow?
Turn thee, God will make thee whole!

He can heal thy bitterest wound,
He thy gentlest prayer can hear;
Seek Him, for He may be found;
Call upon Him; He is near.

LEAD THOU ME ON!

Send kindly light amid the encircling gloom
And lead me on!

The night is dark, and I am far from home,
Lead Thou me on!

Keep Thou my feet: I do not ask to see
The distant scene; one step enough for me.

I was not ever thus, nor prayed that Thou
Shouldst lead me on;
I loved to choose and see my path; but now
Lead Thou me on!

I loved day's dazzling light, and spite of fears,
Pride ruled my will: remember not past years!

So long Thy power hath blessed me, surely still
'Twill lead me on

Through dreary doubt, through pain and sorrow, till
The night is gone,
And with the morn those angel faces smile
Which I have loved long since, and lost awhile.

THE POOR MAN'S DAY.

BY EBENEZER ELLIOT.

Sabbath holy!
To the lowly!

Still thou art a welcome day;
When thou comest, earth and ocean,
Shade and brightness, rest and motion,
Help the poor man's heart to pray.

Sun-waked forest!
Bird, that soarest
O'er the mute empurpled moor!
Throstle's song, that stream-like flowest!
Wind, that over dew-drop goest!
Welcome now the woe-worn poor.

Little river!
Young forever,
Cloud, gold bright with thankful glee!
Happy woodbine, gladly weeping!
Gnat, within the wild rose keeping!
Oh, that they were blessed as ye!

Sabbath holy!
 For the lowly
 Paint with flowers thy glittering sod!
 For Affliction's sons and daughters
 Bid thy mountains, woods and waters,
 Pray to God—the poor man's God!

Pale young mother!
 Gasping brother!
 Sister toiling in despair!
 Grief-bowed sire, that life-long diest!
 White-lipped child, that sleeping sighest!
 Come and drink the light and air.

Still God liveth!
 Still he giveth
 What no law can take away;
 And, on Sabbath! bringing gladness
 Unto hearts of weary sadness,
 Still thou art "The Poor Man's Day!"

ARITHMETIC.

The properties of numbers are so singular that our readers will extract amusement from the following extracts from a "Key to Pleasant Exercises, a London Manual;" and in some it may awaken a spirit of curiosity and philosophical inquiry, gratifying to themselves, and perhaps useful to others.

However many nines may be added together, or by whatever number or numbers it may be multiplied, the line of figures forming the sum or product may be added together, and it will consist of an amount equal to one or more nines. For instance, twice 9 are 18; the 1 and 8 are 9. Four times 9 are 36; the 3 and 6 are nine. A learner finds some amusement in increasing the amount, as if he expected a variation might be found, but when he gets to 11 times 9, he finds the product is only 99; two nines. And at the next step higher, namely, 12 times 9, he obtains only 108, or one and 9.

Then he may be shown the fact that the nine digits, 1 2 3 4 5 6 7 8 9, amount to a large number of nines, namely, five 9's or 45; and he may be taught that if, instead of adding the line up, he will multiply the middle figure by the last figure, namely 5 times 9, he will find the value of the whole most readily; and this is upon a principle of taking averages, which he will have occasion to resort to in higher departments of the science.

He may then be directed to notice the effect of adding together two lines formed of the nine digits, but in reversed order. For instance:

123456789
 987654321

111111110

There is something striking to the eye in such a product, for the wonderful number recurs again in nine ones; and it may serve to induce thinking. Or let the one line be subtracted from the other in this way:

987654321

123456789

864197532

In this result the odd and even numbers become curiously arranged; the whole of the nine digits are there, as in the upper lines; there is no surplus or repetition; there is only one figure of a kind; and of course they amount to five nines!

Would the pupil wish to see a sum in multiplication, the product of which shall contain several figures, but all alike! Tell him to set down all the digits except the 8, and if he would like the product to be all ones, let the line be multiplied by one 9.

12345679
 9

111111111

And here again is the faithful number, for the products presents nine ones.

If the product of two's would please him, let him multiply the line with two nines or 18, and so on with 27, 36, &c., until by multiplying by nine nines or 81, he will have a product of all nines, and nine of them!

12345679	12345679	12345679
18	45	81
98765432	61728395	12345679
12345679	49382716	23456789
22222222	55555555	99999999

The pupil may try the intermediate numbers, to produce threes, fours, sixes, sevens and eights. There will be found nine of each, and the figures in each product, added together, will be of equal value to each respective multiplier.

If the number nine be multiplied in 8 places in a line, by 2 and all the other digits, up to 9 inclusive, the whole line of results will be arranged alike, from left to right, and from right to left; that is from *a* to *a*, reading figures in either direction.

9	9	9	9	9	9	9	9	9
2	3	4	5	6	7	8	9	
α18	27	36	45	54	73	72	81α	

And the first figure in each couple, from either end, is in simple rotation from one to eight.

A COLD WINTER PREDICTED.

About ten days ago a tremendous drove of gray squirrels, numbering hundreds of thousands, suddenly made their appearance on the Meramac, covering the trees and water like a pall. Thousands of them were afterwards found dead in the

river and on the ground. They crossed the Mississippi at that point, and worked their way down the river, until on Wednesday they reached Cape Girardeau, crossing the river at that point in countless myriads. The citizens turned out en masse, and killed them by hundreds. Every tree and bush in that vicinity swarmed with them until night, when they all disappeared, and have not been heard of since. Their route was marked as by a devastating storm. Trees were girdled and fields destroyed. Old French settlers predict a very severe Winter, as it was noticed in 1834 and 1852 that immense droves of squirrels suddenly made their appearance, followed by intensely severe weather.—*St. Louis Express, 24th.*

TRANSPLANTING LARGE TREES.

A Paris correspondent of the *Boston Traveller* gives the subjoined account of a mode of transplanting large trees now in use there :

“Large trees are daily seen riding through the Champs Elysees, which are to take the place of old and decayed ones. It is a strange sight to see a tree fifty or sixty feet high, with a trunk two feet (!) in diameter, in full foliage, moving up through the Boulevards on wheels. I have been astonished at the size of some of those trees that I have seen riding by me, and my curiosity led me about a mile outside of the city to see the process of taking them out of the ground, which is as follows : A circle is cut round the tree about three feet from the trunk and at a depth of about five, through roots and earth. The earth which adheres to the root is covered and bound with brush and ropes to keep all together, then large chains are passed under the whole, and the ends brought up above the surface of the ground. It now being ready to be removed, two heavy, strong planks are laid down outside of the hole to receive the wheels of the wagon, which is made of solid iron, and a skeleton body of only two side pieces, which connect the fore and aft wheels ; the front wheels having an axletree passing from one side to the other, while the hind wheels are hung like those upon many railroad cars, having one open space, and strengthened by a heavy cross-piece of iron, which can be removed at pleasure. Over each wheel is a windlass to hoist by crank. Now, being ready to take up the tree, the heavy cross-piece behind is removed, and the vehicle is backed upon the planks, and the trunk of the tree now stands up through the middle of the skeleton body ; the ends of the chains are made fast to the windlasses, and eight strong men, two at each crank, wind up the chain and swing the tree, roots and earth, to the wagon, put in the cross-piece behind, attach from four to six horses, and drive off. The tree is lowered into the earth in the same manner that it is taken out.”

DEATH OF A TRAVELLER IN THE GLACIERS.

A correspondent of the *London Times*, writing from Zermatt, August 18, gives the following thrilling narrative :

“It appears that on Friday morning, August 12, a Russian gentleman, named Edouard de Grotte, left the Riffelberg Hotel to cross the pass of the Weissthor. He was a very fine, powerful man, about six feet three inches high, and had a somewhat wild and unsettled look on his face. He had no Alpenstock (which was indispensable for such an expedition), and sharply refused an offer of the landlord to supply him with one.

“He started with two Zermatt guides, and safely crossed both the Weissthor and Monte passes, arriving in the evening at Matmark, a village in the valley of Saas. He appeared to be very confident in his own physical powers, and to be inclined to despise the difficulties and dangers occasionally met with in the higher regions of the Alps.

“On Saturday morning he left Matmark with his two guides (still without an Alpenstock, and carrying only a walking stick in his hand). He retraced his steps of the previous day as far as the top of the Weissthor Pass ; from there, instead of turning to the left and descending by the usual route along the Gorner Glacier to the Riffelberg, he descended by the Fendelin Glacier, which slopes from the pass directly down into the valley of Zermatt, and affords a shorter, though much more perilous, route to the town than the Gorner Glacier.

“The three were fastened together by a rope ; the traveller being in the middle ; the rope was tied round his body, but was not, as it should have been, tied round the guides also ; it was only held on the left arm of each by a large loose loop. In this way they passed over the greater part of the glacier, and were within a few minutes of leaving it altogether, when they came to the large patch of snow, which the guides, according to their own account, proposed to pass round, but which the traveller insisted on crossing. Accordingly the first guide crossed in safety. The traveller then followed him, but when he had reached the middle, the snow gave way under his feet, and he sank into a hidden *crevasse*. Having no Alpenstock he could not break his fall in the usual way, by holding it across the chasm, and so his whole weight was thrown with a sudden jerk upon the rope, which broke instantly on both sides of the *crevasse*, down which the unfortunate man consequently fell. His voice was soon heard calling for assistance, which the guides were not skilful enough to render. The *crevasse* was a peculiar one, being narrow at the top, and widening downwards for some distance, after which it narrowed again till its sides met at a depth of about 200 feet. This circumstance rendered it impossible to reach him without a rope ; he appeared to be about sixty feet from

the top, wedged between the sides of the crevasse; and they had no rope excepting the two ends that remained with them, of about a yard each, so they determined that one of them should go to the nearest *chalet*—a two hours' walk—for ropes. The idea of trying to make a rope, by cutting up their coats and shirts, and especially their leathern knapsacks, seems, most unaccountably, never to have occurred to them. Thus the unfortunate M. de Grotte received no assistance for four hours, during which he frequently spoke to the guide above. He was, he said, in a sloping position, with his head lower than his feet, and with his right arm free, but he was constantly sinking lower. After three hours, the flow of blood to his head and the intense cold had very much weakened him; he spoke seldom, saying only that he was being frozen to death.

“At last, after four hours, the guide returned from the Fendelin *chalet* with assistance; the rope was lowered, but was found to be twelve feet to short to reach him. Now, it will scacely be credited, but it is a fact, that when the rope was found to be too short, nothing more was done, but men were sent for more rope to Zermatt, a distance of four hours, so that the unhappy man was condemned by the helpless clowns above him to pass eight hours more in his icy prison. He had endured the most dreadful agony, for at first the warmth of his body, dissolving the ice next him, caused him to sink lower; but as the vital heat departed, the cold gradually regained its superiority, so that he was frozen in tightly between the walls of ice, which, as their wetted surfaces congealed and slightly expended towards each other, crushed him between them with irresistible force.

“About the end of the fifth hour the poor man died. He had fallen in between noon and one p. m., and he died about five p. m. At midnight more ropes came from Zermatt, and his corpse was pulled up; it was found at the depth of seventy-two feet. It was handed over to the authorities, by whom an inquest was held and an examination instituted.”

ITEMS OF NEWS.

CALIFORNIA.—The overland California mail, from San Francisco, via St. Louis, furnishes us with the following items.

The Pacific Railroad Convention had adopted resolutions favoring a central route, and appointed committees to mature plans to be recommended to the State Legislature and Congress.

A small steamer, capable of ascending the Amoor river 2,000 miles, had been launched at Nicolauski, by a company of Americans who have the privilege of navigating the river.

The Russian officials show the greatest favor to American enterprises, and encourage the immigration of American mechanics.

Nearly the whole town of Monte Christo was destroyed by fire on the 19th ult. The loss amounted to \$92,000.

COCHIN CHINA.—News from Cochin China up to the 18th of 9th mo., has been received by the way of Manilla. The treaty of peace between France and the Emperor of Anam was not signed at that date. The telegraph has since announced its conclusion. It is said to comprise four important points; the exercise of the Christian religion in the Empire of Anam; a treaty of commerce, the first that has ever yet been agreed to by the Court of Hué; the concession to the French of the magnificent town of Saigon and its territory, and the recognition of the right of the French to the bay of Tourane.

THE COST OF WAR.—The cost of the Italian war has been estimated as follows:

Austria.....	\$100,000,000	Russia.....	\$6,000,000
France.....	100,000,000	England.....	4,400,000
Piedmont.....	20,000,000	Germany.....	25,600,000
Italian States.....	4,000,000		
Total.....			\$260,000,000

ARTESIAN WELLS.—There are within the limits of the city of Selma, Alabama, fourteen artesian wells, which have an average depth of about four hundred feet, several of them throwing volumes of water to the extent of six hundred gallons per minute.

FRANCE.—During the present Napoleon's reign the French have constructed railways to the extent of more than 7000 kilometers, or about 4500 miles, and they have spent not less than three milliard francs, or \$120,000,000, upon the task.

EXPLOSION AT DUPONT'S POWDER MILLS—SEVEN PERSONS KILLED.—About 11 o'clock on the morning of the 20th, four of Dupont's powder mills at Wilmington exploded, killing seven of the workmen. They were loading a cart with powder-dust at the time, but it is not known whether the fire originated in one of the mills or at the cart. The horse attached to the cart was also killed.

GREAT BRITAIN.—The Great Eastern left Portland at 4 o'clock on the afternoon of the 8th inst., and anchored at Holyhead at 4 o'clock on the 10th inst. The distance run in forty-eight hours is computed at something over five hundred and fifty miles. The average speed for the whole trip was a little over thirteen knots, but during the greater part of the trip the engines were not run at over half speed. The paddles averaged ten and the screw thirty-eight revolutions per minute, working at pressure of twenty pounds of steam. The greatest speed attained was over fourteen and a half knots, or nearly seventeen miles per hour.

This was accomplished without special exertions by the engines, but there was considerable canvass spread. The weather was squally, and at times there was a long heavy ground swell, causing, according to some authorities, a good deal of pitching and rolling, while others say that the motion at all times was most slight, and the ship under the most perfect control. It is reported that she would remain at Holyhead ten or twelve days, and then proceed to Southampton. She is to have her boilers thoroughly repaired in accordance with the requirements of the Board of Trade.

INSURRECTION.—At Harpers' Ferry on the 17th inst. a party of men, partly whites and partly blacks, headed by John Brown of Ossawatomie, Kansas, took possession of the United States Army and the bridge across the Potomac, seized the Pay Office, stopped the trains and cut the telegraph wires. Great alarm was felt lest the outbreak might be followed by an insurrection of the slaves. Troops were speedily sent to the spot, under orders from the War Department and the Governor of Virginia, and after a determined resistance

the rioters were taken. Legal proceedings will be instituted against the leaders.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—There is but little shipping demand for Flour, and the transactions are confined to 4a500 barrels superfine, at \$5 a 5 25 per barrel. There is a fair home consumption demand at \$5 12½ a 5 25 for superfine; 5 31½ a 5 50 for extras; 5 62½ a 6 50 for extra family, and 6 75 a 7 for fancy lots. The market is bare of Rye Flour and Corn Meal; the former is worth \$4 25 and the latter \$4 per barrel.

GRAIN.—Wheat is in demand at a further advance of 1 a 2 cents per bushel. Sales of 5000 bushels, mostly Southern, at \$125 a 127c for good red, and 138 cents for white. Sales of Delaware Rye at 86 cents. Corn is active; sales of 2000 bushels yellow at 96c, afloat, and 95c in store, damaged at 92c. Oats are dull; sales of 5000 bushels prime Southern at 41 a 41½c. afloat, and 1000 bushels Pennsylvania at 44c. in store.

The demand for Cloverseed continues good; sales of 200 bushels fair and prime quality at \$5 50 a 5 70 per 64 lbs. No change in Timothy. Flaxseed is taken at \$1 55 a 1 60 per bushel.

WANTED—A situation as teacher, by Mary Emma Satterthwaite. Address
10 mo. 29—4 t. Denton, Caroline co., Md.

TWO YOUNG WOMEN, members of the Society of Friends, are desirous of situations as teachers in families where they would make themselves otherwise useful, or would engage as assistant teachers in established schools. Apply at the office of the Intelligencer.
10th mo. 29—2m.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Winter Session of this institution will commence on the 14th of 11th mo. next, and continue twenty weeks.

Terms \$70 per session, one half payable in advance, the other in the middle of the session. No extra charges.

For further particulars, address

HENRY W. RIDGWAY,
Crosswicks P. O., Burlington Co., N. J.
9th mo. 24—3 m.

EATON ACADEMY, KENNETT SQUARE, Chester Co., Pennsylvania.

The Fourth Term of this Institution, under the charge of the present proprietor, will open for the reception of pupils of both sexes, on Second day, the 31st of 10th mo. next, and continue in session twenty weeks.

The course of instruction will embrace all the branches of a thorough English education, the higher Mathematics, Natural Sciences illustrated, the Latin, Greek, French and German Languages, and Drawing.

For terms and particulars, see Circulars, which will be forwarded to the address of every person requesting the same, upon application to

WILLIAM CHANDLER, Principal & Proprietor.
or to WILLIAM A. CHANDLER, Principal Instructor.

RUTHANNA JACKSON,
or to MAGGIE B. JACKSON, } Assistants.
CHARLES B. LAMBORN, }
9mo. 10, '59, -2m

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the next Session of this Institution on the 1st of

11th month, 1859. Terms \$60 for 20 weeks; no extras, except for the Latin and Greek Languages, which will be \$5 each. For Reference and further particulars inquire for Circular of

BENJ. SWAYNE, Principal,
London Grove P. O., Chester Co. Pa.
9 mo 3, 2 m.

ELDRIDGES HILL BOARDING SCHOOL FOR YOUTH OF BOTH SEXES, will open its Winter Session 11 mo 1st.

Terms \$70 per session of 20 weeks. For particulars address the Principal for a circular.

ALLEN FLITCRAFT,
Eldridges Hill Salem County, N. J.
8 mo 27 3 m.

THE BANKSDALE BOARDING SCHOOL FOR GIRLS, will be reopened the 14th of 11th month, and be continued twenty weeks. The course of study will comprise the usual English branches and Drawing. Terms \$60.

For further information apply to ELIZA HEACOCK, Jenkintown, Montgomery Co. Penn.
8mo. 27 3m.

SPRINGDALE BOARDING SCHOOL, FOR BOTH SEXES, Loudon Co., Va. The next session will commence the 3d of 10th mo.

Terms \$115 for 40 weeks, payable quarterly in advance. Languages and Drawings extra.

It is hoped that Friends interested will avail themselves of the preference by entering pupils early. Apply, for particulars, to

GEO. A. NICHOLS,
Purcellville, Loudon Co., Va.
8th mo. 6, 1859.—6m.

BYBERRY BOARDING SCHOOL FOR GIRLS.

The ninth session of Byberry Boarding School, taught by Jane, Anne and Mary Hillborn, will commence on the first Second-day of Tenth month, 1859, and continue forty weeks without intermission, (including two terms of 20 weeks each.) The course of instruction embraces all the branches of a liberal English education.

Terms \$60 per session of 20 weeks, one half payable in advance. For circulars containing further particulars address

JANE HILLBORN,
Byberry P. O., Philada., Pa.
8th mo. 7—3m.

BUCKS COUNTY MALE AND FEMALE ACADEMY.—Boarders taken by the year at reduced rates. Autumn Quarter of 12 weeks, commences on the 8th of 8th mo. Winter Term of 18 weeks, on the 7th of 11th mo. Charges for board and English branches, Autumn Quarter, \$36. Winter Term, \$66. 75 cents deducted per week, for such as are absent from sixth day to second day, without washing. Bills payable, one-half in advance, and no deduction for lost time, less than a week at one time. Day scholars, English branches, from 50 cents to 70 cents per week.

Extra charges for each twelve weeks. Latin, Greek, French, Pencilling, and Pellis work, each \$2.00; Water Colors, Monochromatic, Colored Crayons, Oriental, and Grecian Painting, each \$2.50; reading, Books only, furnished free of charge. Other books furnished if desired, and charged for, according to the care taken of them. SAMUEL BATCHELDER, A. M. Principal.

Attleboro', Bucks Co., 5th mo., 28, 1859. 6m.

Merrihew & Thompson, Printers, Lodge st., N. side Penn'a Bank

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, ELEVENTH MONTH 5, 1859.

No. 34.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,

No. 324 South Fifth Street,

PHILADELPHIA,

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

A CHAPTER FROM JANNEY'S HISTORY OF FRIENDS.

(Continued from page 515.)

It was not long before he experienced the common lot of nearly all the Friends of that day; being taken in a religious meeting held on a common at a place called Howhill, in Cumberland, he and three other Friends were committed to prison at Carlisle. Being unwilling to pay the prison fees demanded by the jailor, they were kept in the common jail for several days and nights without food, drink, or bedding, and their friends were denied the privilege of supplying their wants. The jailor, finding that he could not effect his purpose by this means, removed them into a room in his own house, where several Friends were imprisoned for the non-payment of tithes. After about two weeks' confinement they were tried at the quarter sessions, and set at liberty; but a considerable amount was taken from them by distraint of their goods for the payment of fines.

John Banks was a devoted and efficient minister of the gospel, whose labors and sufferings will again claim our notice.

After the examination of George Fox at Lancaster, and his triumph over the priests, as related in the preceding chapter, he continued his religious labors, and about the beginning of the year 1653 came to Swarthmore. While there he heard that great threats had been made in Cumberland, that if ever he came into that county, they would take his life. Feeling a concern to go into the very parish where these threats had been made, he went accordingly, and found that his adversaries had no power to touch him. On his return he came to Colonel West's, where he received a message from Swarthmore, to meet,

at that place, Anthony Pearson, a justice of the peace, who had been an opposer of Friends. In compliance with the request he went, and was instrumental in confirming the good impressions made on the mind of Justice Pearson the preceding year at Appleby sessions. He was convinced of the principles of Friends, and became a valuable member of the Society. He wrote a work against the tithe system of England, in which he evinced much ability and research.

George Fox, in the prosecution of his religious labors, came to Carlisle, in Cumberland, where he had a meeting in the Abbey, with a congregation who were mostly Baptists, another in the Castle among the soldiers, and a third at the Market-cross. In these meetings he gained many proselytes, and, though threatened with violence, received no injury. On the following First-day he went to the parish house of worship, where, after the minister had done, he began to preach. The magistrates desired him to depart, but he told them he came to declare the way of the Lord to them, and so powerful was his ministry, that the people began to tremble, and some of them thought the house itself was shaken. At length the rude populace raised a riot, which was quelled by the soldiers, some of whom took George by the hand and conducted him away. The next day, the magistrates being assembled in the Town Hall, issued a warrant for his apprehension, and he, hearing of it, went up to the Hall, where he found many false accusations had been made against him. He had much discourse with the magistrates, and pointed out to them the fruits of their priests' ministry. After a long examination, they committed him to Carlisle prison, as a "blasphemer, a heretic, and seducer." While he lay in jail a report went abroad that he was to be hanged, which caused many persons to visit him, among whom were some ladies of rank, and many priests.

When the assizes came, the judges refused to bring him to trial, whereupon Anthony Pearson, on his behalf, wrote them a letter, remonstrating against his illegal imprisonment, and claiming for him a lawful trial, a copy of his charge, and the privilege of answering for himself. In this letter he says, "To my knowledge he utterly abhors and detests every particular, which by the act against blasphemous opinions is appointed to be punished, and differs as much from those people against whom the law was made, as light

from darkness. Though he be committed, judgment is not given him, nor have his accusers been face to face, to affirm before him what they have informed against him; nor was he heard as to the particulars of their accusation, nor doth it appear that any word they charge against him is within the act."

This remonstrance was unavailing; the judges refused to try or liberate the prisoner, leaving him to be dealt with by the magistrates, who ordered the jailer to put him down among the felons, which he did accordingly. In this noisome prison he was compelled to associate with the most depraved characters of both sexes, but such was the influence of his pure spirit and Christian demeanor, that even these neglected and hardened criminals evinced their love and respect for him, and some of them, being convinced of sin, embraced the offers of redeeming love.

The under-jailer was exceedingly abusive, and sometimes beat with a great cudgel both George Fox and the Friends who came to see him. He says in his journal, "While he struck me I was moved to sing in the Lord's power, which made him rage the more. Then he fetched a fiddler and set him to play, thinking to vex me; but while he played I was moved in the everlasting power of the Lord God to sing, and my voice drowned the noise of the fiddle, struck and confounded them, and made them give over fiddling, and go their way."

At length Anthony Pearson prevailed on the governor of the castle to go with him and inspect the prison. They found it so exceedingly filthy that "they cried shame upon the magistrates for suffering the jailer to do such things." Calling the jailers before them they made them give surety for their good behaviour; and the under-jailer who had been so cruel they cast into the dungeon among the felons.

In the Spring of the year 1653, Oliver Cromwell, having found the Long Parliament inimical to his ambitious designs, dissolved it by military force, and a few months afterwards he summoned a legislative body consisting of a hundred and thirty-nine of his own partisans, nominated by himself and his council of officers. This assembly was popularly known by the appellation of Barebones' Parliament, on account of one of its members, a leather-seller of London, whose name was Praise God Barebones.

This Parliament, on hearing a report that a young man, imprisoned at Carlisle, was to die for religion, caused a letter to be written to the sheriff and magistrates concerning him. It was probably this inquiry that caused the justices to liberate George Fox, for they must have been conscious that his detention was illegal.

His imprisonment, which continued seven months, had the usual effect of promoting the cause it was intended to obstruct. Among the

proselytes he then made were James Parnel and John Stubbs, both of whom became valuable ministers in the Society of Friends.

James Parnel was born at Retford in Nottinghamshire, and enjoyed the advantage of a good education. From his own account of his religious experience, it appears that, in his early youth, he came under condemnation for sin, but was not then aware of the heavenly nature of that pure light which in secret reproved him. Being brought into a serious consideration of his sinful condition, he resolved to amend, and sin no more; but this resolution being made in his own will, without a reliance upon divine aid, did not stand in the hour of temptation, and he was again, through unwatchfulness and disobedience, brought under suffering. The judgments of the Lord being experienced, he was led to sincere repentance, and through divine grace an effectual change was wrought in his heart, by which he became a vessel of honor, sanctified for the Master's use. In this condition, being no longer able to conform to the vain customs and formal worship prevailing around him, he became a subject of wonder and offence to his acquaintance, and even his relatives became his enemies. For his testimony to the truth, he encountered obloquy and reproach, but even at the early age of fifteen years, through divine aid, he was strengthened to bear the cross, and despise the shame.

A few miles distant from the town where he lived, he met with a people "whom the Lord was gathering out of the dark world to sit down together to wait upon his name," and with them he felt unity of spirit; but they soon found themselves the objects of reproach and persecution. Afterwards, he felt himself called to visit some Friends in the north of England, with whom he says "he had union in spirit before he saw their faces." It is probable that, during this visit in the year 1653, he met with George Fox, then in prison at Carlisle, who says in his journal: "James Parnel, a little lad about sixteen years of age, came to see me, and was convinced." From this visit James returned to his home, and pursued his temporal vocation. In his eighteenth year he was impelled, by a sense of religious duty, to visit Cambridge, not knowing the service that might be required of him, but fully aware of the danger that awaited him, for he had heard before of the cruelty exercised upon two of his friends.

When he arrived there, he found a Friend in prison for bearing a testimony against the wickedness which prevailed in that seat of learning and licentiousness. When James Parnel had remained in Cambridge fourteen days, he was committed to prison by the Mayor for publishing two papers against the corruption of the magistrates and of the priests. He was kept in prison during two sessions, and then he was tried on a charge of publishing scandalous and seditious

papers; but being acquitted by a jury, the magistrates again sent him to prison for three days, and then banished him from the city.

It was not long until he again came to the city, where he preached the gospel freely, as also in the counties adjacent, during the space of six months, and many embraced the principles he taught, for his ministry was accompanied by that unction and power which the spirit of Christ confers upon his dedicated servants.

John Stubbs was a soldier in Cromwell's army, and being in garrison at Carlisle while George Fox was imprisoned there in the year 1653, became acquainted with him, and through his ministry was convinced of the doctrines held by Friends. He had received a liberal education, and was skilled not only in Latin, Greek, and Hebrew, but in the Oriental languages.

In the year 1654, when Oliver Cromwell took the government into his own hands, and required of the soldiers an oath of fidelity, John Stubbs, not being willing to take it, retired from the army. As he continued to follow the leadings of Divine Truth, he grew in religious experience, and having received a gift in the gospel ministry, he became instrumental in the conversion of many.

Among those who, about this time, embraced the principles of Friends, George Whitehead claims particular notice, on account of the conspicuous place he long occupied in the Society. He was born about the year 1636, in the parish of Orton, and county of Westmoreland, of reputable parents, who gave him a good education. From his own narrative, it appears that in his youth he attended divine worship among the Presbyterians; but when about fourteen years of age he became dissatisfied, under an impression that in religious experience and practice they did not come up to their professions, and he was induced to seek among others a more refined, spiritual religion.

After a short time he heard of the "people called Quakers, who trembled at the word of God," and observing how they were reviled and reproached by loose and wicked people, he felt his heart drawn toward them before he had been at any of their meetings, or heard any of their ministers. At that time, good desires were raised in his mind by the secret touches of divine grace; but he was often led away through levity of disposition and a fondness for music and mirth. After these deviations, the Lord was graciously pleased to follow him with judgment and reproof, exciting renewed desires for holiness; but he knew not then that it was the light of Christ which shone in his heart to manifest the sins of his youth.

As in the beginning, darkness was upon the face of the deep, and the Spirit of God moved upon the waters, saying, "Let there be light, and there was light," so in that great work of

divine power by which man is created anew in Christ Jesus, the Spirit of God moves upon his heart, and the light of heavenly truth shines there, to manifest the formless void, and by successive steps of creative power, to bring it into order and beauty.

The first meeting of Friends which George Whitehead attended, was at Sunny-Bank near Grayrig chapel, in Westmoreland. After a short time of silence, a Friend named Thomas Arey spoke of the spiritual deliverances, travels, and progress of the Lord's people, alluding to Israel's deliverance out of Egypt from under Pharaoh and his task-masters. All this was understood by George Whitehead as spiritualized by the speaker, but that which most struck his attention was the appearance of "a great power of the Lord in the meeting, breaking the hearts of some into great sorrow, weeping, and contrition, which he believed was a godly sorrow for sin, in order to unfeigned repentance. He particularly noticed a young woman, who, on leaving the meeting, sat down upon the ground, with her face towards the earth, as though she regarded no one present, and moaning bitterly, she cried out, "Lord, make me clean! O Lord! make me clean!" This evidence of deep emotion had more effect upon his feelings than all the ministry he had ever heard, and was to him a certain evidence that her contrition, as well as the trembling and sorrow he beheld in others, arose from a real work of divine power.

(To be continued.)

Men have different spheres. It is for some to evolve great moral truths, as the heavens evolve stars to guide the sailor on the sea and the traveller on the desert; and it is for some like the sailor and the traveller, simply to be guided.

EXTRACTS FROM A MEMOIR OF
ELIZABETH T. KING.

(Continued from page 517.)

From her journal:—

5 mo. 15th, 1855. I want to crave a blessing on my study of the Bible, that my eyes may be opened that I may behold wondrous things, out of the law of God, for I am deeply sensible that unless I am shown the true meaning by the Spirit which gave it forth, I can not perceive it.

8 mo. 30th., Our longing for holiness is sometimes a selfish, indolent weariness of the conflict. If our wills were entirely subdued, we should be satisfied to remain in the furnace as long as our good Master sees fit, and endure the fight of temptations, which sometimes seems so terrible. Ah, we want faith, faith that our tender and omnipotent Father is able and willing at all times to help us.

To her husband:—

NEW YORK, 9 mo., 1855.

I had a very delightful visit at Burlington. On First day we attended meeting, and afterward went to see Stephen Grellet, who was just able to come down stairs. He is extremely feeble, can not speak above a whisper, but in a most heavenly state of mind. I asked him how he felt. "Very feeble," he said, "but my good Master takes care of me; I can trust Him; He doeth all things well." After a while, we fell into silence, and, although his voice was so very weak, he addressed us at some length, encouraging us to trust in the good Shepherd, who not only took care of the sheep, but the lambs—who taketh them in His arms, and carrieth in His bosom, and gently leads those who are under burdens and exercises, and when they have been wounded in their wanderings over the barren mountains and desolate places, He makes them to lie down by the still waters, and in the green pastures, and restores their souls. This testimony to the goodness and mercy of our compassionate Lord, from the aged saint who had had so long experience of them, was very impressive. Altogether it was a visit which I think I shall never forget, and which I shall probably never repeat, he seemed so very feeble. I was received everywhere with the greatest kindness, which always surprises me, but it shows how Christian love and charity cover a multitude of sins.

To one of her sisters:—

BALTIMORE, 9 mo., 1855.

I don't know what is to become of us as a Society; it seems as if every thing which can be shaken is to be removed; but it is an abiding comfort that all this—though it may, and indeed must, cause suffering—need not hinder the individual work; that the little ones, and the weak ones are just as much cared for as ever by the great Shepherd, who still gathers the lambs in His arms, and carries them in His bosom. The power of the Almighty Father is still over all, and under the shadow of His wings we may make our refuge until these calamities be overpast; and the great comfort is, that it is because of our weakness and poverty, our utter helplessness, that we may come; not for our righteousness, but for His great mercies, that we have the claim.

BALTIMORE, 11 mo. 20th, 1855.

I feel quite well now, only it seems to me I am experiencing something of what a friend says; "That the vessels, after having been used, require purifying," which is not an operation pleasing to the love of ease and comfort natural to us.

I am feeling very seriously this morning that while we have seen the disadvantage of formality and narrowness of spirit, which refuses to be introduced into that liberty which is the privilege

of the reconciled children of our tender Father; it is very needful to keep watch that the enemy does not lead us quite as far from the right path, though in a contrary direction, into self-indulgence, and a liberty which is not of the Truth. "No man that warreth, entangleth himself with the affairs of this life, that he may please Him who hath chosen him to be a soldier," and yet a proper attention to our outward concerns is necessary, that we may not give occasion to the adversary to speak reproachfully.

To a sister:—

BALTIMORE, 12 mo. 22d, 1855.

My duties are very much contracted; there is not much perplexity about them, but we well know that *our work* is what our Father gives us to do, not what we in our own wisdom may think needs attention.

I have been led to consider the beauty of love and the necessity of it, and the folly and wickedness—though it may be unconsciously so—of going about finding fault with people, though we may cloak it under the appearance of a zeal for the truth and an abhorrence of sin. As if the government were upon *our* shoulders! I don't mean that we are not to feel grieved when things go wrong—sin must trouble us if we view it rightly—but our grief should be without bitterness against the sinner.

The time was now approaching in which He who had called and fitted her for His service, was pleased to say, "It is enough," and take her to Himself. During this winter her health gradually failed, and although those to whom she was so dear fondly hoped that one so well qualified for usefulness in the militant church would not be removed, her own impression was, that her days would be few.

This feeling, far from causing sorrow, seemed only to increase her desire to be in readiness to resign her stewardship, whenever the summons should come. She had, for more than a year past, been a member of the Ladies' Committee of the House of Refuge, and much interested in this object, and earnest in her endeavors to benefit the inmates.

She was exceedingly desirous of paying another—and, as it proved, a final—visit to this institution, but her health seemed unequal to the effort. A little increase of strength was however given, and this act of duty was performed.*

* The following extract from the Report of the Managers of that Institution, will show how her labors were appreciated:—

"Our committee can not close this report without adverting to the sad bereavement we have met with in the death of Mrs. Elizabeth Taber King. She was one of the first selected by your Board, and in losing her, the House of Refuge met with no common loss. But God, in His wisdom, saw best to call her to a better sphere. She was taken from us, but we trust that the remembrance of her holy life, her usefulness, and the lovely graces of her Christian character, will re-

During this winter she experienced severe bodily suffering at times, and deep mental conflicts were also permitted, but He whom she had chosen in her youth, and to whom her health and strength had been devoted, did not forsake her. Remembering that we are but dust, He condescended to her weakness, and in seasons of depression His arms bore her above the waves, that they might not overwhelm.

BALTIMORE, 2 mo. 6th, 1856.

I hope, my dear——, thou wilt not feel sorry, if thou art surprised, at receiving a little messenger from me, for I have been thinking of thee more particularly of late, with much tender and affectionate interest, and very earnest desires that thou mayest be strengthened to do the *whole* will of our heavenly Father, experiencing as the result of it, a portion of that peace which flows from this perfect acquiescence, and which is truly "not as the world giveth." I so often think of the remark of a Friend, that "Our Master gives large wages for very poor service." Where *all* is offered up, it is so graciously accepted, even if, in our poverty, we can only bring "a pair of turtle-doves or two young pigeons." Do not think, my dear friend, that I speak feeling as if I am any thing, or know any thing of myself. I am the veriest child—poor, weak and ignorant, inexpressibly so—but I can not refrain from bearing testimony to the power of that grace which, as it is submitted to, will cleanse, and teach, and strengthen, until "old things are done away, and all things become new and all things of God."

I have been very feeble since thou wast here, and, until last First day, have not been able to attend meeting since we were there together. But I have had a good deal of quiet enjoyment, in spite of the physical suffering; and have mostly been enabled to fix my eyes so entirely upon my numberless blessings as to lose sight of every thing else. "Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men." * * *

I do not feel, my dear friend, that I can express as I wish all that I feel with regard to thee—but I do earnestly crave for us both an entire and unreserved dedication of our *all* to the will and service of our blessed Master, that we may be favored to keep *very close* to Him, and follow Him *whithersoever He leadeth*. I believe I have been brought into sympathy with what may have been at times the struggles and sorrows of thy spirit, and much desire that we may be favored

main with us as a guiding light, still shedding its sweet influences around us on earth, while it lifts our thoughts heavenward, to that happy refuge home, provided by God for those who love Him, where there is no sin, nor sorrow, no more pain, nor sickness, nor death."

to yield that unreserved obedience which will alone bring us peace.

In much tender affection I am thy friend.

(To be continued.)

If a man is rich and powerful, he comes under that law of God by which the higher branches must take the burning of the sun, and shade those that are lower; by which the tall trees must protect the weak plants beneath them.

"THE BLESSING OF THE LORD MAKETH RICH."

There are riches that consist not in houses and lands, gold and silver, but in a condition of mind and heart; riches that all can acquire, and which nothing can take away; riches that death cannot unloose from the detaining grasp.

One cannot fail sometimes to inquire if the hurrying crowds around the marts of business have other thoughts than those which relate solely to worldly prosperity; if there come occasionally questionings whether there is not something else in God's economy worthy of serious consideration. That a man toil faithfully in his vocation is a part of Christian duty, since he can do nothing well without; for the time being bending thereto all his energies; but is there not something to be satisfied save bodily wants and the means of bodily enjoyment?

How rare it is to see upon the human face an expression of content; of peace that has welled up from the deep places of the spirit and bedewed eye, lip, brow, with its holy baptism! Everywhere one marks the lines of care, of discontent, of over-anxiety, and reads traces of a mind which has found, after all its searchings, no real treasures; and why is this?

Because man keeps no place within free from contact with the world, no holy of holies wherein an enshrined Deity resides, sanctifying and ennobling, where that blessing of God that maketh rich is never implored and welcomed; he does not stop to inquire if the gold he covets is all that is necessary for his well-being, if to rest in that as an end will not bring disappointment and loss.

Now, it is impossible for a human being to be happy who neglects the cultivation of a part of his faculties; as well might he expect health, if he doom a part of his animal functions to inertia. Health consists in the equal balance of the system, and the neglected organ sooner or later has its revenge; and so with that wonderful mechanism, the human mind, the unused portion becomes an avenging minister. It can be crowded out of sight, over-laid, but not annihilated.

The secret discontent that consumes the half of mankind is the striving of conscience pleading in God's name for wronged human nature. This great treasure-house, the world, with its beauty and mystery, invites man everywhere to study

and reflection. In it is garnered up more knowledge than has yet been revealed, awaiting patient search to yield itself in abundant streams. The sky, the air, the water, teem with instruction, and there is no man so chained to life's task-work but can sometimes turn from it to refresh himself at these pure fountains.

He can sometimes, too, pause and think, where does all this labor tend? My brother, who yesterday fought by my side in the battle of life, has left his implements, his gains; and his late lithe form rests with the silent sleepers in the city of the dead. He lives yet, that of him which could not die, but what carried he away? There is the wealth for which he struggled, God's angel refused that; and if he took not the riches of God's blessing with him, what language can describe his poverty?

Let us strive with all due diligence for the attainment of whatever goal we have marked as ours,—wealth, fame, power; but never lose sight of the fact that there are other riches which come through God's blessing, and which will comfort us in sorrow, strengthen us in temptation, disrobe death of its terrors, and cling to us when we are called to cross the threshold of eternity.

These riches are purity, strength, gentleness; they cannot abide with jealousy, suspicion, envy, or with vice in any of its hideous forms, and no gold can buy them.

He who is wise will never surrender himself to the mammon of this world, because he will realise that he is of more value than all perishable things combined, and that he must not starve his faith, his hope, his charity.

As we get farther from the dazzling light of childhood, how insignificant does all else seem beside a noble character. Without this, all is hollow decay within, like the fabled fruit of the Dead Sea. Money, accomplishments, a showy exterior, what are they but a lie, a cheat, while there is a crippled soul within?

How noble, how much to be revered are they, who keep a loving and a trusting heart, an unsullied purity, amid the conflict of temptations; and O, how dark their doom who weakly throw away the respect, the love of their fellows, and basely betray themselves to the polluting contact with sin!

God grant that, by determined will and patient endeavor, we may receive the riches of His blessing, so that life may be useful and happy, and life in heaven be awarded us when in His good time He may take our labor from our hands, and welcome us to the rest for which we sometimes yearn so imploringly.—*N. E. Farmer.*

If we strive to do the Lord's work with our own tools, he will reject our doings, and be they ever so hidden, make them manifest to our confusion.

WHAT KNOWLEDGE IS OF MOST WORTH.

(Continued from page 524.)

Observe next that a great superiority of science over language as a means of discipline, is, that it cultivates the judgment. As, in a lecture on mental education delivered at the Royal Institution, Professor Faraday well remarks, the most common intellectual fault is deficiency of judgment. He contends that "society, speaking generally, is not only ignorant as respects education of the judgment, but is also ignorant of its ignorance." And the cause to which he ascribes this state is want of scientific culture. The truth of this conclusion is obvious. Correct judgment with regard to all surrounding things, events, and consequences, becomes possible only through knowledge of the way in which surrounding phenomena depend on each other. No extent of acquaintance with the meanings of words, can give the power of forming correct inferences respecting causes and effects. The constant habit of drawing conclusions from data, and then of verifying those conclusions by observation and experiment, can alone give the power of judging correctly. And that it necessitates this habit is one of the immense advantages of science.

Not only, however, for intellectual discipline is science the best; but also for *moral* discipline. The learning of languages tends, if anything, further to increase the already undue respect for authority. Such and such are the meanings of these words, says the teacher or the dictionary. So and so is the rule in this case, says the grammar. By the pupil these dicta are received as unquestionable. His constant attitude of mind is that of submission to dogmatic teaching. And a necessary result is a tendency to accept without inquiry whatever is established. Quite opposite is the attitude of mind generated by the cultivation of science. By science constant appeal is made to individual reason. Its truths are not accepted upon authority alone; but all are at liberty to test them—nay, in many cases, the pupil is required to think out his own conclusions. Every step in a scientific investigation is submitted to his judgment. He is not asked to admit it without seeing it to be true. And the trust in his own powers thus produced, is further increased by the constancy with which Nature justifies his conclusions when they are correctly drawn. From all which there flows that independence which is a most valuable element in character. Nor is this the only moral benefit bequeathed by scientific culture. When carried on, as it should always be, as much as possible under the form of independent research, it exercises perseverance and sincerity. As says Professor Tyndall of inductive inquiry, "it requires patient industry, and an humble and conscientious acceptance of what Nature reveals. The first condition of success is an honest receptivity and a willingness to abandon all preconceived

notions, however cherished, if they be found to contradict the truth. Believe me, a self-renunciation which has something noble in it, and of which the world never hears, is often enacted in the private experience of the true votary of science."

Lastly we have to assert—and the assertion will, we doubt not, cause extreme surprise—that the discipline of science is superior to that of our ordinary education, because of the *religious* culture that it gives. Of course we do not here use the words scientific and religious in their ordinary limited acceptations; but in their widest and highest acceptations. Doubtless, to the superstitions that pass under the name of religion, science is antagonistic; but not to the essential religion which these superstitions merely hide. Doubtless, too, in much of the science that is current, there is a pervading spirit of irreligion; but not in that true science which has passed beyond the superficial into the profound.

"True science and true religion," says Professor Huxley at the close of a recent course of lectures, "are twin sisters, and the separation of either from the other is sure to prove the death of both. Science prospers exactly in proportion as it is religious; and religion flourishes in exact proportion to the scientific depth and firmness of its basis. The great deeds of philosophers have been less the fruit of their intellect than of the directions of that intellect by an eminently religious tone of mind. Truth has yielded herself rather to their patience, their love, their single-heartedness, and their self-denial, than to their logical acumen."

So far from science being irreligious, as many think, it is the neglect of science that is irreligious—it is the refusal to study the surrounding creation that is irreligious. Take a humble simile. Suppose a writer were daily saluted with praises couched in superlative language. Suppose the wisdom, the grandeur, the beauty of his works, were the constant topics of the eulogies addressed to him. Suppose those who unceasingly uttered these eulogies on his works were content with looking at the outsides of them; and had never opened them, much less tried to understand them. What value should we put upon their praises? What should we think of their sincerity? Yet, comparing small things to great, such is the conduct of mankind in general, in reference to the Universe and its Cause. Nay, it is worse. Not only do they pass by without study, these things which they daily proclaim to be so wonderful; but very frequently they condemn as mere triflers those who give time to the observation of Nature—they actually scorn those who show any active interest in these marvels. We repeat, then, that not science, but the neglect of science, is irreligious. Devotion to science is a tacit worship—a tacit recognition

of worth in the things studied; and by implication in their cause. It is not a mere lip-homage, but a homage expressed in actions—not a mere professed respect, but a respect proved by the sacrifice of time, thought, and labor.

Nor is it thus only that true science is essentially religious. It is religious, too, inasmuch as it generates a profound respect for, and an implicit faith in, those uniform laws which underlie all things. By accumulated experiences the man of science, acquires a thorough belief in the unchanging relations of phenomena—in the invariable connection of cause and consequence—in the necessity of good or evil results. Instead of the rewards and punishments of traditional belief, which men vaguely hope they may gain, or escape, spite of their disobedience; he finds that there are rewards and punishments in the ordained constitution of things, and that the evil results of disobedience are inevitable. He sees that the laws to which we must submit are not only inexorable but beneficent. He sees that in virtue of these laws, the progress of things is ever toward a greater perfection and a higher happiness. Hence he is led constantly to insist on these laws, and is indignant when men disregard them. And thus does he, by asserting the eternal principles of things, and the necessity of conforming to them, prove himself intrinsically religious.

To all which add the further religious aspect of science, that it alone can give us true conceptions of ourselves and our relation to the mysteries of existence. At the same time that it shows us all which can be known, it shows us the limits beyond which we can know nothing. Not by dogmatic assertion does it teach the impossibility of comprehending the ultimate cause of things; but it leads us clearly to recognise this impossibility by bringing us in every direction to boundaries we cannot cross. It realizes to us in a way which nothing else can, the littleness of human intelligence in the face of that which transcends human intelligence. While toward the traditions and authorities of men its attitude may be proud, before the impenetrable mystery of things, its attitude is humble—a true pride and a true humility. Only the sincere man of science (and by this title we do not mean the mere calculator of distances, or analyser of compounds, or labeller of species; but him who through lower truths seeks higher, and eventually the highest)—only the genuine man of science, we say, can truly know how utterly beyond, not only human knowledge, but human conception, is the Universal Power of which Nature, and Life, and Thought are manifestations.

We conclude, then, that for discipline, as well as for guidance, science is of chiefest value. In all its effects, learning the meanings of things is better than learning the meanings of words.

Whether for intellectual, moral, or religious training, the study of surrounding phenomena is immensely superior to the study of grammars and lexicons.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, ELEVENTH MONTH 5, 1859.

JANNEY'S HISTORY OF THE SOCIETY OF FRIENDS.—In a former number we announced that this work was in press, and last week we commenced the publication of one of the chapters, which has been kindly furnished, with the privilege of transferring it to our columns. Perhaps there is no religious body that possesses more abundant material for authentic history than the Society of Friends. We are informed by the author that in "the year 1708 a catalogue of Friends' books was published by John Whiting, which contains the names of five hundred and twenty-eight writers, and gives the titles and dates of about two thousand eight hundred books and tracts.

The author says in his preface, "Some of these writings being of a controversial nature, their interest has in great measure passed away with the occasions that called them forth, and others among them being written in a style not attractive to modern readers, are seldom consulted now, except by historical inquirers. The matter contained in these old neglected volumes is often very instructive. They may be compared to a collection of ancient coins possessing much intrinsic value, but not adapted to general circulation until they shall have passed through the mint and received the impress of modern coinage."

While the author has availed himself of these sources of information, and also of the labors of Sewell and Gough, he has been able to collect much that is valuable, which is not contained in their works, and to present it in a manner which we think will be attractive to every reader of ecclesiastical history, and more especially to the members of our own religious Society.

DIED, On the 18th of 10th month, at Pedricktown, N. J., HANNAH GARWOOD, at an advanced age.

—, On the same day, at Mullica Hill, N. J., of putrid sore throat, MARY MURPHY, aged 14 years, resident and much beloved child in the family of Joshua and Mary Engle.

—, On the 21st of 10th month, THOMAS CLARK, of Woodbury, N. J.

DIED, On the 25th of 10th month, MARY LIPPINCOTT, wife of Nathan Lippincott, a member of Woodstown Meeting, N. J.

—, On the 28th of 10th month, LYDIA WHITE, aged 53 years, a member of the same Meeting.

—, On the 26th ult., after a lingering illness, MARIA M., wife of Joseph D. Folwell, and daughter of Seth Matlack, in the 40th year of her age.

AN INDIAN COMMONWEALTH.

The St. Louis *Republican* of the 21st inst. publishes in full the message of JOHN ROSS, President of the Cherokee Nation, transmitted to "the National Committee and Council, in National Council convened," of that nation, on the 3d of October. The *Republican* states that the message is set up from the MS. of the Chief, written in a clear, round hand, and that his signature is a beautiful piece of chirography. The message is one of the best-written public documents we have ever read, and very few of the messages of the white Governors of the Union equal it in style or in the propriety and wisdom of its suggestions. Mr. Ross advocates, in forcible and eloquent language, the adoption of measures for the diffusion of education, morality, and temperate and industrious habits among the Cherokees. He addresses to his dusky legislators a warning which might with much propriety be addressed to many of the white legislators of the country, by telling them that "As individuals you can do much, by example and precept, to inculcate harmony, sobriety, purity, and patriotism, in your respective neighborhoods and districts. As legislators you can do more to advance the public good, by rising above personal considerations, enacting judicious laws, and providing the necessary means and the proper men to execute them. I speak thus pointedly because I think you will agree with me that the times demand it.

Among the most serious evils felt in the Territory, to which he specially directs attention, are the disasters caused by the inefficient manner in which the liquor laws are enforced, and he suggests that greater penalties should be imposed upon solicitors and sheriffs where they fail to enforce them.

The Territory appears to be defective in prisons, and until the "national jail," which is now in contemplation, is constructed, he suggests that criminals should be condemned to hard labor on some work of public utility. The national debt of the Territory is about one hundred thousand dollars, for which he proposes to provide either by taxation, or by ceding what is termed the "neutral land" to the Government of the United States. Upon this land it appears that some American citizens have "squatted," cut down its timber, and removed its lead and coal deposits, of which Mr. Ross justly complains. He also

complains of the course of the United States marshals in entering the country at pleasure and making arrests of Cherokee citizens; and he recommends the appointment of a delegation to proceed to Washington city, there to settle, by negotiation, all questions pending between the Cherokees and the United States Government. He refers to the report of the Superintendent of the Public Schools, from which it appears that a large number of children are in attendance upon them, and that they are almost entirely under the instruction of native teachers. He complains that much of the public land is monopolized by whites, who claim the rights of Cherokees by virtue of marriage with natives, and who are gradually obtaining possession of large portions of the Territory with a view to speculation. He also complains of the loss of time and property which results from the adjudication of disputes between Cherokees and citizens of the United States by United States agents, or judicial tribunals which reside at a great distance from the places at which difficulties occur. He suggests that "the right to levy and collect taxes from traders and others, who reside in the country, and to hold them accountable for a violation of our civil rights, is so manifestly just in itself, that I am inclined to believe it would not be denied by the Government."

The condition of the Cherokee nation is well calculated to elicit the sympathies of the people of the United States. They have made the only experiment, which possesses a remote chance of success, of establishing and continuing a civilized republican form of Indian government. No other numerous body of the original owners of this continent will be at all likely to resist the destructive influences of white associations upon the ill-fated aborigines. If their experiment fails it will evidently be through no want of intellectual endowments on the part of their chief; and for the sake of humanity, and the credit of our Government, it is to be hoped that it will pursue throughout, towards those unfortunate red men, a wise and liberal policy, and spare no pains to render the perpetuation of their race as feasible as possible.—*The Philada. Press.*

From the Anti-Slavery Standard.

A LEAF FROM THE BOOK OF REAL LIFE.

I have by me much of my mother's early correspondence; many letters addressed to her when quite a girl; letters filled not with common-place trifling, but with thoughts and things worth preserving. Among these are some written by a lady, of whose peculiarly interesting history I have often heard my beloved parent speak, and which I shall relate as given me by her.

The ancient town of D——, one of the Cinque Ports of England, celebrated for its old castle and for towering cliffs, is in the south-eastern part of the island. Here lived one whose life,

in its very opening, had, as we should perhaps say, been blighted. Engaged, in the bloom of youth, to a man of fine talents and pure morals, with the approval of friends and the fresh full love of a first betrothal, she had, within a few weeks of her intended nuptials, been suddenly stricken down by a mysterious paralytic affection, from apparently perfect health, to be, life-long, a bed-ridden and suffering invalid. All power in the lower extremities being annihilated, she lay, from about her twenty-fifth year, prostrate on her couch, never more to arise from it. Her nervous system was liable to sudden and singular spasmodic attacks, upon the least unusual physical or mental stimulus; and thus a condition of perfect quiet seemed almost essential to her very existence. Shattered, however, as was its earthly environment, "strong through the ruins rose the the mind"; seemingly purer and more elevated for passing through a furnace of peculiar intensity. In her isolation from the world, she was not called upon to endure that deeper isolation which must have fallen upon her, had he to whom her truth had been pledged broken his, and held himself henceforth free of the tie that bound them to each other. The partner of his *home* she could not be; the partner of his *heart*, in all its joys and griefs, she still remained. He was a physician, his residence being in the city of C——, about twenty miles from D——; and in these days facilities of conveyance were few and slow. Yet once in two weeks his visits to her were undeviatingly made, and their intervals brightened by frequent and animated correspondence. His portrait hung ever at the foot of her bed, veiled by a little green curtain, to be drawn aside only in the hours most sacred to thoughtfulness and love—and to a few chosen friends sometimes unveiled. And when some amiable stranger, whose nature seemed sufficiently in affinity with her own to draw forth her confidence, entered Miss R——'s room, she would gently say, "Have you ever seen my C——?" and then the little picture was for a few moments unveiled.

The cultivated, the excellent, came around her; strangers were attracted to her room by the beautiful spirituality and gentle, submissive piety of its inhabitant. Gifts were continually brought her, of such character as her pure and refined taste most delighted in. The earliest spring blossoms filled her flower vases; the choicest seaweeds from her native beach replenished her little basket; delicate materials for the various little works of art in which she delighted and excelled were sent to her; new volumes of elegant literature were ever lying on her table. When not engaged with her beloved books, her busy fingers were employed either in tracing, in letters to her friends, her own happy thoughts, or in keeping in exquisite order her own wardrobe and that of other members of her family, or in executing

some little decorative work of fancy, as an offering to a friend.

At this period, my mother, then a girl of eighteen, on a visit to D——, was introduced to Miss R——'s room, and, having herself a mind capable of appreciating the beautiful and good, was soon won toward her, as was Miss. R——, in return, toward my mother. And on the return of the latter to her own home began that correspondence of which I have spoken, in which both my mother and my mother's mother bore a part.

Not long after, a lady, who had wealth and benevolence, became earnestly interested in the subject of my little story. She saw that the ceaseless bustle of D——, a garrisoned town, constantly the seat of military parades and martial music, was painfully distressing to the nervous system of the interesting sufferer, whose father, being established in a prosperous business there, was not able to leave it for another vicinity. This lady, Mrs. B——, proposed to build and furnish, a few miles out of town, such a residence as should ensure complete seclusion from every external excitement. Physicians pronounced the experiment a hazardous one; but added, if the fatigue of a removal could be sustained by the patient, such a change would secure to her thereafter a probable melioration of the more painful paroxysms of her disease. The offer was made, and accepted; the cottage was built, and fitted up with every little refinement that a delicately cultivated taste could suggest. Hither Miss R—— was carried, accompanied by one favorite sister, younger than herself, who had long made her her own especial charge; and though for a season her frail tabernacle was shaken almost to its foundation by the requisite effort, yet under the tender care of affection, she soon regained her ordinary condition. The noble friend settled on her an income adequate to her support, and presented to her the cottage as her own. There she passed her remaining years, living in this spot from middle life till seventy-eight years of age. And he, whose tenderly unselfish attachment deepened, not weakened, in proportion as it became to her her sweetest earthly dependence, loved on, and loved forever. For more than *forty years* their beautiful intercourse was prolonged on earth, till, at the age of three score and ten, he preceded his beloved to the spiritland. Some years after his death, thus wrote to me an aunt of mine across the broad Atlantic:

"I have entered the fairy cottage; it is fitted up in exquisite taste, expressly for dear A—— R——'s habitation, and is exactly one of those sweet romantic cottages which one reads of, but seldom sees. Jessamine and roses cover the front, and other sweets abound; all was well adapted to suit her pure and elegant taste, and the interior equally so. When she converses,

still blest with all her faculties clear and strong as ever, her countenance has all the expression of youth, after having kept her bed between fifty and sixty years. So it is the *soul* illuminates the face!"

There are those on the other side of the wide ocean whose eyes, chanced they to light on this little narrative, would perhaps moisten as they recognized the life picture thus simply and slightly sketched, and which has been given as an introduction to a few extracts from the many beautiful letters lying in my drawer, that appeared to me worthy of meeting other eyes than mine. Her epistles contain frequent and discriminating allusions to the literature of the day; but I have preferred selecting passages which most particularly shadow forth some of the beautiful traits of her own affectionate, refined and devotional nature.

From a letter to my mother (then Miss W——).

"It is only when my friends are ill that I feel the misfortune of wanting health. When they are well, my animated delight and gratitude to Providence give me the most pure gratification; and I have sometimes thought that to be in health myself, and see them so, were happiness too perfect for this probationary state. The infinite wisdom and mercy of Providence are conspicuous in His gracious support of me, and surely, my love, I must be the most senseless and ungrateful of beings were I to be a murmur, when the loss of one blessing is so amply compensated by the possession of many others. All the endearing comforts of the social and friendly affections are mine in their highest degree. Oh, yes! and though my feeble person is confined to one little space, my active mind is free, looks out and tastes happiness unbounded by space, and over which neither time nor death can have power. It is only for their present happiness that I view with such exquisite delight the excellencies of my friends; my mind builds on the blissful hope of renewing with them in a future state the most durable, perfect and pure attachment; where, with enlarged minds and perfected hearts, sorrow and pain can never come."

To the same.

My darling E—— and myself are making a collection of marine plants, from which we find much amusement. Our shores and rocks produce great variety, and some of them are beautifully minute in their fibres, others of a charming color. They require much time, care and patience to preserve to advantage, but, when completed, give ample recompense in the entertainments they present to a curious observer. I am myself fond to enthusiasm of the wonders of nature; and, were my ability equal to my wish, and could I indulge such a wish without breach of any important duty, would have a charming collection not only of marine plants, but also of

the fields and gardens. Beholding the wonders of nature, we are led to contemplate the attributes of God."

From a letter to my grandmother, Mrs. W——.

"I cannot tell you, my beloved friend, how much your kind congratulations on my abated sufferings gratified me. To possess the esteem and good wishes of the worthy is the first of human pleasures—a pleasure for which my heart has panted ever since it felt the power of reason and the love of virtue. To those who know not the temper of my mind, it might seem very strange that I should confess a grateful pleasure in the continuance of life, conscious as I am that its prolongation must be marked by the increase of personal infirmity; but to the being whose mind expands to the social affections, to the pure joys of religion, it will not seem surprising. Convinced of the wisdom and mercy of the Creator, how is it possible I should feel inclined to murmur at His decrees? That Power which created me what I am, shall He not best judge of the part I am able to sustain? Painful though it seem, I feel assured of His protecting care and tender mercy, and submit in humble confidence to His disposal. It is true, when I think myself on the verge of the grave, I hail the hour with a sentiment of joy which proves I am not insensible to the misfortunes which have occurred to me in this life; but when, contrary to my expectation, I again find myself a sojourner in this scene of care, I cannot but hope there will arise future bliss from present trial. I strive to live to the use and comfort of those friends whose tenderness makes up the dearest and most delightful source of my happiness; and when I behold the care-worn countenance of a dear and venerable mother brighten into joy, as she blesses God for my continuance with her—when I feel the pressure of my darling sister's lips, as she paints to me the joy of her innocent heart, so tenderly attached to me—and when, in the language dictated by the heart of the most constant and virtuous of friends, my C——, I trace the gratitude and happiness he experiences, in my returning life—what unutterable emotion fills my mind! how grateful I feel for such blessings, how ardently I long to deserve them, no power of language can paint."

I prolong no farther these little extracts; but will simply add that, a few years since, there came to me, from a relative in England, a newspaper, in which the death of her who had been the friend of my mother and of my mother's mother was thus simply announced: "Died, May 10, at B—— Cottage, near B——, Kent, Miss A—— R——, whose exemplary patience and cheerfulness under suffering had endeared her to a large circle of friends, aged seventy-eight."

Thus, after a short parting, were she and her best loved friend eternally united in a world

which itself could hardly heighten the elevated purity and constancy of their earthly love. Her nurse and sister, her "darling E——," followed her in a year or two. Those to whom her letters were addressed have all passed away; and the heart that *dictated* and the hearts that *welcomed* them have now, doubtless, to use her own words, "renewed in a higher state, the most durable, perfect and pure attachment."

Salem, N. J., September, 1859.

A. W. M.

For Friends' Intelligencer.

Abstract of the last Annual Report of the Committee of Management of the Library Association of Philadelphia.

The Report chronicles the *twenty-fifth* anniversary of the organization of the Institution, and expresses the belief, "that the purpose for which the Library was established is being attained, and that its usefulness is steadily advancing."

"And yet, when we look upon the large number of members of the Society of Friends resident in this city, the choice selection of books our shelves contain, and the facility with which these can be obtained, we are sometimes ready to fear that the importance of the Institution is not sufficiently appreciated."

"The increase of the Library during the past year has been *two hundred and forty-two volumes*, comprising *one hundred and twenty-seven works*, of which *nine* volumes were donations, exclusive of *ninety* volumes purchased with a donation of cash made some months since, making the whole number of books now in the Library *five thousand one hundred and ninety-nine*, classified as follows:

Abridged and Juvenile	787
Scientific	635
Religious	1181
Voyages and Travels	574
History and Biography	905
Miscellaneous	1717
Total	5799

Catalogues of which, completed up to the present time, can be procured of the Librarian at the low price of twenty-five cents.

"Among the books introduced since last report, will be found an *English copy* of the ANNUAL REGISTER, a scarce and valuable historical work, bound in a very superior manner, commencing with the year 1758, continuing down to 1836 inclusive, with a copious index and numbering *eighty-one* volumes; also an ancient manuscript copy of the Discipline of the Society of Friends, and the records of the Yearly Meeting held in the year 1681, in Burlington, N. J., for the province of Pennsylvania and New Jersey; forming a large folio volume substan-

tially bound, kindly donated by Dr. John D. Moore, of Burlington, New Jersey. It has been decided to keep this work in the Library Room for reference, fearing it might receive damage from general circulation."

"The committee deem this a proper opportunity to acknowledge the kindness of other individuals who have borne our institution in like remembrance."

The circulation of the Library during the past twelve months has been nearly *five thousand volumes*, viz :

2899 vols. on 1237 applications from Females
1933 " 832 " " Males.

The *entire number* of individuals using the Library during that period has been

253 Females
176 Males

making a total of 429 individuals.
of which, sixty-ix are believed to be under the age of fifteen years.

"The Librarian reports but one book out over time, at present, and that nine have been lost since last annual report, and that the department of visitors is generally entirely satisfactory."

The Treasurer's account settled to the 12 inst., shows the receipts to have amounted to \$428 56
Expenditures during the same period 404 30

Leaving a balance on hand of \$21 26

The Library is now open as heretofore, on *Fourth* and *Seventh-day* evenings, for the accommodation of Friends generally, and on *Seventh-day afternoons* for the *exclusive accommodation of females*.

"Lest the terms of membership of the Association may not be understood by some, it may be well to remark, that any member of the Society of Friends contributing annually to its funds thereby becomes a member—the amount of such contribution being entirely optional with the donor. It does not, however, *require* a subscription to entitle an individual to the use of the Library."

"Standard works, such as *should be* placed on our shelves, are frequently brought to the notice of the Committee, who are compelled to decline their purchase on account of their cost; and while they desire not to be too importunate, the lively interest they feel in this important concern prompts them to remind Friends, that the greater the amount of funds placed at their disposal, the better able will they be to extend its usefulness, by increasing the number of volumes for circulation."

"A small annual contribution from Friends generally in this city, would speedily effect all that could be desired in this particular."

By direction of the Committee.

JACOB M. ELLIS, *Clerk*.

THE CRADLE SONG OF THE POOR.

Hush! I cannot bear to see thee
Stretch thy tiny hands in vain;
I have got no bread to give thee,
Nothing, child, to ease thy pain.
When God sent thee first to bless me,
Proud, and thankful too, was I;
Now, my darling, I, thy mother,
Almost long to see thee die.
Sleep, my darling, thou art weary;
God is good, but life is dreary.

I have watched thy beauty fading,
And thy strength sink day by day;
Soon, I know, will Want and Fever
Take thy little life away.
Famine makes thy father reckless,
Hope has left both him and me;
We could suffer all, my baby,
Had we but a crust for thee.
Sleep, my darling, thou art weary;
God is good, but life is dreary.

Better thou shouldst perish early,
Starve so soon, my darling one,
Than live to want, to sin, to struggle
Vainly still, as I have done.
Better that thy angel spirit
With my joy, my peace were flown,
Than thy heart grow cold and careless,
Reckless, hopeless, like my own.
Sleep, my darling, thou art weary;
God is good, but life is dreary.

I am wasted, dear, with hunger,
And my brain is all opprest,
I have scarcely strength to press thee,
Wan and feeble, to my breast.
Patience, baby, God will help us,
Death will come to thee and me,
He will take us to his heaven,
Where no want or pain can be.
Sleep, my darling, thou art weary;
God is good, but life is dreary.

Such the complaints that, late and early,
Did we listen, we might hear,
Close beside us,—but the thunder
Of a city dulls our ear.
Every heart, like God's bright angel,
Can bid one such sorrow cease;
God has glory when his children
Bring his poor ones joy and peace!
Listen, nearer, while she sings
Sounds the fluttering of wings!

A. A. PROCTOR.

THE ANGEL OF DEATH.

Why shouldst thou fear the beautiful angel, Death,
Who waits thee at the portals of the skies,
Ready to kiss away thy struggling breath,
Ready with gentle hand to close thine eyes?

How many a tranquil soul has passed away,
Fled gladly from fierce pain and pleasure dim,
To the eternal splendor of the day;
And many a troubled heart still calls for him.

Spirits too tender for the bustle here
Have turned from life, its hopes, its fears, its charms;
And children shuddering at a world so drear,
Have smiling passed away into his arms.

He whom thou fearest will, to ease thy pain,
Lay his cold hand upon thy aching heart;
Will sooth the terrors of thy aching brain,
And bid the shadows of earth's grief depart.

He will give back what neither time, nor might,
Nor passionate prayer, nor longing hope restore,
(Dear as to long blind eyes, uncovered sight,
He will give back those who are gone before.

O, what were life, if life were all? Thine eyes
Are blinded by their tears, or thou wouldst see
Thy treasures wait thee in the far off skies,
And Death, thy friend, will give them all to thee.

A. A. PROCTOR.

LETTER FROM SAMUEL J. MAY TO THE SYRACUSE STANDARD.

Mauchline, Aug. 22d, 1859.

My dear Friend: Here I am, not only in the land of Robert Burns, but in the very village near which he lived, and which was the birth-place of a number of his poems. I am here alone, an utter stranger to all about me. And I cannot occupy myself, while waiting and resting for the train that is to carry me back to Glasgow, so agreeably as in writing to you, who, I know, are ready to receive most graciously any reports I may find to make of my tour.

I left Glasgow this morning at 7 o'clock, in company with my late fellow-travellers, Miss E. H., of Concord, Mass., and Mr. and Miss J., whose last home in our country was near Syracuse. A ride, upon the railroad, of forty miles, brought us, in two hours, to Ayr—the land of Burns—whither, as to a sacred spot, hundreds, perhaps thousands, of pilgrims yearly wend their way.

At the railroad station we took a carriage (which they hear call a *machine*) and drove out of the town a little more than two miles, to a long, one-storied, white-washed stone cottage, standing hard upon the road side. Our driver stopped his horse and announced the "*Birth-place of Burns.*" Another "*machine*" just then drove with a party from the door, making room for us to enter the humble, but now illustrious, house. A kindly-looking, neatly-dressed old woman, and her *cannie* daughter, received us in an entry about four feet square, on either side of which was a room fourteen feet square, the kitchen on the left hand, and the *spence*, or sitting-room, on the right. We were ushered first into the former, which we were assured was kept very much in the condition in which it was when Burns' parents occupied it. A tall old clock stood close by the door at which we entered. The opposite side of the room was more than half engrossed by an old-fashioned stone fire-place. On the left hand side of the room was a small window, and, opposite, the right hand side was occupied by dressers and a cupboard. Between the cupboard and the clock was a curtained recess, seven feet long and four feet deep, completely filled by a neat bedstead and bed. That, we were told, was especially the spot where his mother gave birth to the immortal poet.

We then went into the *spence*. It was a dark,

dingy room—the walls, the tables, the chairs, literally covered with names inscribed or deeply graven by some of the thousands who wished it to be known that they had been attracted to the place by the fame of "*Scotia's favorite bard.*" Having furnished ourselves with pictures of the room in which Burns was born, and fac-similes of the original manuscript of his "*Cotter's Saturday Night,*" we took our coach again and drove a mile further. Passing the "*Alloway Kirk,*" a few rods, we alighted on the opposite side of the road, at the gate of the enclosed mound upon which stands a monument to Burns. It is a circular, temple-like stone building, about twenty-five feet in diameter and sixty feet high, with a dome-like top. Inside there is a room, perhaps fifteen feet in diameter. Opposite to the door stands a marble bust of the poet, which looked to me much more beautiful, intellectual, spiritual, than any picture of Burns I had ever before seen. In the centre of the room, upon a pedestal, there is a glass case containing the Bible, in two small open volumes, which he gave to his Highland Mary. Upon the fly-leaf of one of them is fastened a lock of her hair, and upon that of the other a favorite text of Scripture, which, I am ashamed to say, I have already forgotten. There are, also, in the case several autographs of the poet and two rings, sent thither by his son, one of them containing some of his hair, the other some of his wife's; also a handsome copy of the poet's works, and a snuff-box made from the wood of Alloway Kirk.

After gazing at these relics as long as our time would allow, we ascended a narrow staircase within the walls, to a balcony at the base of the columns which support the dome of the monument. From this we had a fine view of the beautiful country in which was nurtured that tender, graceful and yet manly genius, whose effusions are on the tongue of every Scotchman, and have commanded the admiration of all people who can read the language in which they were poured out. Just below us, a few rods beyond the thick hedge which fences the enclosure of the monument, we saw the *bonnie Doon*, running as it used to do in the days when Burns delighted himself in its "*banks and braes.*" And not an eighth of a mile off, there still stood the old stone bridge where the witch pulled off the tail of Tam O'Shanter's mare. So we hurried down, that we might tread upon the spot made so memorable by the Ayrshire bard. The gardener took us to a small grotto at the south side of the enclosure, in which were the inimitable statues of Tam O'Shanter and Souter Johnnie. Having laughed heartily, as we always must, at such homely wit and honest good nature, we were kindly permitted to take from the shrubbery, around the base of the monument, sprigs of myrtle, holly and the Scotch yew, as mementoes of our visit; and then went down as romantic a lane as poet could wish to

see, along the bank of the Doon, to the famous old bridge that spans it. We went over the bridge and back again; looked up and down the beautiful stream; wished we could stay longer; but, heeding the admonition of one of our party, whose time was limited, we came reluctantly away from the enchanting spot. Retracing our steps up the lane, and passing by the monument, we came, in a few minutes, to "Alloway's auld haunted Kirk," and the crowded grave-yard which surrounds it. The old building is, and 'tis said has long been, roofless; but the walls are entire, and the bell still hangs in its place at the east end. The wood-work has all been carried off to make canes, snuff-boxes and other memorials of this celebrated spot. The area of the church has long been appropriated, by Lord Alloway and others, as burial places. So we were not admitted into it; but we could look through a small window, and see where Tam O'Shanter saw the witches dancing.

There was an old Scotchman on the ground, whose office it evidently was (by appointment or assumption) to show it to strangers. He was competent to the duty, for he had long lived in the neighborhood; he had seen Robert Burns; he knew Tam and Souter Johnnie; and had often told the stories which visitors wish to hear; and had much of the poetry of the immortal bard at his tongue's end, which he repeated with that broad Scotch accent that makes it doubly enchanting. He showed us the grave of Burn's father and Souter Johnnie, and a number of the poet's friends, and pointed us to several spots in the adjoining fields, made memorable by some allusions to them in Burns's poems. But we could not stop to hear all he had to tell us, and, as we paid him a good fee, I suppose he did not grieve much that we spared him a part of the recital.

From Alloway Kirk we drove through the town of Ayr, where is still standing, and in good repair, the Inn which Tam O'Shanter loved to frequent, and where, in front of the church, is a well-wrought statue of Robert Burns, and not far therefrom another of William Wallace. Scotia nourishes the memory of her heroes.

We hurried on, over a fine road, twelve miles through a beautiful country, to this village—Mauchline—where is a station on the Glasgow and Carlisle railroad, upon which my travelling companions had planned to go into Westmoreland. But we came here rather than to another station because Mauchline is the village in which Burns found his wife, and where he was married, and near which is still standing the house where he lived, and the fields that he cultivated three or four years, and where he wrote his principal poems. *Mossgeil* is the name of the place. Of course we went out to it, and were permitted, as all well-behaved visitors are, to look into and about the house and yard and barns, as much as our

sense of propriety would allow us to. Our driver showed me (for I rode outside with him) things and spots made memorable by what Burns had said or done respecting them. He gave me an account, too, of the celebration of the centennial birthday last January, which, here and at Ayr, as well as Glasgow, Edinburgh and London, was most enthusiastic. I asked which was the greatest favorite with the people of Scotland, Burns or Walter Scott? "O, Burns," he exclaimed with great earnestness.

Well, he brought us back to the village, and to this very neat, cosy inn, in time for us to take some much-needed refreshment. That done, Mr. J. hurried off to look after the "luggage" of the party, and get their tickets for Carlisle. I walked part way to the station with the ladies, and at the turn of the road, a most beautiful street, bade them "good-bye." It was hard to part from them. They had contributed very much to the pleasure and profit of my tour. One of them, in particular, had been my travelling companion from Venice, through Austria, Bohemia, Saxony, Bavaria, Switzerland, Belgium, to Paris. But she had determined to return home by the steamer of the 27th, and so was obliged to hurry on more rapidly than my plans would allow. We met unexpectedly at Rome, in St. Peter's Church, under the dome; we have parted here, in the land of Burns.

Here let me take the occasion to say that I have been exceedingly fortunate in the companions that I have had. They have been persons of my own and of other nations, but from each and every one I have received kindnesses that have made me their debtor forever. I wish particularly to report that I have uniformly found the English people with whom I have travelled, or met transiently, courteous, obliging and social. I desire to record this because I was often told that I should find them the reverse. In several instances they have made the first advance; have proffered me some favor, and have taken pains to oblige me.

I have felt sad and lonely enough the last two hours, but writing to you has cheered me somewhat; but now it is time to go to the station and return to Glasgow, where I shall soon find some zealous anti-slavery persons, who will seem to me like old friends.

Glasgow, Aug. 23d.

The train did not come up until fifteen minutes after I reached the station. So I took out my fac-simile of the original of the *Cotter's Saturday Night*, and in full view of the beautiful hills and valleys of Ayrshire upon which the eye of Burns had so often dwelt with delight, I read this, which is one of the most exquisite poems, with a deeper enjoyment of its beauties than ever before.

In order that I might see more of the Scotch people, and at the same time save a couple of dol-

lars, I took a seat in a third-class car. It was filled with well-behaved persons of various social positions. Two young country squires rode with us fifteen or twenty miles, having their dogs, and their bags, full of grouse, under their seats. Not far off sat a well-dressed pretty lassie, of seventeen, with a large frame, containing, I supposed, a picture she had just finished at some school. But, alas! right before me sat two Highlanders, in full costume, each with a bagpipe, upon which they played most of the time with stentorian lungs, making music about as agreeable as that of a large locust in a hot summer's day, accompanied by a stout boy blowing a squash vine trumpet. Nevertheless, I am alive and well, and truly yours,
S. J. MAY.

GENIUS AND LABOR.—Alexander Hamilton once said to an intimate friend:—"Men give me some credit for genius. All the genius that I have lies just in this: When I have a subject in hand, I study it profoundly. Day and night it is before me. I explore it in all its bearings. My mind becomes pervaded with it. Then the effort which I make is what the people are pleased to call the fruits of genius. It is the fruit of labor and thought.

No tree bears fruit in autumn, unless they blossom in the spring. To the end that our age may be profitable, and laden with ripe fruit, let all endeavor that our youth may be studious, and flowered with the blossoms of learning and knowledge.

ITEMS OF NEWS.

EUROPE.—A recent mail from Europe brought advices respecting the present unsettled condition of affairs in Europe, by which it appears that none can foresee how the difficulties attendant on the Italian question can be settled, or what will be the result of the Zurich Conference. It is evident that the various sovereigns are alarmed, being apprehensive of a general war. England, it is said, has no Power to depend on, excepting Germany, and being favorable to the Reform movement in Italy, she knows not how to act between the two, as she is fearful of losing the friendship of the one in the advocacy of the cause of the other. Russia, who, since the Crimean war, has had no more Continental alliances, awaits events, before coming to a decision as to what part she will take; and, with the view of acting intelligently, the Emperor has ordered his Ministers from the principal Courts to join him at Warsaw, in order to give him ample information on the state of the respective countries to which they are diplomatically assigned.

INDIANS.—The Commissioner of Indian Affairs, has returned to Washington, after an absence of six weeks, during which time he made arrangements for treaties with the Sacs and Foxes, of the Mississippi, and with the Kaw Indians, of Kansas. He also visited nearly all the Indian tribes in Kansas and Nebraska. He expresses gratification at the result of his numerous interviews with them, and says they are anxious to adopt the customs of civilized life, as they can no longer depend on the chase.

CHINA.—The China mail had reached England, and the details of the news state that the American Minister had been courteously received at Peking, and expected to be able to send home the ratified treaty by the next mail.

PERSIA.—It is stated in proof that the Persian Government is inclined to introduce the improvements for European civilization; that workmen have begun to pave the streets of Teheran.

ASTEROIDS NEAR MERCURY.—M. Leverrier, the discoverer of Neptune, has been engaged lately in studying aberrations of the planet Mercury. He finds that they must be due to the existence of small asteroids, and he calls on his brother astronomers to assist in discovering them. The total eclipse of the sun in July, 1860, will afford an extraordinarily favorable opportunity for this. Photography affords a means of recording instantaneously whatever phenomena may appear.

ACCIDENT.—A terrible accident happened at 7 o'clock, on the 26th inst. in the evening, to the steamer New World, of the People's Line, while on her way from this city to Albany. She was opposite Tubby Hook, about twelve miles from New York, when the engineer was startled by the ringing of the alarm bell. He was in the fire room at the time, and, instantly springing towards the machinery, saw that it was out of order, and, stopping the engines, gave orders to the firemen to put out the fires, but before this could be done the walking beam broke, and in its course took the piston rod along with it. These carried the rest of the machinery with them, which fell, breaking through the bottom of the steamer with a heavy crash.

FURTHER DETAILS.—The steamer New World still lies pretty nearly in the same position that she did when the accident of Wednesday evening occurred.

She is floating a little and fastened by anchors, and up to the present time, (1½ P. M.) a large number of men and several steam tugs have been engaged in attempting to raise her. As far as heard from, no lives have been lost; and it is not believed by the company that any person was injured.

The injury to the steamer is not so great as was at first supposed, and it is expected that in a few days the men engaged will have succeeded in placing her on the dry dock for repairs. She will not run again this fall.

Numbers of persons called at the office of the company during yesterday, to ascertain what had become of certain of their acquaintances whom they had not heard from. A great many of these have since been reported all right and unharmed. There remain a few cases, however, not yet cleared up.—*N. Y. Post.*

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—There is but little shipping demand for Flour. Sales of 200 barrels of good superfine at \$5 25 per barrel, which is now the general asking rate. There is a fair home consumption demand at \$5 25 up to 5 75 for common and extra brands; \$5 75 a 6 50 for extra family, and 6 50 a 7 for fancy lots. Nothing is doing in Rye Flour or Corn Meal, and little or none to operate in.

GRAIN.—Wheat is in demand. Sales of good Pennsylvania and Southern Red at \$1 30 a 1 32, and white at \$1 39 a 1 40. Rye is in good demand at 90 cents for Pennsylvania and 86 cents for Delaware Corn is active; sales of 2000 bushels yellow at 96c, and 95c in store. New Corn is selling at 75 a 80 cts. Oats—1200 bushels Southern sold at 42 cents afloat. No change in Barley or Barley Malt.

The demand for Cloverseed continues dull; sales of fair and good quality at \$5 25 per 64 lbs. No change in Timothy or Flaxseed.

NOTICE.—A Friend in Maryland has a tract of upwards of one thousand acres of Land, about one half of which is cleared, the balance in wood, mostly chestnut. Said land lies in Prince George's county, Md., about 22 miles from the city of Baltimore, and 18 miles from Washington City, D. C.

The Washington and Baltimore Rail Road runs for more than a mile within $1\frac{1}{2}$ miles from the tract, in which distance there are two Depots or Switches—Contees and Muirkirk. The village of Laurel is about 2 miles east of the tract; Sandy Spring Meeting is about 7 miles north; and Indian Spring about 8 miles south. The neighborhood is remarkably healthy—the water being most excellent.

There are very few slaves in this part of the county. The owner is willing to dispose of this property on *very favorable terms* to a body of eight or ten young Friends who may want a farm in an improving part of the country. It will be expected that the Friends produce certificates of industrious and thrifty habits, *none else will suit.* For further information enquire of

THOMAS B. LONGSTRETH, &
DILLWYN PARRISH,
Philadelphia.

WANTED—A situation as teacher, by Mary Emma Satterthwaite. Address
10 mo. 29—4 t. Denton, Caroline co., Md.

TWO YOUNG WOMEN, members of the Society of Friends, are desirous of situations as teachers in families where they would make themselves otherwise useful, or would engage as assistant teachers in established schools. Apply at the office of the Intelligencer.
10th mo. 29—2m.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Winter Session of this institution will commence on the 14th of 11th mo. next, and continue twenty weeks.

Terms \$70 per session, one half payable in advance, the other in the middle of the session. No extra charges.

For further particulars, address

HENRY W. RIDGWAY,
Crosswicks P. O., Burlington Co., N. J.
9th mo. 24—3 m.

LATON ACADEMY, KENNETT SQUARE, Chester Co., Pennsylvania.

The Fourth Term of this Institution, under the charge of the present proprietor, will open for the reception of pupils of both sexes, on Second day, the 31st of 10th mo. next, and continue in session twenty weeks.

The course of instruction will embrace all the branches of a thorough English education, the higher Mathematics, Natural Sciences illustrated, the Latin, Greek, French and German Languages, and Drawing.

For terms and particulars, see Circulars, which will be forwarded to the address of every person requesting the same, upon application to

WILLIAM CHANDLER, Principal & Proprietor.
or to WILLIAM A. CHANDLER, Principal Instructor.

RUTHANNA JACKSON,
or to MAGGIE B. JACKSON, } Assistants.
CHARLES B. LAMBORN, }

9mo. 10, '59, -2m

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the next Session of this Institution on the 1st of

11th month, 1859. Terms \$60 for 20 weeks; no extras, except for the Latin and Greek Languages, which will be \$5 each. For Reference and further particulars inquire for Circular of

BENJ. SWAYNE, Principal,
London Grove P. O., Chester Co. Pa.

9 mo 3, 2 m.

ELDRIDGES HILL BOARDING SCHOOL FOR YOUTH OF BOTH SEXES, will open its Winter Session 11 mo 1st.

Terms \$70 per session of 20 weeks. For particulars address the Principal for a circular.

ALLEN FLITCRAFT.
Eldridges Hill Salem County, N. J.

8 mo 27 3 m.

THE BANKSDALE BOARDING SCHOOL FOR GIRLS, will be reopened the 14th of 11th month, and be continued twenty weeks. The course of study will comprise the usual English branches and Drawing. Terms \$60.

For further information apply to ELIZA HEACOCK, Jenkintown, Montgomery Co. Penn.

8mo. 27 3m.

SPRINGDALE BOARDING SCHOOL, FOR BOTH SEXES, Loudon Co., Va. The next session will commence the 3d of 10th mo.

Terms \$115 for 40 weeks, payable quarterly in advance. Languages and Drawings extra.

It is hoped that Friends interested will avail themselves of the preference by entering pupils early. Apply, for particulars, to

GEO. A. NEWBOLD,
Parcelville, Loudon Co., Va.

8th mo. 6, 1859.—6m.

BYBERRY BOARDING SCHOOL, FOR GIRLS. The ninth session of Byberry Boarding School, taught by Jane, Anne and Mary S. Hillborn, will commence on the first Second-day of Tenth month, 1859, and continue forty weeks without intermission, (including two terms of 20 weeks each.) The course of instruction embraces all the branches of a liberal English education.

Terms \$60 per session of 20 weeks, one half payable in advance. For circulars containing further particulars address

JANE HILLBORN,
Byberry P. O., Philada., Pa.

8th mo. 7—3m.

BUCKS COUNTY MALE AND FEMALE ACADEMY.—Boarders taken by the year at reduced rates. Autumn Quarter of 12 weeks, commences on the 8th of 8th mo. Winter Term of 18 weeks, on the 7th of 11th mo. Charges for board and English branches, Autumn Quarter, \$36. Winter Term, \$66. 75 cents deducted per week, for such as are absent from sixth day to second day, without washing. Bills payable, one-half in advance, and no deduction for lost time, less than a week at one time. Day scholars, English branches, from 50 cents to 70 cents per week.

Extra charges for each twelve weeks. Latin, Greek, French, Pencilling, and Pellis work, each \$2.00; Water Colors, Monochromatic, Colored Crayons, Oriental, and Grecian Painting, each \$2.50; reading, Books only, furnished free of charge. Other books furnished if desired, and charged for, according to the care taken of them. SAMUEL BATCHELDER, A. M.

Principal.

Atleboro', Bucks Co., 5th mo., 28, 1859. 6m.

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, ELEVENTH MONTH 12, 1859.

No. 35.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,

No. 324 South Fifth Street,

PHILADELPHIA,

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

A CHAPTER FROM JANNEY'S HISTORY OF FRIENDS.

(Continued from page 531.)

Believing that the Lord was about to raise up a people to worship him in spirit and in truth, George Whitehead ceased to attend on the ministry of the priests, and resorted to the meetings of Friends, which brought upon him reproach and opposition from his relatives and others. In his account of his "Christian Progress," he says, "Some time after I was fully convinced, and my mind turned to the light, I was persuaded and resolved to persevere among Friends, before I heard our dear Friend, George Fox. The first time I heard him minister was at an evening meeting at Sunny-bank, at Captain Henry Ward's house. I was then very low, serious, and intent in my mind, willing to see and taste for myself, for my own inward satisfaction; and I saw and felt his testimony was weighty and deep, and that it proceeded from life and experience, and did bespeak divine revelation, and tended to bring to an inward feeling and sense of the life and power of Christ, and sanctifying operation thereof in the heart. His speech was not with affecting eloquence, or oratory, or human wisdom, but in the simplicity of the gospel, *to turn the mind to the light and life of Christ*, and the Lord abundantly blessed his ministry to many." . . . "After some time that I was conversant among our Friends, and frequented the meetings to which I belonged, both in Westmoreland and Yorkshire, chiefly between the years 1652 and 1654, being much inwardly exercised in waiting upon the Lord among them, where we had little preaching, but our meetings kept much and often in *silence*, or but few words declared, the Lord was pleased some-

times, by his power and word of life, both to tender and open my heart and understanding, so that he gave me, (among some others,) now and then a few words livingly to utter in some meeting, to their and my comfort in Him who opened our hearts, in great love one to another, which then increased and grew among us; blessed be the Lord our God for ever."

"It was out of these, and such our frequently *silent meetings*, the Lord was pleased to raise up and bring forth living witnesses, faithful ministers and true prophets, in early days in Westmoreland and other northern parts, in the years 1654 and 1655. . . .

"The Lord gradually brought us to experience what he said of old to his holy prophet, 'Keep silence before me, O Islands, and let the people renew their strength; let them come near, *then let them speak*; let us come together in judgment.' Isaiah, xli. Oh! thus keeping silence before the Lord, and thus drawing near to Him in a true silent frame of spirit, to hear first what the Lord speaks to us before we speak to others, whether it be of judgment or mercy, is the way for renewing our strength, and to be his ministers to speak to others only what he first speaks to us. Oh! that the people truly minded this; Oh! that they would seriously consider hereof, then would they not run after or follow such as their ministers, priests or prophets, who run, and God never sent them, who say, 'Thus saith the Lord,' when God hath not spoken to them, and who shall not profit the people at all." Jer. xxiii.

In the early part of his religious experience, George Whitehead was convinced that tithes ought not to be required nor paid under the gospel dispensation; because Christ's ministry is free; he said to his disciples: "Freely ye have received, freely give;" and moreover, "because Jesus Christ, the one offering, and great apostle and high-priest of our Christian profession, hath by one offering and sacrifice of himself put an end to tithes, and oblations, or offerings, and the priests' revenues, together with that priesthood and first covenant, under which they were upheld and maintained."

From his youth George Whitehead had been accustomed to reading the Scriptures, and though he did not then understand the spiritual nature of Christ's kingdom, yet he acknowledged that he derived benefit from the sacred volume, and, when further advanced in religious experience,

as the Lord opened to him, through the operations of his grace, the truths recorded by holy men of old, the passages treasured in his memory were sweetly revived in his secret meditations, and became a source of comfort and encouragement.

Being fully persuaded that God would reveal to all his dedicated servants that which Paul said was a "mystery among the Gentiles," but made known to the saints, even Christ in them the hope of glory, he waited in humility for that divine visitation which sanctifies the heart and enlightens the conscience. As he thus waited, he received ability, and was called to go forth on a gospel mission, although he was then less than eighteen years of age.

Having acquainted some Friends with his prospect of visiting some counties to the south of his residence, he left Westmoreland in the summer of 1654, having for his companion Edward Edwards, a young man who afterwards appeared in the gospel ministry. Travelling on foot, they first went to York, and attended Friends' meeting; thence to the southern part of the county, where they met with George Fox and other Friends, and "were comforted together." George Whitehead had a testimony to bear in two "steeple-houses," and he writes that he "met with no hard usage *except haling out.*" Having parted with Edward Edwards, he was joined by Thomas Ralison, and they went into Lincolnshire, where a burden came upon George Whitehead to go and bear testimony for the truth in two "steeple-houses," and he says: "I had no harm nor violence at either, except pulling or pushing out," but Thomas Ralison was much abused and beaten.

George Whitehead, having again parted with his companion, travelled alone, on foot, to Cambridge, where he was kindly received by Alderman Blakeling and his wife, and the few Friends living in that city.

From Cambridge, being accompanied by Thomas Lightfoot, he went to Norwich and visited Richard Hubberthorne, who was there in prison. Several persons having been convinced of Friends' principles, through his testimony and sufferings, they came to the prison, and were much affected under the tendering influence of Divine Truth.

The most noted and serviceable man in that city was Thomas Symonds, a master weaver, who entertained travelling Friends. He was an honest, exemplary man; received a gift in the gospel ministry, and having been faithful in life, he died the death of the righteous.

At his house George Whitehead had several meetings, in which the gospel was preached with authority and success. At one of them, an Antinomian preacher, named Scarfe, attended, who maintained that sin must continue through life, even in the best of saints; and, "yet, though they continue sinners in themselves, they are

not under the law, but under grace, and reckoned righteous in Christ." George withstood and confuted this dark, sin-pleasing doctrine, showing that the work of Christ was "to destroy sin, and save his people from transgression."

At another meeting, a company of Ranters attended, to whom sound doctrine was preached against "the lust of the flesh, the lust of the eye, and the pride of life;" showing that they who lived in such things, professing, at the same time, to make the righteousness of Christ a cloak for their sins, must suffer condemnation. Some of them were reached by the word of life, and being convinced of their danger, experienced repentance and reformation.

Among those convinced by the ministry of George Whitehead, in the year 1654, were John Lawrence and his family, Joseph Lawrence and his wife, and William Barber and wife, who became useful and exemplary Friends. William Barber afterwards suffered imprisonment in Norwich castle twenty years for the non-payment of tithes, which he bore with patience and resignation.

At Mendlesham, in Suffolk, a meeting of Dissenters had been kept for some time at the house of Robert Duncan, and several preachers usually attended. To this meeting George Whitehead came on the first day of the week, and they sat together for a while in silence; but the preachers becoming uneasy, manifested a desire for vocal service; whereupon Robert Duncan spoke a few words to this purpose: "That peradventure they had been too much in words, or depending on men's teaching; therefore God now might see it meet to bring them into silence, that they might come more to depend upon him for teaching." Some of the preachers were for putting forward one or another of them to prayer, during which George Whitehead bore patiently with "their voluntary devotions," until at length the Lord opened in his heart the springs of life, and he was enabled to speak in the authority of truth, "To turn their minds to the true light, that they might know the immortal seed and birth which is from above." His ministry was effectual in bringing many of them to a state of silent waiting upon Christ, and a Friends' meeting was established there. Some of their teachers left them for a time, but afterwards returned; among whom was Edward Plumstead, sen., who became a minister among Friends.

George Whitehead having returned to Norwich, went on a lecture day to a place of worship "called Peter's church," where, after the sermon was ended, he began to speak, but was violently hauled out and abused. He was taken before the mayor, who examined him, chiefly on the subject of water baptism, and then committed him to the city jail, where James Lancaster was also imprisoned for exhorting the people to repentance in the market at Norwich.

At the next sessions they were tried before Judge Cock, who was incensed at their not putting off their hats before him, which he considered a contempt of the court. He was informed that they were actuated by conscientious motives, as they could not pay that mark of homage to any but the Supreme Being. They were again committed to prison, where they lay eight weeks, in the winter season, and suffered much from cold and hard usage.

George Whitehead, after his release from prison, continued to travel in Norfolk and Suffolk, holding meetings and bearing testimony to the spiritual nature of Christ's kingdom.

At Mendlesham meeting, held at Robert Duncan's, in the year 1655, he was instrumental in convincing of the principles of Friends, George Fox the younger, an inhabitant of Suffolk. This Friend took the appellation of the younger, because he considered himself less advanced in religious experience than his more distinguished cotemporary of the same name. He had been several years in the Parliament army; but after he became a Friend, he received a gift in the gospel ministry, and proved to be a valiant soldier in the Lamb's warfare. He was remarkable for his undaunted courage in bearing witness against the corruption of priests and rulers, as well as for his patient endurance of much suffering for the cause of truth.

At Charsfield, where George Fox the younger then lived with his father, George Whitehead had a memorable meeting, which was held in an orchard. He says in his journal: "I was wonderfully assisted and enlarged in my testimony for Christ Jesus and his blessed gospel truth, insomuch that I was enabled to stand upon a joint stool, though slippery, near five hours that day, preaching the truth and opening the things which concerned the kingdom of Christ." A considerable portion of this long meeting was probably occupied in answering objections; for it appears that John Burch, a Baptist minister, put some questions in relation to water baptism, which were answered so satisfactorily that he was convinced, and some years afterwards became an acceptable minister among Friends.

In the latter part of the same meeting several Independent ministers, who were present, charged Friends with denying the Holy Scriptures and the ordinances of Christ; which accusations were answered by George Whitehead, and the truths of the gospel were so fully set forth that many were convinced, and a meeting of Friends was soon after settled at that place.

George Whitehead being subsequently joined in his religious labors by Richard Hubberthorne, they were instrumental in spreading their principles in the counties of Suffolk and Norfolk, where many meetings of Friends were established.

In the Fifth month, 1655, George Whitehead being joined by Richard Clayton, they travelled

into Essex, where they visited James Parnel, then in prison at Colchester; from thence they proceeded on foot towards London, but meeting George Fox and Amos Stoddard on the way, they concluded to stay with them and attend some meetings in Essex. In these meetings they heard George Fox earnestly engaged in gospel ministry, exposing the corruptions that existed in the world, and opening the truths of spiritual religion.

George Whitehead and Richard Clayton, accompanied by John Harwood of Yorkshire, held a meeting in a barn at South Halstead, which was well attended, and greatly blessed with the evidence of divine life. They then proceeded on their way, and passing through a town called Buers, in Suffolk, Richard Clayton posted on the door of the parish house of worship a paper in which he showed that priests who preach for hire and divine for money are testified against in the Scriptures. This paper giving offence, they were summoned before a justice of the peace, who caused Richard Clayton to be whipped and sent out of the town, while George Whitehead and John Harwood, who had no share in the transaction, were committed to prison at Edmundsbury. About a month afterwards, George Rofe was committed to the same prison for no other offence than asking a question of a clergyman after he had ended his sermon. These three Friends, being brought to trial at the quarter sessions under false accusations, were pronounced guilty, and sentenced to pay a fine of twenty nobles each, in default of which they were detained in prison.

On the day of their trial, George Fox the younger admonished one of the justices to repent of his unjust proceedings; and for this reproof he was committed to prison with his brethren.

About the same time, Henry Marshall, for speaking to a clergyman after his sermon was ended, was also committed to Edmundsbury prison.

The five Friends, thus committed to prison, were at first confined in an upper room, for which the jailer required them to pay rent; but they, having a prospect of a long imprisonment, determined not to comply with his demand. They were then thrust into the common ward among felons, which is described as a low, dungeon-like place, their lodging being on straw spread upon the damp earthen floor. The jailer kept a bar-room, to supply the prisoners with beer, and some of the felons being frequently drunk, scenes of violence and profanity ensued, which were extremely painful to the Friends. These patient sufferers bore a faithful testimony against the wickedness of the other prisoners, and abstained from the use of intoxicating drinks, which disappointing the jailer of his expected profits, he became exceedingly abusive, and encouraged the felons to commit acts of violence upon them.

Frequently they were subjected to severe blows upon the face, causing the effusion of blood; and in more than one instance a drunken prisoner threatened to kill them. These wanton insults and blows they endured with Christian meekness, but when one of the criminals, rendered furious by drink, attempted to kill his own child, a boy about ten years of age, that was in prison with him, four of the Friends held him securely by the hands and feet for a full hour, until his frenzy subsided, and thus they frustrated his murderous intention.

(To be continued.)

“From the beginning I educated myself to speak along the line, and in the current of my moral convictions; and although in later days it has carried me through places where there were some batterings and bruising, yet I have been supremely grateful that I was led to adopt this course. I would rather speak the truth to ten men than blandishments and lying to a million. Try it, ye who think there is nothing in it; try what it is to speak with God behind you—to speak so as to be only the arrow in the bow which the Almighty draws.”

EXTRACTS FROM A MEMOIR OF
ELIZABETH T. KING.

(Continued from page 533.)

To one of her young friends:—

BALTIMORE, 2 mo., 6th, 1856.

I suppose I shall be an unexpected correspondent, dear ———, but I hope not an unwelcome one, as I have been thinking of thee lately with so much affectionate interest that I would like to give some expression to it.

I have been very feeble this winter; and until last First day have been able even to attend meeting but once in about two months; nevertheless I have had a very nice time at home; sometimes, but not often, feeling a little worn by the pressure of long-continued suffering and debility, but mostly enabled to look on the bright side so entirely as to lose sight of any other. I have had rather more time for reading than ability, but have been looking over Macaulay's History a little, rather more for the fascination of his narratives than dependence upon either his facts or conclusions. Setting aside natural preferences, I don't like his attacks on Friends. I think that—even if he disapproved of their doctrines, and in some instances of their actions, which would be very natural—he might do justice to the purity of their lives, to their self-denying and heroic adherence to what they believed to be right, and to the high standard which they raised in that dark time—a standard to which the Christian world, as it advances in purity and spirituality, is constantly coming nearer. I am

not at all sectarian, but I do like to see a man capable of real, honest, earnest appreciation of goodness, and of elevation of feeling and character, wherever he meets it, and not going about with a Mephistopheles-sneer of his countenance, at every thing which is at variance with policy and conventionalism.

I have been quite interested in a little I have read of Mitchell's Lectures on Astronomy. The vastness of the field opened is startling. I like Mitchell's enthusiasm, too—I like any one to go heart and soul into whatever they undertake. There is something, so ennobling in the study of all the works of the Creator, and then when we turn from the overwhelming views of the might, majesty, and power displayed in them, of which the utmost stretch of our intellect can not conceive—to the feeling that *He is our Father*—that He cares even for the sparrows—that He numbers the very hairs of our heads—how the soul is bowed in the deepest humiliation, while it may be animated by the most perfect trust.

I had such a sweet dream the other night. I thought I was at meeting, of which privilege I have been much deprived, and that an exhortation was given to trust in the Saviour at all times, to lean upon Him in all our hours of trial, concluding with the words, “and then shall we be enabled, in all truth and sincerity, to acknowledge, that ‘He doeth all things well.’” I can not express to thee the force and sweetness with which this dwelt upon my mind for a long time, and is constantly recurring. * * *

Her watchful care over her own spirit still continued, as the following extract from her diary will show:

2 mo. 26th, 1856. I believe it is not safe for me to be trusted with health and strength, under some plea or other I am so apt to use them for my own purposes. Lately I have lost my hold on the pearl; in my attempts to promote the comfort of my family, the quiet of my spirit has been disturbed. Some of this is doubtless owing to physical weakness, but with every temptation, there is a way of escape; there is *never* any need to sin.

Another thing I have suffered loss from—entering into the business of the day, without seeking to have my spirit quieted and directed. So many things press upon me, this is sometimes neglected; shame to me that it should be so.

Some things I must bear in mind: 1st, Always to seek this daily retirement, and earnestly search into my faults. 2d, To talk less, and carefully to weigh my words, so that they may minister grace to the hearer. Let me be careful, without display or pretension, when I do speak, to do some good, if it is only to manifest kind feeling toward others. 3d, and this is of great importance, to watch carefully—now I am so weak—not to over fatigue myself, because then I

can not contribute to the pleasure of others; and a placid face and a gentle tone will make my family more happy than any thing else I can do for them. Our own will gets sadly into the performance of our duties sometimes. 4th, Almost above every thing else, to agonize for a loving spirit toward all.

To a sister:—

BALTIMORE, 2 mo., 1856.

Last First day I went to meeting, a privilege I had not before enjoyed in two months. Much to my astonishment, I felt called upon to supplicate for those who felt themselves only to be penitent sinners, to beseech that we might all be bound together, so as to know what it is to *dwell* in love, being so deeply penetrated with a sense of our own infirmities, that we might not dare to look on those of others with any other feeling than that of compassionate love.

This was the last time she was able to attend meeting, and thus was her testimony borne to the necessity of that "charity which thinketh no evil," which she had so long endeavored to exemplify in her daily life.

To one of her young friends she sent the following note:—

BALTIMORE, 3 mo. 1st, 1856.

Do not think me intrusive, dear ———, if I venture to tell thee that I have been thinking of thee for some days past with very tender and earnest solicitude for thy well-being in every way, and, particularly, that by implicit obedience to the dictates of the Holy Spirit in thy own heart, thou mayst become altogether what thy tender Father, thy compassionate and loving Saviour would have thee to be, even thoroughly conformed to His precepts—thoroughly submissive to His will in all things—thoroughly regenerated, so that neither the love of the world, nor of any thing in it, may draw thy mind away from His love—but that thy affections may truly be set on things above.

I do fully acknowledge, dear ———, that I feel myself to be weaker than the weakest, and less than the least. I am humbled in the very dust, under a consciousness of falling very far short of the standard to which I desire and strive to attain; but I have craved for thee, as for my own soul, that we may be found very diligent in waiting daily upon the Lord for light and strength, and be strictly obedient to what He shows us to be our duty in the smallest particular, and that, feeling, as we must, our utter inability to do any good thing, we may seek most earnestly, most diligently, for the help which He will assuredly give.

I can not express the tender love with which my mind is drawn out in these earnest desires for that which will secure not only thy eternal welfare, but promote thy happiness here; for truly there can be no enjoyment on earth comparable to that which is vouchsafed to the obedient chil-

dren of our heavenly Father, who truly realize, amid all the trials which are inseparable from this life; that "in His presence is fulness of joy, and at His right hand there are pleasures for evermore."

May we seek to experience this, dear ———; may we be found constantly watching and waiting to know His will, and constantly striving to fulfill it, that we may glorify Him here, and finally be received into His everlasting peace.

And again to another, for whose best interest she felt solicitous:—

BALTIMORE, 3 mo. 16th, 1856.

Thou hast been brought before my mind, I humbly trust, by the good Remembrancer, with very earnest desires that thou, and I, and all of us, may know what it is to experience a *growth* in the Truth—that we may in no degree slacken our diligence, but press forward until we attain that perfect stature in Christ Jesus, that thorough purification from the spirit of the world and the love of self which the holy Head of the Church requires of us, so that we may be heartily willing to become fools for His sake.

In thinking of thee this morning, the injunction of the Apostle was brought to my mind, and perhaps I may revive it for thy encouragement: " *Watch ye ; stand fast in the faith : quit you like men ; be strong .*"

(To be continued.)

"As flowers never put on their best clothes for the Sabbath, but wear their spotless raiment and exhale their odor every day, so let your Christian life, free from stain, ever give forth the fragrance of the love of God."

"HIS TENDER MERCIES ARE OVER ALL HIS WORKS."

When, upon summer's retreating footsteps, autumn came silently and laid her finger upon leaf and flower, and beckoned the cool winds from the north, and wooed frosts from the clear blue skies, and the eye reluctantly witnessed the departure of what had made earth so lovely, the heart received a lesson such as pen never transcribed or man's wisdom dictated,—a lesson of time's passage and its changes, an admonition that here there is no rest, no secure abiding.

As instinctively as the heart expands with hope in the spring-time, and throws itself in perfect abandonment into the lap of summer, so naturally does it pause in autumn and look back, half regretfully, and forward without exultation; and as naturally into its quiet chambers come weighty thoughts of life, death and eternity.

If, with the opening leaf and flower, our duties and cares and expectations receive new coloring, so with the drooping of the leaf and the withering of the flower do we receive intimations that life's consequences are more serious than the

thoughtless acknowledge, or the wise fully understand.

Love and gratitude to God are instinctive when the glad sunshine flickers through the trees, and the birds vie with each other in their glorious bursts of song, and the perfumed winds move to their own music, and the sea murmurs of the heaven it reflects, and the mountains wrap themselves in the purple and gold of the benignant skies; then, by a natural impulse, the soul experiences "His tender mercies are over all His works!"

But not the less will the devout heart see God in the crisp leaf, the toy of the unruly blast, in the gray clouds that hang over earth's faded glories; not the less will it hear his voice in the silence of the deserted wood, in the rougher music of the fretted waves, in the hoarse complaining of the strong, chill winds.

His tender mercies have regarded each spot, and from the root of the dead, unsightly plant, another spring will call another growth to gladden the eye and expand its perfume; and in His perfect wisdom it was planned that earth should have her Sabbath rest to renew her strength and reassemble her forces. In His unseen laboratory He prepares for the coming year her beautiful garments of green, and her jewels, such as no Eastern queen counts among her priceless ornaments.

Though He sends the singing birds from our borders, He makes deeper and more tender the voices of love in our home; though He withdraws the countless hues of the garden, He paints the sunset skies with a brilliant beauty that leaves the heart nought to sigh for; and over the bare brown meadows and marshes He throws a mantle of white pure as the heights from which it falls.

Though sometimes in His wisdom God lays a heavy hand upon his child, and permits the hopes that made the brightness of his life to perish, still faith assures us that His tender mercies have suffered no change, but that somewhere and in His good time, the burden will be lifted off, the darkness be dispelled. As the wise parent withholds the seeming but deceptive good for the child's ultimate advantage, so our Heavenly Father deigns to care for us, and disappoints and chides and grieves us, that in the end our souls may attain to a higher grade of excellence than would be possible without His previous discipline.

God's tender mercies! They greet us in the smile of infancy, in the joyousness of youth, in the glory of ripe age, in the peaceful decline of life. They speak to us from the death-bed of the saint and the flower-strewn grave of the child. We read their record all over the teeming land, the heaving, mysterious ocean, the star-sprinkled canopy of heaven. We feel them in our souls, imploring us to be true, faithful, pure;

to put our trust beyond earth's perishing things; to become God's ministers of good on earth, and so best merit His Divine approbation.

God's tender mercies! Remember them, O tried and tempted and sorrowing heart, for they cradled your infancy and guarded your youth, and will never forsake you, however long and dark and stormy the path may seem; and when all else drops away at the portals of the tomb, they will support you through the gloom, and open for you the golden gates of the city that needeth no sun or moon, since it basketh eternally in the smile of God.—*New England Farmer.*

RELIGION WITHOUT SELFISHNESS.

True it is, while we are in this worldly sanctuary, being gotten no farther, we may do many external good actions, as to ourselves and other men; and also good in themselves, and be very conversant, strict, and devout in all religious outward duties; but they are not done for this end, to shew forth the virtues of him, that has called them, nor to glorify their Father that is in Heaven, but it is to glorify themselves, and to set up themselves, either for praise or esteem, or else for fear of hell, or judgments, or for hope of advantage, or reward, &c. They "serve not God for nought," as the Devil said of Job, ch. 1. 9; not for love of holiness, not for that excellency, that is in itself, but to get something by it. They use it frequently, it is true, but it is as men do a bridge, to carry them over to some desired place, to some self-happiness or advantage they have propounded to themselves, they may get to this same Heaven that is so talked of, but very little known; and were it not for these, the man were dead, and you should find, if the heart were searched thoroughly, and that these ends, these hopes and fears were removed, the man would stand stone-still; but the other man, he who is ascended and gotten within the veil, he works freely and naturally, for love to holiness, and he cannot do otherwise; though there were neither fear of hell or punishment, or hope of the reward, yet he must work, and he will work, and he cannot but work, and that for the love of goodness. This is that I still say: Let but the heart be set to rights, let the man be regenerate, and be but a partaker of the divine nature, and then with such a man you need not keep such a stir as you do, with laws and precepts, rules and disciplines. He hath that within him which will not only inform and teach, but reform and compel to do, and that by the power of love, for, saith the apostle, "the righteous are a law to themselves." I will warrant you, ye may turn this man loose, ye need never fear him.

And beloved! this is the service indeed, this is the service God loves; he loves a cheerful giver; he cannot abide that which cometh forced,

unnatural and grudgingly, like a forced, imposed task, that by sinister respects they must be held to it, but I say, this man needs no such thing; but turn him loose at all turns, he hath an informer and a reformer in him. "Those that are led by the Spirit, are not under the law," Gal. v. 18, but under grace, and under the power of love, and a free mind; for the law is not made for a righteous man, but for the lawless and disobedient. This man is no longer under the law, but is dead to the law, that he may live to God and not unto himself; for self is (in him) conquered and dead, and Christ now is alive and exalted, and set in his throne to reign for ever and ever."

From the Examiner, 18th June.

NEW AFRICAN DISCOVERY.

A very crowded and very interesting meeting of the Geographical Society, under its new president, the Earl of Ripon, took place on Monday last, the subject being the recent discoveries on the eastern side of Africa, by Captains Burton and Speke. These intrepid and scientific travellers, conquering a thousand difficulties, succeeded in penetrating the continent between latitudes four degrees north, and eight degrees south, to the depth of six hundred miles over land that foot of European never trod before. The most remarkable of the discoveries made, consisted of vast fresh water lakes, those of Ujiji and Nyanza, the bare existence of the first of which only had been known, while that of the last, by far the largest, had not even been suspected.

We shall confine our notice to the lake Nyanza, as the most important. This was visited by Captain Speke only, his companion having been prevented by heavy sickness from accompanying him. It was found to lie three thousand seven hundred feet above the level of the sea, and hence above three times higher than the lake of Geneva. Its breadth was estimated from forty to ninety miles, and its length conjectured at three hundred, which would give it an area equal to that of two-thirds of Ireland. This mighty inland sea is conjectured by Captain Speke to be the true and long sought for source of the Nile, a question which has puzzled civilized men for two thousand years, and is still unsettled. The subject, of course, gave rise to much discussion at the meeting. In our own judgment the question is more one of words than substance. Every great river has many sources, and it depends on the nomenclator to which of several contributing streams he may give the name which practice has assigned to the main trunk formed by their conjunctions. The Nile itself has three main branches before it enters Nubia and Egypt, to two of which we give the name Nile, distinguishing them as the Black and the White, according to the color of their waters. It would prevent confusion to give specific names to each affluent

distinct from that of the main river; and this, indeed, is what is done in the case of a larger river than the Nile, the Indus, which takes this name only after the junction of its five contributors.

We have, however, no doubt but that the water of the lake Nyanza does contribute largely towards feeding the classic stream, the inundation of which is the source of the fertility of that Egyptian valley which for thousands of years has exercised so large an influence on the civilization of man. Over the extensive table land in which the lake lies, and which often rises to the height of five and six thousand feet above the level of the sea, the rainy monsoon extends for the six months from November to May, and it is difficult to imagine any other source than this of the Nile and its periodical inundation. The lake Nyanza may be considered as the natural reservoir of the long and heavy rains of this equatorial region, to which it may be added that it lies in the same meridian as the Egyptian valley. The season of the rains, it may be objected, does not correspond with the commencement of the inundation of the Nile, which begins in June and extends to September, but the difference is explained by the absorption of water over one thousand five hundred miles of arid land in a country where it hardly ever rains.

By some writers the melting of winter snows by the heats of summer have been considered as the real cause of the inundation of the Nile, and for the accumulation of the snow in question they have imagined the existence of a certain mountainous range of great height near the equator, which they have called "the mountains of the moon," and might just as well have been called "mountains in the moon," since no reliable traveller has ever seen them, and assuredly not our present travellers, to whom they must have been in sight had they been within two hundred miles of them. The theory, too, is not tenable, for this obvious reason, that in the neighborhood of the equator, there being no distinction of summer and winter, there could be no material melting of snows. In such latitudes the line of congelation would be at the height of some eighteen thousand feet above the level of the sea, and here not rain, but snow or sleet, would fall.

Of the country and people seen by our enterprising travellers we have but a few words to say. The land is evidently less favored by nature than that of the western side of the continent, and negroes are physically and perhaps even mentally inferior. The eastern side possesses no navigable rivers leading to the sea, as does the western, nor has it the gold or the valuable palm oil of the latter. Its crops consist of millet and of maize, the last received from America through India. With apparently abundant facilities for irrigation, not a grain of rice, the main cereal of the tropics, is grown by the rude and

stupid inhabitants. The only valuable product is coffee, still, however, in the wild state only. This is a peculiar indigenous plant of this part of Africa, although we call it Arabian, because we first derived it in its cultivated state from that country. The common fowl and oxen, the latter used only for their flesh and small milk, but not for labor, are the only animals which have been domesticated. The horse is unknown, and so is the hardy ass, unless to a few Arabian settlers. Man, then, has here no help in his toil, without which any respectable progress towards civilization is impossible. A hardy coarse cotton is grown, and the art of weaving a fabric of corresponding quality is understood. So is the art of making malleable iron, the highest stretch of negro civilization in this part of Africa. Letters are unknown to the negroes of the eastern coast, as indeed they are to all African negroes. The staple exports consist of the bodies of the inhabitants in bondage, and of the tusks of slaughtered elephants. The imports correspond in value. It would be but to deceive the public to promise a beneficial commerce with such a country and such a people.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, ELEVENTH MONTH 12, 1859.

The religious excitement now prevailing in some parts of Ireland, principally in the province of Ulster, appears to be nearly allied to that which has scarcely yet subsided in our own country, although presenting some aspects to be accounted for from the greater ignorance, superstition and excitability of the class among whom it has appeared.

There was much in the "Revival" so called, here, which marked it as likely to be evanescent, and yet we are far from believing that it has not been productive of good. We may hope that some who have been induced through fear of future punishment, and under excitement, to forsake their evil ways, if they return not again like the sow that has been washed to wallowing in the mire, may at length learn to love goodness, and to experience that though "the fear of the Lord is the *beginning* of wisdom," it is *but* the beginning.

There is, in that view of religion, which makes the signs of regeneration to consist in faithfulness, purity and watchfulness, rather than in religious emotion, much that is calculated to discipline and deepen the character. And although those who are thus trained from early childhood,

may talk but little of their religious feelings, and may not be able to point to the day or the hour when they were born into the spiritual life, yet, in the gradual growth and development of the good seed, there will be seen the test announced by Jesus, "by their fruits ye shall know them." In a religious community holding these views, no "Revivals," technically speaking, are likely to occur; but its progress will be marked not by spasmodic effort, but by healthy growth.

Stopford, Archdeacon of Meath, who is spoken of as a person of remarkable intelligence and deep religious feeling, after a minute and patient investigation of the phenomena exhibited in Ireland, has published a pamphlet on the subject in which he pronounces "hysteria" to be a concomitant of every case of those "struck," which is the term applied to a particular stage of conversion. The archdeacon goes into a physiological explanation of the disease, and characterizes it as one in which the natural order of our compound being is inverted, and the *will* subjugated to the physical system. It is moreover propagated by sympathy.

The following is from the Examiner of 9th mo. 10th:

"Under the name of a general revival in religion, a system of intense excitement has been organized throughout the districts above referred to, pastors and congregations seeming to be equally moved by a common impulse, unlike any thing we have been accustomed to witness in these countries, and comparable only to what was some years ago not unfrequent in the less civilized States of America. The ordinary method of teaching is on the one hand laid aside by the minister, and a system of vehement excitation to 'escape and begone' from the pending wrath to come is substituted, until the tragic iteration of the appeal has wrought in the minds of the hearers a sort of spiritual panic, amounting to something little short of delirium. On the other hand, the congregation being prepared by the intensity of individual self-consciousness, gives way, on the first suggestion, to frenzied movements and exclamations. Far from restraining either, the minister earnestly encourages both. The men, who seldom wholly lose their self-possession, serve to swell the chorus of terror; but the women become more easily physical victims of their fears. With spasmodic gesticulations and piteous cries for mercy, they fall down in a kind of cataleptic fit. Then it is the triumphant pastor breaks forth into thanksgiving, as for a direct manifestation of divine power. The con-

gregation are then told to pray for the repetition of the miracle in other instances; and the fervid anticipation thus created, as a matter of course, realizes itself. Half a dozen helpless women have been thus 'smitten' in the course of a single hour. It is announced beforehand that adjacent apartments await their reception, and that persons are in attendance to remove them thereto. Dr. Stopford narrates the particulars of several scenes of the kind which he witnessed. He followed the 'possessed' to the places prepared for them during their state of trance, watched them during its continuance, and conversed with them at their awaking. Far from casting any doubt upon the reality of what he saw, or imputing any admixture of deceit or vanity to those concerned, he bears the strongest testimony to their sincerity, and does not shrink from saying that he entirely believes them when they describe their mental state to be subsequently one of unearthly happiness. They declare themselves to be unalterably assured of Paradise, and to have ceased to care about the ordinary ills and sorrows of their present mortal state. He tells us also that for a certain period, usually a brief duration, the features of the 'smitten' wear the glow of supernatural beauty; but he does not fail to add that this ecstatic illumination of the countenance commonly gives place to very different appearances. He finds in the blotched and murky skin, the unnaturally fixed expression of the eye, the incipiently decrepit gait, and above all, the helpless susceptibility to emotion, the unmistakable symptoms of hysteria. He does not question the sincerity of motives in those whose preaching renders their hearers peculiarly liable to, even when it does not actually drive them into, this condition, but he says plainly, that it is a state of bodily disease which is not and cannot be the true or just means of effecting moral regeneration. In a word, he deprecates strongly all idea of treating it as imposture, but he manfully strives to wrestle with it as a fearful delusion.

"It does seem hardly credible, yet unfortunately we know it to be true, that disinterested persons of education and worth should at the present moment be actively engaged in endeavoring to inculcate the community on this side of the Channel with this humiliating and deplorable disease. Persons, both lay and clerical, have gone from hence to the places where it is known to prevail, and have returned possessed with the idea that it is their duty to bring all within their reach under its expanded influence. At Manchester, Woolwich, and other places, vast gatherings have been held within the last week avowedly for this purpose; and we are sorry to observe that so far from any warning being given against factitious physical excitement, expectations are openly held forth, and prayers actually offered that God would make himself miracu-

lously manifest by the same tokens as it is supposed he has shown elsewhere!"

FRIENDS READING ASSOCIATION.

It has been concluded to continue these interesting meetings during the present season. The first meeting was held on the evening of the 7th inst., and friends are invited to meet the association on Second-day evening of each week, in the Library room on Race St., above 15th, at 7½ o'clock.

CORRECTION.—In abstract of Library Report in the *Intelligencer* of last week, in place of "nine" books have been lost, read *none* have been lost. Justice to the vigilance of the Librarian requires the correction of this typographical error.

J. M. E.

MARRIED, On Fifth-day, the 13th of 10th mo., 1859, at the residence of Jonathan W. Gillam, with the approbation of Middletown Monthly Meeting, JOHN COMLY, of Byberry, to SARAH CADWALADER, of Middletown.

—, On the 17th of 10th mo., 1859, at the house of Reuben Haines, Pipe Creek, Carroll co., Md., according to the order of the Society of Friends, THOMAS R. SMITH, of Goose Creek, Loudon co., Va., to ELLEN HAINES, daughter of Reuben and Sarah Haines.

—, At the same time and place, and in the same manner, WILLIAM G. SMITH, of Goose Creek, Loudon co., Va., to PORTIA HAINES, daughter of Nathan and Beulah Haines of Carroll co., Md.

DIED, on the 5th of 10th month last, after an illness of five weeks, of typhoid fever, at the residence of her mother, in Huntington County, Indiana, SARAH J. daughter of Benjamin and Rebecca J. Mason, aged nearly 19 years. The deceased was a member of Maple Grove Monthly Meeting, and was much beloved and respected by a large circle of friends and acquaintances.

—, At the residence of her brother, New London, Chester County Pa., on the 26th of 10th month, 1859, ELIZABETH FELL, in the 69th year of her age.

—, At his residence, in Fourth street, near Green, on Third-day, the 1st inst., JOSEPH WARNER, aged 76 years.

—, In Newtown, Bucks co., Pa., on the 1st inst., JOSHUA WOOLSTON, aged 66 years, 3 months and 19 days, a member of Makefield Monthly Meeting.

—, In Attleboro, Bucks co., Pa., on the 3d inst., MARGARET WILSON, aged 75 years, 3 months and 23 days, a member and formerly an elder of Middletown Monthly Meeting.

—, On the 1st inst., at his residence, Cold Spring, Putnam Co., New York, JAMES TRUMAN, in his 42d year, eldest son of Joseph M. Truman, of Philadelphia.

A DINNER FOR THE POOR.

WILLIAM FOX, of Nottingham, was a member of the Society of Friends, and he was one of the true old school of Friends. His sympathy for

the poor was deeply excited by serving in the office of overseer, and, seeing how poor some were who had to pay the poor rates, he resolved to economize the parish funds and thus prevent their miseries as much as possible. It was the custom then in many parishes for the overseers and the committee who attended the weekly payments of the paupers to have good a dinner at the close of their day's labor, and this was paid for out of the poor-rates; but as it was a manifest abuse, he determined to put an end to the practice. He, therefore, hastened away before the close of the weekly payment to the dining-room, and thus addressed the master of the workhouse: "Is the dinner ready?" "Yes, sir." "Then bring it in." "Are the gentlemen ready, sir?" "Never mind the gentlemen; I say bring it in." And this was done. "Now, call all the poor people,—now call the poor people. Dost thou not hear what I say?" "This dinner is for the gentlemen." "For the gentlemen; oh! who pays for it then, do the gentlemen?" The workhouse master, staring most amazingly, said, "Why, no, sir, I reckon not; it's paid for out of the poor-rates." "Out of the poor-rates; to be sure it is, thou art right. The rates are for the poor men, and not for the gentlemen. Poor-rates, oh! I think we have no gentlemen's rates, so fetch in the poor at once and look quick."

The workhouse master went, and William Fox went too to see that he did as he was ordered, and not to give the alarm to the gentlemen, and in a few seconds was hurried in a whole host of hungry paupers who had not for years set eyes on such a feast as that. They did not wait for a second invitation to place themselves at table, and William Fox bade them help themselves, and at once there was a scene of activity that for the time it lasted justified the name of the house. It was a workhouse, indeed. William Fox all the time stood cutting and carving and handing good pieces of pudding and meat to such as could not get seats; in a few minutes there was a thorough clearance of the table. Scarcely had William Fox dismissed his delighted company when another company presented themselves, and these were the gentlemen, who stood in amazement. "Why," exclaimed they, "what is this, why is the table in this state, where is the dinner?" "I found a very good dinner ready, and as I know that none but the poor had a right to dine out of parish funds, I have served it out to the poor accordingly; but if any of you is in want of dinner, he may come home with me and I will give him one." The gentlemen knew well the character they had to deal with, and never attempted to renew the practice of dining at the public charge during William Fox's year of office.—*English Paper.*

He who bears and forbears is always a useful member of a community.

DON'T APOLOGIZE.

No, good housewife, don't apologize! What if your visitors do find you busied with household affairs? What if the children have not their best clothes on, or your apartments are not in apple pie order? It is not to be supposed that your lady friends call on you for the purpose of criticising your housekeeping, but rather to enjoy a few moments of social intercourse. Don't throw a damper upon the interview by exhibiting an embarrassment that chills all conversation.

Don't apologize! It is bad policy. It shows a want of tact. Excuse is self-accusation. Little matters which would be overlooked in the flow of talk, are brought into unnecessary prominence by apologetic reference to them. This "making calls" is a bore at the best. It is doubly so, when the whole interview is spent in uttering and disclaiming apologies. We have known ladies to apologise for their appearance, for their occupation, and even for the lack of elegant furniture in their apartments! Oh, the vanity of such apologies. Dear lady, *don't* apologize.

If your callers catch you at an inopportune moment, don't let them know it. Don't call their attention to little deficiencies by apologies. We have known ladies to persist in resisting all attempts to introduce pleasant topics; ever returning to some little sore spot and applying the salve of apologies. It is all vanity and vexation of spirit. It vexes you and it vexes your visitors. They go away saying:—"We'll never call *there* again.

Meet your friends kindly and cordially. Ignore all domestic deficiencies; talk yourself and your friends into good humor, and on leaving, they will tell you how much they have enjoyed their call, entirely ignorant of anything *mal apropos* in your domestic affairs. There is nothing like pleasant conversation for making time pass agreeably, and sinking out of notice all things that need not be noticed.

We are supposing all along that there are really some little matters, in your appearance or your apartments, that are not exactly as you would like them appear in the eyes of visitors. But some ladies, when everything is to their mind, enter upon a course of apologies, in order to draw attention to their fine appearance! Such perversity deserves the cut direct. Leave at once—and don't apologize.

But again—don't take your visitors into a cold and formal parlor, because it happens to contain the best furniture in the house. One can see all such things at the upholsterer's and the furniture warehouse. Take them into your *living* room, where the babies and babies' playthings are about the floor, and where the evidences of occupation give an air of sociability and life to the apartment. Here topics will suggest themselves—but who can talk in a stiff and stately unused parlor, where you are chilled by the for-

mality of everything about you, and by the knowledge that the *lady in waiting* will desert it immediately upon your departure. If you value your friends and wish to retain their acquaintance, don't make them feel, by attending them in a cold room, that you are only waiting for them to depart, in order to return to your accustomed avocations; but take them at once where they will feel at *home*, and can enjoy their call. Do this, and don't apologize.—*Portland Transcript*.

REMAINS OF A ROMAN CITY IN ENGLAND.

We learn from the *London Times* that the Duke of Cleveland has let to the Committee of Excavations four acres of ground at Wroxeter, the two on which the excavations have hitherto been carried on, and two additional acres adjoining, to be kept permanently open to the public, and not be filled up again. Four acres of the buildings of a Roman town in Britain, ruined in the fifth century, will truly be an interesting monument. The recent excavations prove beyond a doubt that the whole mass of the ancient Roman city—that is, the floors and lower parts of the walls—exist underground, and also that a better place could not have been chosen for excavating than that selected. The southern, and, apparently, the western limits of the great building containing the hypocausts, and believed to be an establishment of public baths, have been found, and it appears to have formed a very extensive parallelogram. The space between it and the ancient street to the west, which occupied the site of the present Watling-street-road, was covered with smaller buildings, including the supposed market-place or bazaar, which are in great part now excavated. The southern wall of the great building is found to have bordered on another transverse street, and buildings are found to the south of this street also. The streets of *Uricouium*, in this part of the town at least, ran at right angles to each other. The more recent excavations have added considerably to the contents of the Museum at Shrewsbury. Portions of columns have been found, which, like all the large hewn stone found here, have the "lewis" hole for lifting them, and some have what appear to be masons' marks, which, if they are so, would be a curious discovery. A perfect quern, or hand-mill for grinding corn, has also been found, and a considerable number of personal ornaments (two of silver), with abundance of coins. Also fragments of a new description of pottery which has not been met with before. Among the animals' bones recently found is a very large head of an ox with its horns perfect. The bones of animals found in the excavations, which are very numerous, and have been all kept together, deserve well to be carefully examined by an experienced comparative anatomist.

For Friends' Intelligencer.

Review of the weather, &c. for Tenth month.

	1858.	1859.
Rain during some portions of the 24 hours,	8 days	7 days.
Rain all or nearly all day,	2 "	0 "
Snow,	0 "	3 "
Cloudy without storms,	7 "	7 "
Ordinarily clear,	14 "	14 "
	31	31

TEMPERATURES, RAIN, DEATHS, &c.

Mean temprature of the month at Penna. Hospital,	59 deg.	52 50 deg.
Highest do. during month do.	85 "	80 "
Lowest do. do do do.	36 "	32 "
RAIN during the month,	1.84 in.	3.12 in.
DEATHS, during month, counting five current weeks for each year,	802	783
DEATHS, in New York during the first week in Tenth month of each year,	407	420
Do. in Philadelphia during the same period	200	154
The average of the mean temperatures of this month for the past 70 years is	54.35 deg.	
Highest do. during that entire period, 1793,	64 "	
Lowest do. do. do. 1827,	46 "	

From the above it will be seen that the temperature of the month just closed was about two degrees lower than the average for the past seventy years, and six and a half degrees lower than last year.

A lower degree of temperature for any corresponding month has only occurred four times since 1816 inclusive, viz: 1816, 1826 and 1843—each 52 degrees, and 1838, 50 degrees.

The snow storm of the 26th of the present year was remarkable for its severity, so early in the season—the ground retaining some two inches or more in this city; while some little distance out of town, from four to six inches were reported—small patches of it were to be seen here, in shady places, as late as the evening of the 30th, showing a decidedly cool state of the atmosphere.

The journal of the weather at the Pennsylvania Hospital, which was commenced in 1825, records nothing to equal to it; while in Pierce's record, from that time back to 1790 inclusive, no mention is made of a similar storm in any Tenth month.

The record of rain for the ten months just closed, as compared with the two previous years, stands thus:

1857.	1858.	1859.
41.26	30.17	50.78

The compiler of these reviews has, of latter times, frequently referred to the increase in the quantity of rain in this section of the country during the present year. Such, however, appears not to have been the case everywhere. In

the "Illustrated London News," in an interesting article on "the diminution of rain," we find the following:

"In the quarterly report of the Registrar General ending with June, it is stated that the deficiency in the fall of rain from the beginning of the year, is $1\frac{1}{2}$ inch. The deficiency in the year 1854, 1855, 1856, 1857, 1858, amounted to the average fall of one year, viz: 25 inches. From a careful examination of the fall of rain (year by year) from the year 1815, it would seem that the annual fall is becoming smaller, and that there is but little probability that the large deficiency will be made up by excess in future years. Should this statement, made by Mr. Glaisher and adopted by the Registrar-General in a document issued by authority, be confirmed, it will constitute one of the most important discoveries ever made by meteorologists. Undoubtedly it needs to be verified by observation in many quarters; and now that attention is directed to the subject, the registers of rain-fall, which have been kept in many places for a number of years, will, on being referred to, soon confirm or disprove it. We venture to say at once, however, that it appears highly probable—because consistent with many other phenomena—that the quantity of rain which falls on the earth is very slowly and gradually diminishing."

A theory that has recently been started is then quoted in endeavoring to account for the fact, if such it be, which, however interesting it may be, is too lengthy to incorporate in this article.

It may however be well to say, that it assumes that the earth is continually increasing in size, and that as the population on the earth increases, the conversion of the fluid into solid matter also increases. And further—that "as the space covered by water on the surface of the globe diminishes, evaporation will be *protanto* diminished. There will be less water taken up and less will fall," &c., &c.

Philadelphia, 11th mo. 1st, 1859. J. M. E.

From the Anti-Slavery Standard.

TO THE SPIRIT OF MY FATHER.

"Who knows but the beings that bound us
With tenderest ties to this world,
Tho' unseen, may be hovering round us,
With their cherub-like pinions unfurled?"

When opes the cheerful "eye of day,"
Alone I go upon my way,
And Morn's inspiring beauty drink,
And sally forth, to feel, and think.
Am I alone? ah, no! ah, no!
A presence by my side doth go:
Dear Father! still thou seemest here,
I feel thy love—I deem thee near.

I rove along the hedgerow green,
And where the apple trees are seen,
Through whose bright blossoms thou and I
Lov'd to look up into the sky.
Daily I pass the well known door,
Yet daily enter in no more:

Pass, too, the open window by,
Where watch'd for mine thy loving eye:
But door and window are to me
Now as dear friends long ceas'd to be.
When western clouds are in their glow,
Along another path I go:
Upon our fav'rite bridge I stand,
And, musing, seem to clasp thy hand
As I was wont to do, and gaze
Where sunset's golden glory plays.
In those sweet walks, in those sweet hours,
What tender fellowship was ours!
While, talking of the things that lie
Beyond the ken of human eye,
We spoke of worlds to come, where we
Should learn Death's mighty mystery,
And meet again, on happier shore,
Each other, and our "gone before."

I follow Mem'ry's winding way,
Back to still earlier moments stray,
And live my infant joys and tears,
And seem an infant still, in years.
Thy child remembers when we stood
By grand old castle, cliff, and flood,
And when the vast Cathedral pile*
We enter'd by the long, dark aisle
At evening, while the color'd light
Fell from the gorgeous window's height:
And thou her little footsteps led
Where pilgrim knees of old ('tis said)
Have left recordings of their own
Upon the grey insensate stone.
She treads again the garden way
Where her first little flow'r-bed lay;
The primrose-bank again she sees,
Its gentle scent is on the breeze,
The drooping bluebells hang their head,
The daisied meadow is outspread,
Till rustles back Life's real *Now*,
Then, where am I—and where art thou?
Ah! seest thou my good or ill?
And seekest thou to bless me still?

What didst thou leave me, Father dear?
Earth's honors? gauds and greatness here?
Oh no! but I *did* learn from thee
The greatness of Eternity.
Early thou taughtest me to look
Observingly on Nature's book:
Thou taughtest me that all was nought
Save the high gifts of soul and thought:
Thou taughtest (little understood!)
That *Virtue* is Life's crowning good.
From Nature's stores thy spirit drew
Thoughts—hopes—refreshments—ever new:
Creation all, each sentient thing,
For thee with joy was blossoming:
A childlike innocence of heart,
Too poor to act the worldling's part,
That could not plan for earthly pelf,
Nor cater cunningly for self,
These, these were thine: and, better still,
The soul that yields to God's its will.
The veil which covers from our sight
Life's future in abyss of night,
Thy trustful soul could ever see
As woven by Benignity.
Oh! I have seen thee sorely tried,
Yet learn'd Faith's lesson at thy side.
On thee no doubt did e'er intrude
That God—thy God—was ever good:
From thee no murmur'ing accent fell;
Thou saidst—"He doeth all things well!"

* Canterbury Cathedral.

My Father! 'tis thy natal day;
 When gift and flower I us'd to lay
 Within thy hand, 'mid smile and tear,
 Thy loving, widow'd heart to cheer.
 And still this day thy child would make
 Sacred forever, for thy sake:
 To thee *this* little gift she brings,
 On thy low grave *this* flower she flings
 Take it, dear Father!—let it be
 A link, ev'n now, 'twixt me and thee.

Salem, New Jersey, June 29, 1859. A. W. M.

A FRAGMENT.

BY MARY FRANCES TYLER.

Thou knowest, oh my God!
 All the steep places where my feet e'er trod;
 And many they have been; and oh, so rough,
 That I at times bethought me 'twere enough
 To bow the bravest down! Yet sank I not,
 Crushed and o'erburned with my weary lot,
 For thy dear arm sustained me; and I go
 Henceforth rejoicing, for I know—I know
 That thou art with me always!

Once 'twas mine
 To bow me down, and bitterly repine,
 Even Father, at thy workings.

Then Faith shed
 Her sweet baptismal waters on my head,
 And, lo! the shade
 Wherein my feet had strayed
 Vanished before me.

Now I see how vain
 And sinful 'tis for mortals to complain,
 And murmur at the will
 Of Him who said unto the waves, "Be still."

THE BEAUTIFUL PATCH.

We picked up a newspaper, on which were these words, "Don't be ashamed, my lad, if you have a patch on your elbow; it speaks well for your mother."

This was suggestive. Up came recollections of a beautiful patch which we admired when four years old. A little girl stood in "Aunt Fanny's" door, with a pretty new patch on the waist of her green calico gown. We wished we could have a dress so patched. To us, it was a beautiful patch; and we looked up to the little girl, who, like ourself, was a four-year-old. That patch, with its neat outline and the pretty figure printed on the calico, is clear and bright in our memory.

We like to see a neat patch on a working dress; it is especially indicative of sterling qualities in both the wearer and the article worn, to say nothing of the niceties of the artist in adapting it to the new relation. Yes, that patch was a beautiful one.

Then, when two years older, we were made supremely happy by a darn in our holiday dress. It was the handsomest darn in the world. We see now every fine, beautiful stitch which made the garment better than new. It was the best darning ever seen—we thought. We were proud of it. That dress was ever after sacred in our

estimation. Whenever it was put on, our eyes sought the darn, and rested on it with satisfaction. We wished all children had their dresses so prettily darned. But we were sure their mothers could not mend so nicely, and so pitied them.

That dress of fine buff cambric, so handsomely darned—it hangs unrumpled in memory's press; perhaps it will remain there till after this material body it then clothed shall have been exchanged for a celestial one. The recollections of children that somehow become deposited in the storehouse of memory are simple, like the white chips which they gather as they fall from the chopper's axe, for some peculiarity of coloring or form a child's eye only notices or appreciates.

Ashamed of a patch? No, my boy, never be ashamed of a patch—*never!* In respect to dress, be ashamed of nothing but unnecessary dirt and slovenliness. If your clothes are as clean, and as neatly put on as circumstances admit of, nobody either loves or respects you the less because they are coarse or patched. We said nobody—let the expression be unmodified. It is true.—*Life Illustrated.*

NEVER TOO OLD TO LEARN.

Cato, at eighty years of age, thought proper to learn the Greek language. Many of our young men, at thirty, and forty, have forgotten even the alphabet of a language, the knowledge of which was necessary to enter college, and which was made a daily exercise through college. A fine comment upon their love of letters, truly!

Plutarch, when between seventy and eighty, commenced the study of Latin. Many of our young lawyers, not thirty years of age, think that *nisi prius, scire facias*, &c., are English expressions; and if you tell them that a knowledge of Latin would make them appear a little more respectable in their profession, they will reply that they are *too old* to think of learning Latin.

Franklin did not fully commence his philosophical pursuits till he had reached his fiftieth year. How many among us of thirty, forty and fifty, who read nothing but newspapers, for the want of a taste for natural philosophy! But they are *too old to learn.*

Accorso, a great lawyer, being asked why he began the study of law so late, answered that indeed he began it late, but he should therefore master it the sooner. This agrees with our theory, that healthy old age gives the man the power of accomplishing a difficult study in much less time than would be necessary to one of half his years.

Dryden, in his sixty-eighth year, commenced the translation of the Iliad; and his most pleasing productions were written in his old age.

We could go on and cite thousands of examples of men who commenced a new study and struck out into entirely new pursuits, either for

livelihood or amusements, at an advanced age. But every one familiar with the biography of distinguished men will recollect individual cases enough to convince him that none but the sick and indolent will ever say, *I am too old to study.*

SALT LAKE.

Greeley in one of his letters to the *Tribune*, from Utah, gives the following concerning this remarkable body of water :

That this Lake should be salt is no anomaly. All large bodies of water into which streams discharge themselves, while they have severally no outlet, are or should be salt. If one such is fresh, that is an anomaly, indeed. Lake Utah probably receives as much saline matter as Salt Lake; but she discharges it through the Jordan and remains herself fresh; while Salt Lake, having no issue save by evaporation, is probably the saltiest body of water on earth. The ocean is comparatively fresh; even the Mediterranean at Leghorn is not half so salt. I am told that three barrels of this water yield a barrel of salt; that seems rather strong, yet its intense saltiness, no one who has not had it in his eyes, his mouth, his nostrils, can realize. You can no more sink in it than in a clay bank, but very little of it in your lungs would suffice to strangle you. You make your way in from a hot, rocky beach, over a chaos of volcanic basalt that is trying to the feet, but at a depth of a yard or more, you have a fine sandy bottom, and here the bathing is delightful.

The water is of a light green color for ten or twenty rods; then "deeply, darkly, beautifully blue." No fish can live in it; no frog abides in it; few birds are ever seen dipping into it. The rugged mountains in and about it—just such scraped and seamed and gullied precipices as I have been describing ever since I reached Denver—have a little fir and cottonwood, or quaking ash, in their deeper ravines or behind their taller cliffs, but look bare and desolate to the casual observer; and these cut the Lake into sections, and hide most of it from view. Probably less than one third of it is visible from any single point. But this suffices.

THE EARL AND THE FARMER.

A farmer once called on the late Earl Fitzwilliam to represent that his crop of wheat had been seriously injured in a field adjoining a certain wood, where his lordship's hounds had during the winter frequently met to hunt. He stated that the young wheat had been so cut up and destroyed, that in some parts he could not hope for any produce. "Well, my friend," said his lordship, "I am aware that we have done considerable injury; and if you can produce an estimate of the loss you have sustained, I will repay you." The farmer replied, that anticipa-

ting his lordship's consideration and kindness, he had requested a friend to assist him in estimating the damage, and they thought, as the crop seemed quite destroyed, £50 would not more than repay him. The Earl immediately gave him the money. As the harvest, however, approached, the wheat grew, and in those parts of the field which were most trampled, the grain was strongest and most luxuriant. The farmer went again to his lordship, and being introduced, said, "I am come, my lord, respecting the field of wheat adjoining such a wood." His lordship immediately recollected the circumstances. "Well my friend, did not I allow you sufficient to remunerate you for your loss?" "Yes, my lord, I find that I have sustained no loss at all, for where the horses had most cut up the land, the crop is the most promising, and I have, therefore, brought the £50 back again." "Ah!" exclaimed the venerable Earl, "this is what I like; this is as it should be between man and man." He then entered into conversation with the farmer, asking him some questions about his family—how many children he had, etc. His lordship then went into another room, and returning, presented the farmer with a check for £100, saying, "Take care of this, and when your eldest son is of age, present it to him, and tell him the occasion that produced it." We know not which to admire the more, the benevolence or the wisdom displayed by this illustrious man; for while doing a noble act of generosity, he was handing down a lesson of integrity to another generation.—[*British Workman for September.*]

LIBERIAN COTTON.

We take the following extract from the Report of the Committee of Adjudication of the last National Fair of the Republic of Liberia. It will be found well worthy of attention :

Cotton, sugar, and coffee, which give fair promise of soon becoming the staple products of our country, were some of the articles that claimed our special attention. Knowing that our farmers had engaged more largely in the cultivation of these than at any former period, we naturally expected to see them largely represented. Although the demands of the act were fully answered, the lateness of the dry season prevented the maturity of the crops, and the severer competition which would have otherwise followed. There were more than a dozen specimens of cotton, but only one that in weight reached the amount required by law. Those lots which were less than fifty pounds were the best cleaned and ginned, exhibiting several qualities, some of a coarser and finer texture, some a long and silky staple. We regret that our limited knowledge of testing these qualities would enable us to commend with certainty only the best markets

ble specimens. There were some good specimens exhibited from stocks of American seed planted seven or eight years ago, the same trees producing good cotton for eight successive years. Other specimens of cotton were shown from American seed planted last year. But the principal lots were of native African cotton, and several twenty yards pieces of cotton cloth were manufactured by our citizens from this kind, as well as many socks and stockings. Mrs. Martha Rix, formerly Mrs. Zion Harris, showed some very fine specimens of silk cotton socks made from the cotton of the large silk cotton tree, which grows wild in our forest from 80 to 100 feet high. This is perhaps the first time that any one has attempted to apply this species of cotton to any practical purpose. Of the common stock of African cotton there are several varieties, from which the native population of the interior manufacture annually many thousands of country cloths, which, they constantly bring to our market for sale or exchange, thus showing that in less than one hundred miles in the interior large quantities of cotton are grown by native industry, which by a little effort on the part of our merchants and capitalists, might be thrown into our market in the raw material for exportation. We think it has been fully proved the last year to the satisfaction of the Americo-Liberian population that cotton, being indigenous to this part of Africa, and perennial for seven or eight years, may be grown to an indefinite extent in any part of our territory. The only point next to settle to insure success is, whether we can obtain cheap labor and cheap goods, so as to afford a good article of well-ginned and marketable cotton at five or six cents per lb. The growing of cotton as a staple product we regard as of primary importance; we shall not only recommend it as an experiment to our population, but contribute our individual quota next year to the national stock.—*Col Herald.*

ITEMS OF NEWS.

EUROPE.—The terms of the Zurich Treaty have been made public, and are much the same as those agreed upon at Villa Franca. Lombardy is transferred to Piedmont, and, at a Conference of the leading European Powers (not the usual Five Powers), the final settlement of the Italian Duchies' question will be made. Victor Emmanuel, meanwhile, calls for a loan of \$100,000,000, which is a large sum to want or solicit under existing circumstances. But what the ruler of Piedmont and Sardinia might find it difficult to obtain, is not so difficult to him who now has fertile Lombardy annexed to his dominions, with a pretty strong chance of also obtaining the Duchies before twelve months pass over his head.

GREAT EASTERN.—The directors of the Great Eastern held a meeting on the 19th ult., and it is authoritatively announced that the departure of the vessel has been postponed *sine die*, and orders given that all passage-money received be returned. No time will be fixed for the transatlantic voyage, until good progress has been made in fitting out the ship in thorough seagoing completeness, and, according to some authori-

ties, there is no likelihood of the voyage being made before next spring. The ship would remain at Holyhead about ten days longer, and then go to Southampton, to complete her fittings, after which a trip to Lisbon is spoken of. It is stated that in her present condition the directors will not accept the ship from Scott Russell.

RAILROAD ACCIDENT.—A terrible accident occurred recently, on the Chicago and Northwestern Railroad. A train, consisting of thirteen cars, filled with excursionist from Fond du Lac for Chicago, ran off the track at Johnson's creek, eight miles south of Watertown, Wisconsin. Eight persons are reported killed, and a number badly injured. The accident was caused by the running over an ox on the track.

At a recent meeting of the New York Sanitary Association a series of statistics were read relative to the number of persons who do business in the city, but who reside in the adjoining cities and towns. The aggregate of arrivals in the departures from the city were for one year, computed to be 87,255,610, an average of 265,000 a day.

ADULTERATION IN COTTON.—A rather numerous party of cotton buyers sailed from Liverpool for New York, in the Persia, who purpose to concert measures with the most respectable houses in the United States to put an end to the system of adulterating that article which has of late years been resorted to upon a constantly increasing scale. Sand is the ingredient used, and New Orleans is said to have disgraced itself more than any other port.—*Manchester Examiner.*

NEW POSTAGE ARRANGEMENTS.—A Telegram from Washington brings the intelligence that the Postmaster General has concluded an arrangement with the Canadian Post Office Department, by which the mails are to be transported for the sea postage, weekly, between Detroit and Liverpool, via Portland in the winter, and via the River St. Lawrence in the summer. The service to commence by the trip of the first steamer outward from Portland, on 26th inst. It is intended to have the mails, or such of them as may be thereby expedited for and from the Northwestern, and probably some of the Southwestern States, sent in closed mails between Chicago and Detroit on the one side, and Liverpool and London on the other, and for this purpose the assent of the British Post Office Department has been requested to constitute Chicago and Detroit exchange offices for the United States and British mails. On the side of Great Britain, Cork may also be constituted an exchange office. The schedule time between Portland and Chicago to be forty-eight hours, and when the service commences there will be an unbroken line of railway the entire distance. This will be a very direct line from the far West to Europe.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market continues dull, but holders manifest no disposition to accept lower quotations. There is but little shipping demand, and only a few hundred barrels of at \$5 25 per barrel, for superfine, and \$5 75 for extra. There is a steady inquiry for the supply of the trade from our lowest quotation up to \$7 for fancy lots. Nothing is doing in Rye Flour or Corn Meal, and no change in prices.

GRAIN.—Wheat is held less firmly, sales of 4,000 bushels prime Pennsylvania and Southern Red at \$1 27 a 1 30, and a small lot of White at \$1 42. Rye is steady at 90 cents for Pennsylvania, and 86 cents for Southern. Corn has again declined; sales of 2000 bushels yellow at 90c, and 75c for new. Oats are steady at 40 a 42 for Delaware; 200 bushels prime Pennsylvania sold at 43 cents.

Cloverseed of prime quality is in good demand; sales of 200 bushels at \$5 12½ a 5 35 per 64 lbs. A lot of Flaxseed sold at \$1 55 a 1 60.

NOTICE.—A Friend in Maryland has a tract of upwards of one thousand acres of Land, about one half of which is cleared, the balance in wood, mostly chestnut. Said land lies in Prince George's county, Md., about 22 miles from the city of Baltimore, and 18 miles from Washington City, D. C.

The Washington and Baltimore Rail Road runs for more than a mile within 1½ miles from the tract, in which distance there are two Depots or Switches—Contees and Muirkirk. The village of Laurel is about 2 miles east of the tract; Sandy Spring Meeting is about 7 miles north; and Indian Spring about 8 miles south. The neighborhood is remarkably healthy—the water being most excellent.

There are very few slaves in this part of the county. The owner is willing to dispose of this property on very favorable terms to a body of eight or ten young Friends who may want a farm in an improving part of the country. It will be expected that the Friends produce certificates of industrious and thrifty habits, none else will suit. For further information enquire of

THOMAS B. LONGSTRETH, &
DILLWYN PARRISH,
Philadelphia.

WANTED—A situation as teacher, by Mary Emma Satterthwaite. Address
10 mo. 29—4 t. Denton, Caroline co., Md.

TWO YOUNG WOMEN, members of the Society of Friends, are desirous of situations as teachers in families where they would make themselves otherwise useful, or would engage as assistant teachers in established schools. Apply at the office of the Intelligencer.
10th mo. 29—2m.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Winter Session of this institution will commence on the 14th of 11th mo. next, and continue twenty weeks.

Terms \$70 per session, one half payable in advance, the other in the middle of the session. No extra charges.

For further particulars, address

HENRY W. RIDGWAY,
Crosswicks P. O., Burlington Co., N. J.
9th mo. 24—3 m.

LATON ACADEMY, KENNETT SQUARE, Chester Co., Pennsylvania.

The Fourth Term of this Institution, under the charge of the present proprietor, will open for the reception of pupils of both sexes, on Second day, the 31st of 10th mo. next, and continue in session twenty weeks.

The course of instruction will embrace all the branches of a thorough English education, the higher Mathematics, Natural Sciences illustrated, the Latin, Greek, French and German Languages, and Drawing.

For terms and particulars, see Circulars, which will be forwarded to the address of every person requesting the same, upon application to

WILLIAM CHANDLER, Principal & Proprietor.
or to WILLIAM A. CHANDLER, Principal Instructor.

RUTHANNA JACKSON,
or to MAGGIE B. JACKSON,
CHARLES B. LAMBORN, } Assistants.

9mo. 10, '59,—2m

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the next Session of this Institution on the 1st of

11th month, 1859. Terms \$60 for 20 weeks; no extras, except for the Latin and Greek Languages, which will be \$5 each. For Reference and further particulars inquire for Circular of

BENJ. SWAYNE, Principal,
London Grove P. O., Chester Co. Pa.

9 mo 3, 2 m.

ELDRIDGES HILL BOARDING SCHOOL FOR YOUTH OF BOTH SEXES, will open its Winter Session 11 mo 1st.

Terms \$70 per session of 20 weeks. For particulars address the Principal for a circular.

ALLEN FLITCRAFT,
Eldridges Hill Salem County, N. J.

8 mo 27 3 m.

THE BANKSDALE BOARDING SCHOOL FOR GIRLS, will be reopened the 14th of 11th month, and be continued twenty weeks. The course of study will comprise the usual English branches and Drawing. Terms \$60.

For further information apply to ELIZA HEACOCK, Jenkintown, Montgomery Co. Penn.

8mo. 27 3m.

SPRINGDALE BOARDING SCHOOL, FOR BOTH SEXES, Loudon Co., Va. The next session will commence the 3d of 10th mo.

Terms \$115 for 40 weeks, payable quarterly in advance. Languages and Drawings extra.

It is hoped that Friends interested will avail themselves of the preference by entering pupils early. Apply, for particulars, to

GEO. A. NEWBOLD,
Parcelville, Loudon Co., Va.

8th mo. 6, 1859.—6m.

BYBERRY BOARDING SCHOOL, FOR GIRLS. The ninth session of Byberry Boarding School, taught by Jane, Anne and Mary S. Hillborn, will commence on the first Second-day of Tenth month, 1859, and continue forty weeks without intermission, (including two terms of 20 weeks each.) The course of instruction embraces all the branches of a liberal English education.

Terms \$60 per session of 20 weeks, one half payable in advance. For circulars containing further particulars address

JANE HILLBORN,
Byberry P. O., Philada., Pa.

8th mo. 7—3m.

BUCKS COUNTY MALE AND FEMALE ACADEMY.—Boarders taken by the year at reduced rates. Autumn Quarter of 12 weeks, commences on the 8th of 8th mo. Winter Term of 18 weeks, on the 7th of 11th mo. Charges for board and English branches, Autumn Quarter, \$36. Winter Term, \$66. 75 cents deducted per week, for such as are absent from sixth day to second day, without washing. Bills payable, one-half in advance, and no deduction for lost time, less than a week at one time. Day scholars, English branches, from 50 cents to 70 cents per week.

Extra charges for each twelve weeks. Latin, Greek, French, Penciling, and Pellis work, each \$2.00; Water Colors, Monochromatic, Colored Crayons, Oriental, and Grecian Painting, each \$2.50; reading, Books only, furnished free of charge. Other books furnished if desired, and charged for, according to the care taken of them. SAMUEL BATCHELDER, A. M.

Principal.

Attleboro', Bucks Co., 5th mo., 28, 1859. 6m.

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, ELEVENTH MONTH 19, 1859.

No. 36.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,

No. 324 South Fifth Street,

PHILADELPHIA,

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

A CHAPTER FROM JANNEY'S HISTORY OF FRIENDS.

(Continued from page 548.)

During this protracted and painful imprisonment, many Friends came a considerable distance to see them, but were often denied access by the cruel jailor. Among these sympathizing visitors was William Dewsbury, whose words of counsel and encouragement were peculiarly grateful. After they had been detained more than twelve months, their unjust imprisonment and barbarous treatment were represented to Cromwell through the intervention of Mary Saunders, a member of his household, and an order was obtained for their release.

It is remarked by George Whitehead, that Mary Saunders "was a sober maid and a good example" in Cromwell's family; she afterwards married a worthy Friend, named Henry Stout, of Hertford, and continued to the end of her days in true Christian faith and love to Friends.

In pursuance of the Protector's order, the imprisoned Friends were, in the year 1656, released by Sir Francis Russel, who kindly furnished them with an order or warrant to produce in their defence if they should be molested in their travels.

Their fidelity and patience were the means of convincing many of their religious principles; and the divine support they experienced during their imprisonment is gratefully acknowledged in the Journal of George Whitehead. "I am," he says, "still truly and humbly thankful to the Lord our God in remembrance of his great kindness to us; how wonderfully He supported and comforted us through and over all these our tribulations, strait confinement, and ill usage, and preserved us in bodily health. In the com-

fortable enjoyment of His glorious divine power and presence, several of us have often been made to sing aloud in praise to His glorious name; yea, His high praises have been in our mouths oftentimes, to the great amazement and astonishment of the malefactors shut up in the same ward with us. When walking therein, our hearts have been lifted up in living praise to the Lord, often for several hours together, with voices of melody." . . . "O my soul! still bless thou the Lord, and for ever praise His excellent name, for the true inward sense and experience thou hast often and long had, and still hast, of His divine power and unspeakable goodness! Glory and dominion unto our God and to the Lamb that sits upon the throne for ever and ever. Let the praise be unto Him in whom is our help, salvation, and strength."

The first meetings of the Society of Friends held in the city of London were in the early part of the year 1654, and the first messengers were Isabel Buttery and a female companion. Taking with them a printed Epistle of George Fox, addressed "To all that would know the way to the kingdom," they distributed this tract among those who were willing to receive it, and they held private meetings at Robert Dring's house in Watling street, and in Simon Dring's in Moorfields, where they sometimes spoke a few words in gospel ministry. The distribution of Friends' books being considered by the Mayor an offence deserving punishment, Isabel Buttery was committed to Bridewell, which is the first instance on record of Friends' sufferings for conscience' sake in London.

In the memoirs of William Crouch, he says, "In the Fifth month of this year, 1654, it pleased God to send two of his faithful messengers and able ministers to the city of London, viz., Francis Howgill and Edward Burrough, who were the first that declared Truth *publicly* there, whom He made instruments in His hand for the gathering of many, who, like good old Simon, were waiting for the consolation of Israel." . . . "The Lord was pleased to visit a tender seed in and about the city of London by these His chosen instruments; and as He opened the hearts of a remnant to receive the word of life and believe in it; such opened their doors for meetings in their houses, and for some time, it so continued, that they met from house to house."

John Audland, John Camm, Richard Hubberthorne, and Anthony Pearson, soon after visited the metropolis, and in conjunction with the two faithful ministers already mentioned, they were instrumental in making many proselytes.

The establishment of Friends' meetings in London being a subject of much importance in the history of the Society, some passages from the correspondence of those who were engaged in the work are deemed sufficiently interesting to be worthy of insertion.

In a letter from Edward Burrough and Francis Howgill to Margaret Fell, dated London, 29th of Sixth month, [Eighth month,] 1654, they write: "We have three meetings or more every week, very large, more than any place will contain, and which we can conveniently meet in. Many of all sorts come to us, and many of all sects are convinced,—yea, hundreds do believe; and by the power of the gospel declared amongst them is the witness for God raised which shall never die. There are some brought under the power exceedingly, which strikes terror into the hearts of many; and many lie under true judgment, and a true love is raised up in many, and the time of redemption to many is drawing nigh." "Our dear brethren, John Audland and John Camm, went from us the last Sixth-day out of this city towards Oxford, to be there the last First-day; our hearts were broken in separating one from another, for our lives are bound up in one, and we partake of one another's sufferings and of one another's joy. We receive letters every week from the prisoners at Chester; the work of the Lord goes on gloriously in that county; there is precious seed; and Anthony Pearson writes to us of the like in the county of Bishoprick, [Durham;] it is even our reward to hear that the Lord is raising up that in power, which was sown in weakness: to the Lord of glory be glory for ever!"

About a month later, Francis Howgill writes to Robert Withders:

"DEAR BROTHER:—E. B. [Edward Burrough] and I stay still in this city; large is the love of God to us, and the work of the Lord prospers in our hands; eternal, living praises [to Him] for ever more. We are here among this great people in much weakness; and when we see such multitudes, we are often put to a stand where one might get bread to satisfy so many. But the wisdom and power of God hath been with us, and there are hundreds convinced, but not many great or noble do receive our testimony; yet there are many put to a stand and brought into silence, and many are under deep judgment and true power." . . . "Miles Halhead and James Lancaster were here, and came to visit us; they staid one First-day, and so were moved towards Cambridge. We are much refreshed; we receive letters from all quarters; the work goes on

fast everywhere; eternal living praises to Him for ever!"

In the Twelfth month, 1654, [equivalent to Second month, 1655,] George Fox was arrested by Colonel Hacker, and sent to London under charge of Captain Drury, one of Cromwell's life-guards. He was lodged at the Mermaid inn, near Charing Cross, and being informed that the Protector required him to promise that he would not take up a carnal sword against him or the government as it then was, he gave no immediate answer; but the next morning he addressed a letter to Cromwell, stating that "he did, in the presence of the Lord, declare that he denied the wearing or drawing a carnal sword, or any other outward weapon against him or any man." And furthermore, "That he was sent of God to stand a witness against all violence, and against the works of darkness, to turn people from darkness to the light; to bring them from the occasion of war and fighting to the peaceable gospel; and from being evil-doers, which the magistrates' sword should be a terror to."

This letter being handed to Cromwell, he required the attendance of George Fox, who was brought before him, at Whitehall, on the 19th of Twelfth month, 1654. In the interview that ensued, Cromwell conducted himself moderately, and George Fox, with his usual frankness, avowed his principles, declaring against the mercenary character of the clergy, and showing that Christ's ministers preached freely. As he was about to withdraw, the Protector took him by the hand, and with tears in his eyes, said, "Come again to my house; for if thou and I were but an hour of a day together, we should be nearer one to the other;" adding, "that he wished him no more ill than he did to his own soul." As George Fox passed through the palace, he was brought into a hall, where the gentlemen of the household were to dine, and he was, by the Protector's order, invited to dine with them. But he told them to inform the Protector, that "he would not eat of his bread nor drink of his drink." When Cromwell heard this, he replied: "Now I see there is a people risen that I cannot win with gifts, honors, offices or places; but all other sects and people I can."

In a letter from Alexander Parker to Margaret Fell, dated London, 10th of First month [Third month], 1655, he alludes to another interview with the Protector, as follows: "Our dearly beloved one, George Fox, is set free by Oliver Cromwell, to go whither he pleaseth; he was never under any restraint, but had liberty to pass among Friends. On the 6th day of this instant he was brought before the Protector, and was with him a pretty while in his chamber at Westminster; he was very loving to him, and wished him to come again to him; and afterwards set him free, to go whither he pleased. So we are yet in this city, and for a while continue

in it; there are many Friends come up, as Francis Howgill and Edward Burrough, Thomas Salthouse, Miles Halhead, William Caton, John Stubbs, and several others; but I believe we shall disperse after to-morrow."

During the sojourn of George Fox in the metropolis, he was much engaged in religious services, having conferences with Friends and others, and holding large meetings in which he preached the gospel with remarkable success.

The crowds who attended his meetings were often so great, that it was with difficulty he reached the houses where they were held.

It appears from the letters of some of the Friends then in London, that they had a large house for public meetings, which they called their *threshing-floor*; and several other places of meeting for those who were convinced of their doctrines. In these more private meetings they could enjoy their silent devotions, or receive counsel adapted to their conditions, while at their "threshing-floor," the multitudes who flocked to hear Fox, Howgill, and Burrough, were reached and contrited by their powerful and persuasive ministry.

EDWARD BURROUGH AND FRANCIS HOWGILL TO MARGARET FELL.

London, 27th of First mo., [Third mo.,] 1655.

DEAR SISTER, who art a fruitful branch in the living vine, and a pleasant plant in the garden of God. We have been in this city nearly three weeks in great labor and service. G. [G. Fox,] with many more of our brethren, was here when we came. We all staid over one First-day after we two came into the city. G. was that day in private with Friends; and we two were in the general meeting-place among the rude world, threshing and plowing; and the rest of our brethren were that day at several meetings, some at one and some at another, and some among the Baptists and gathered people; and great service there was that day. Then, shortly after that First-day, the brethren separated into the fields [the country] to reap and gather in. Richard Cleaton and Thomas Bond went towards Norwich and into Suffolk and that way, and are in great service there. John Stubbs and William Caton went towards Dover. We have received one letter from them since they went to Dover; the mayor and the officers strictly examined and charged them to keep the peace; they were with some gathered people, and at some steeple-houses, and had little persecution. Miles Halhead and Thomas Salthouse went towards Plymouth; they had a great meeting one First-day in Reading; and many, they wrote, were convinced. G. F. is at present in Bedfordshire; Alexander Parker is with him; there is a people that way. John Audland was here with us, but goes towards Bristol shortly for aught we know. James Lancaster was with us in this city, but is gone to George. R. Hubleerthorne is yet in

prison. John Camm is at or near Bristol. We believe that G. [Fox] will return to this city again. We two are too few in this city for the service, for truly it is very great; at present many come in daily to the acknowledgement of the Truth. Friends are so many that not one place can hold them on the First-days, where we can peaceably meet, for the rude people; for since we came they have been very rude,—very oft to pull us down when we have been speaking. G. [Fox] was at the great meeting-place two First-days before we came, and his voice and outward man was almost spent amongst them.

We have thus ordered it since we came,—we get Friends on the First-days to meet together in several places out of the rude multitude, &c., and we go to the great meeting place which we have, which will hold a thousand people, which is always nearly filled [there] to thresh among the world; and we stay till twelve or one o'clock, and then pass away, the one to one place, and the other to another place, where Friends are met in private, and stay till four or five o'clock.

* * * *

E. B., F. H.

Francis Howgill and Edward Burrough embraced every opportunity that offered to advocate the cause of truth. An anecdote is related by Sewel, which illustrates the zeal of those undaunted reformers. It was then the custom in London, during the summer season, for many tradesmen, when they left off work in the evening, to resort to the Fields, in order to try their skill, and strength in wrestling. On one occasion, as Edward Burrough passed by the place where they were wrestling, he saw standing in the ring a strong and dexterous man, who had already thrown three others, and was waiting for the fourth champion to present himself. None being bold enough to venture, Edward Burrough stepped into the ring, and, having looked upon the wrestler with a serious countenance, began to preach the gospel, greatly to the surprise of all present.

He spoke with heart-piercing power, declaring that "God had not left himself without a witness, but had given to man a measure of his grace, and enlightened every one with the light of Christ." This unexpected and earnest address was so effectual that some of the spectators were convinced of the doctrines he preached.

By a letter from Alexander Parker to Margaret Fell, dated London, 10th of 3d month, 1655, it appears that George Fox still remained in the city; that seven or eight meetings of Friends were held every First-day, and that many were daily convinced of their doctrines. The following passage from this letter will show the deference paid to George Fox by the Friends of London, who had recently become acquainted with him: "Here are in this city many precious Friends, and they begin to know George, though at the first he was strange to them, and one

thing they all take notice of, that if George be in the company, all the rest are, for the most part, silent, which they did much wonder at."

A letter from Francis Howgill, written in the same month, says: "The work is great in this city, but even few are fitted for it. The last First-day there were ten meetings in the city, and the work lieth upon George Fox and us two [F. Howgill and E. Burrough]; here are a precious people, [they] grow in wisdom and life, and many are added. All the priests and all the gathered congregations in the city preach against us, and are bent in great rage, and print lies and incense people much. Edward Burrough and I have ordinarily two public disputes with the heads of them, and they lose their members so fast, that they know not what to do; yet the city is pretty calm and quiet, and wisdom begins to grow among Friends, and divers are moved to go forth in the ministry. Two young men and two young women are moved to go to Barbadoes, out of the city, and another young man, a Scotchman, is moved to go to Scotland; and other two women are gone to Wales, and other two to Oxford—all these are citizens."

(To be continued.)

TEACH YOUR CHILD as lovingly to accept different forms of religion among men, as their different languages, wherein there is still but one human mind expressed. Every genius has most power in his own tongue, and every heart in its own religion.—*Jean Paul Richter.*

Proceedings of the Committee of the Monthly Meeting of Philadelphia, appointed the 28th of 3d mo., 1788, to call upon the black people within that district, to encourage and excite them to circumspection in their conduct, and to keep their children diligently at school, &c.

James Pemberton,	Elizabeth Rodgers,
David Bacon,	Mary Elliott,
Thomas Rodgers,	Sarah Hornor,
James Cresson,	Phebe Pemberton,
Caleb Attmore,	Sarah Parrish,
Owen Biddle,	Rachel Drinker,
Samuel Clark,	Jane Foulke,
Arthur Howell,	Ann Emlen, jr.,
Robert Cox,	Elizabeth Dawson,
Huson Longstreth.	

3d mo. 31st, 1788.—Eight men and six women of the said Committee met, and after a conference on the business of their appointment, adjourned to Fifth day next, the 3d of 4th mo., at 3 o'clock in the afternoon. In the mean time Samuel Clark is desired to procure a list of the names of the negroes residing within this district, for consideration of the mode most proper to proceed to fulfil the service entrusted to us.

4th mo. 3d.—Pursuant to adjournment, nine men and eight women of the above Committee

attended at the meeting house in Fourth street, and a list of the names of the blacks residing within this district being produced by Joseph Clark, who attended, and the names of the Committee being affixed to certain parts and places in four classes, Robert Coe and Samuel Clark, with the assent of Joseph Clark, are desired to make out a copy for each class of the names and places of residence of the families of blacks to be visited, and send the same to one of the Friends in each class. Then adjourned, to meet again on the Fourth-day of the same week of our next Monthly Meeting, 3 o'clock in the afternoon.

Pursuant to adjournment, nine men and eight women of the Committee met on the 23d of 4th mo., 1788.

An account was given of a beginning being made in the business of our appointment, which affords encouragement to proceed in it with a hope of some service proceeding from the concern and care of Friends for the welfare of these people, of which Thomas Rodgers and Sarah Parrish are appointed to make Report to our men and women's Monthly Meeting, on Sixth-day next.

Then adjourned to meet again on the Fourth-day of the same week in which our Monthly Meeting is held next month, at 3 o'clock in the afternoon, and in the mean time the respective classes are requested to give attention to the business under their care.

5th mo. 28th.—Present eight men and six women of the Committee.

An account was given by a Friend of each of the classes who have performed the service for which the Committee was appointed by the Monthly Meeting, from which it appears that about sixty-five families of blacks have been visited, all of whom, (except in a very few instances of individuals are free persons) and such counsel and advice adapted to their respective circumstances the visitors have been enabled to administer* for the promotion of their moral and religious improvement, as there is ground to hope may be attended with some good to the parents and children, the visits being received with civility and respect, expressions of gratitude for this extension of the care and concern of Friends for them, and the Committee had the satisfaction to observe that in general they appeared to live comfortably and decently in their dwellings, which indicated a proof of their industry and capacity to support themselves with a good degree of reputation, though in a very few instances of aged infirm persons there seemed to be an occasion of attention to them for their better accommodation; and upon the whole the Committee are favored with an evidence of satisfaction of mind in the performance of the service they have been engaged in, of which it is agreed to make report to the Monthly Meeting, on Fifth-day next, in writing, to the above,

and that it be signed by David Bacon and Phebe Pemberton.

The following is the Report :

To the Monthly Meeting of men and women Friends of Philadelphia.

The Committee appointed to fulfil the concern of this meeting for the welfare of the black people residing within this district, to encourage them in a circumspect conduct, and due care in the education of their children, and that the opportunity offered them for their instruction in school learning may not be neglected, having performed that service, now acquaint the Meeting that they have visited about sixty-five families, all of which, except in a very few instances of individuals, consist of persons who are possessed of their just rights to freedom, to whom such counsel and advice adapted to their various circumstances hath been administered as we were enabled for the promotion of their moral and religious improvement, which we have ground to hope may be attended with some benefit to the parents and children, our visits being received by them with much respect and expressions of gratitude for this exercise of care and concern for their good; and we have had the satisfaction to observe, that in general they appear to live comfortably and decently in their dwellings, which to us is a proof of their industry and capacity to support themselves with reputation, though in a few instances of aged and infirm there appeared occasion of assistance for their better accommodation and relief; and upon the whole, the Committee are favored with an evidence of satisfaction in the performance of this service, believing also that the continuance of occasional care towards those poor people, whose predecessors as likewise many of themselves have suffered long bondage and oppression, may prove useful for their right improvement of the freedom in which through the favor of Divine Providence they are now placed.

Signed on behalf and by desire of the Committee, at a Conference held 5th mo. 28th, 1788.

D. BACON,
PHEBE PEMBERTON.

At the Monthly Meeting the Committee were continued to furnish a copy of their Report to the Northern and Southern Districts Monthly Meetings, and several of their number attended, and were directed "to use their endeavors to promote a due consideration thereof, agreeably to the concern of the Yearly Meeting and of the Monthly Meeting."

"Our most exalted feelings are not meant to be the common food of daily life. Contentment is more satisfying than exhilaration; and contentment means simply the sum of small and quiet pleasures. We ought not to seek too high joys. We may be bright without transfiguration.

The even flow of constant cheerfulness strengthens, while great excitement driving us with fierce speed, both rack the ship and end often in explosions. If we were just ready to break out of the body with delight, I know not but we should disdain many things important to be done. Low measures of feeling are better than ecstasies for ordinary life. God sends his rains in gentle drops, else flowers would be beaten to pieces."

EXTRACTS FROM A MEMOIR OF
ELIZABETH T. KING.

(Concluded from page 549.)

Very shortly before her decease she rode into the city, with some effort, to see her husband's only sister, to whom she was much attached, and spent the morning with her; giving the most detailed directions as to the education of her three daughters in case she should be taken from them. Little did she then suppose that she to whom she was in some measure intrusting the care of her beloved offspring would, within a few weeks, also be called away in the bloom of life. The following is the last record in her sister's diary, and will show the feeling which subsisted between them.

My heart bleeds at the sad record I here make of my beloved sister's death, which took place on First day last, the 23d inst., after giving birth to a son, who survived her but a few days. What else can we say but that "the Lord gave, and the Lord hath taken away; blessed be the name of the Lord?"

She sought the Lord who bought her with His own blood, and obeyed Him through life, doing even that from which her timid nature shrank. Her sweet, angelic countenance, even amidst intense suffering, can never be forgotten; and, oh! may her example and all her excellent precepts be an incentive to me to walk in the same path, and to mind the same things; and in view of the uncertainty of my own life, may my thoughts be so directed, and a preparation so made, that, come life or death, I may be fitted for the message, and have no fears, but my mind be kept in perfect peace because it is stayed on Thee.

The following is the last entry in her journal:—

3 mo. 23d, 856. I have an humble hope that the day is dawning that the Sun of Righteousness will arise, with healing in His wings.

Oh, to be kept little, and low, and loving, self kept out of sight, "made of no reputation;" and to feel that love, which has at times made hard things easy, and bitter things sweet, when I have felt the everlasting Arms underneath.

Is not the injunction now given, "Fear not thou worm Jacob?" Enable me, I beseech Thee, dearest Father, to look solely at the blessings wherewith Thou hast blessed me so abundantly;

enable me to trust, that, as Thou carest for the sparrows, and feedest the ravens, Thou wilt also care for me; and, oh! enable me to bear, in patient and trusting submission, all Thou seest meet to lay upon me.

She was taken more unwell on the same day, but the suffering was soon relieved, and all danger seemed to be over. On her husband going to her bedside, and expressing his thankfulness that she was doing so well, she shook her head, and told him that within the past hour she had seen heaven, "and what," she added, with a sweet smile, "if I tell thee, that I feel as if nothing can draw me back but thee and the children?"

She was very soon taken alarmingly ill, and continued to grow weaker until she gently breathed her last, while a solemn but sweet stillness pervaded the room, as if those who watched over her were permitted to accompany the ransomed spirit to the entrance of the Heaven of Rest

And now, having followed her through life, having seen her living desire to be conformed to her Master's will—her fervency of spirit, and diligence in performing whatever was required—may we be encouraged to place our trust in the Lord who supported her, and who will supply *all* the need of those who trust in Him.

In conclusion, we will adopt her own words, in speaking of the death of Stephen Grellet:—

I do sympathize with thee, and with all, in the great loss which has been sustained, but my mind has been so full of the unspeakably blessed and glorious change to our departed friend, that I have been scarcely able to bear the heavenly vision. No more change, no more sorrow for him!—for ever with the Lord—satisfied on awaking in His likeness—no longer beholding Him through the veil of fleshly infirmity, but "face to face"—free to mingle with the spirits of the just made perfect—no longer compelled to bear with the imperfections even of the good—no longer wounded with the sins or the sufferings of others—but at rest on the bosom of the Saviour, where God himself shall wipe away all tears from his eyes. I was thinking of Christian's passage over the river; but what a convoy must have awaited the release of this purified spirit;—with what triumphant notes the golden harps must have welcomed his entrance into the Eternal City! Now let us seek to mourn him as he would wish to be lamented, by looking not at our loss, but at his gain—by seeking after that earnest dedication of which he was so bright an example, that we may be enabled, in our measure, to glorify Him who did such great things for our beloved friend, and is ready to grant us, also, the good gifts of His Holy Spirit, as we are concerned to seek them as earnestly, and employ them as faithfully, as was the case with him.

EDUCATION.—Thewald thought it very unfair to influence a child's mind by inculcating any opinions before it should have come to years of discretion and be able to choose for itself. I showed him my garden, and told him it was my botanic garden. "How so?" said he, "it is covered with weeds." "Oh," I replied, "that is because it has not yet come to its age of discretion and choice. The weeds, you see, have taken the liberty to grow, and I thought it unfair in me to prejudice the soil in favor of roses and strawberries."—*Coleridge*.

THE BRIGHT SIDE.

Look on the bright side. It is the right side. The times may be hard, but it will make them no easier to wear a gloomy and sad countenance. It is the sunshine, and not the cloud, that makes a flower. There is always that before or around us, which should cheer and fill the heart with warmth. The sky is blue ten times where it is black once. You have troubles, it may be. So have others. None are free from them. Perhaps it is as well that none should be. They give sinew and bone to life—fortitude and courage to man. That would be a dull sea, and the sailor would never get skill, where there was nothing to disturb the surface of the ocean. It is the duty of every one to extract all the happiness and enjoyment he can, without and within him; and above all he should look on the bright side of things. What though things do look a little dark? That lane will turn, and the night will end in broad day. In the long run, the great balance rights itself. What is ill becomes well—what is wrong, right. Men are not made to hang down either heads or lips, and those who do, only show that they are departing from the paths of true common sense and right. There is more virtue in one sunbeam than a whole hemisphere of clouds and gloom. Therefore, we repeat, look on the bright side of things. Cultivate what is warm and genial—not the cold and repulsive, the dark and morose.—*Anon.*

NATURAL HISTORY

Is now engaging the attention of more persons in this part of the country than at any former time. Nor is the study of this interesting and important department of science confined to any particular class of persons or to adults. We are glad to observe that neighbors and friends who are beginning their investigations, are forming societies for the purpose of mutual aid in their studies, and that the members of some of these organizations are manifesting that enthusiasm which has ever characterized the true disciple of nature. The Middlesex Journal has a report of the last meeting of the Woburn Natural History Association, which was attended by Prof. Agassiz, who occupied the time by a famil-

iar and exceedingly interesting lecture, in which he pointed out the proper fields and modes of observations for the naturalist here and now. We copy the following report of his observations :

Prof. Agassiz remarked that the country or region affording comparatively few specimens, is the most favorable for the advancement of science, as those few specimens will be the more carefully studied and the better understood. He instanced Sweden as strikingly illustrating this fact. He said that an Association in Massachusetts must not expect to find many undescribed specimens in any department of Natural History. Indeed he placed the ambition merely to discover something new, very low in the scale of merit. He remarked, however, that the field for observation was almost limitless. He instanced birds—when they leave us—when they return—the time of their moulting—mating—where they build their nests—how they construct them—how many eggs they lay—the duration of incubation—how long the young birds are fed from the bill of the parent birds—how soon they are able to fly, &c., &c.,—as but little understood, and worthy of careful observation. Similar observations were needed respecting many species of the mamalia, and the other classes of living animals. He frankly admitted that there were many things touching their habits of which he was yet entirely ignorant. Observation in favorable localities was needed, continued for a long time, to establish facts. This a small association could make successfully if proper care was observed. When we commence the study of a specimen we should exhaust it, learn all about it; no, that would be impossible—the human mind can never *fully* understand the works of the Infinite Creator.—*Boston Transcript*.

VENTILATION.

The ventilation of individual rooms and habitations forms the most important question connected with sanitary improvements. These are the places where the great mass of mankind spend the larger portion of their time; where they are born and where they die; there they generally spend the period of their infancy and childhood, their days of suffering and sickness, and recruit their daily strength with food, and by reposing from their labors. A vitiated atmosphere at home corrupts the condition of the blood more than any other cause, inasmuch as it has a more continuous power of operation. The effect of each individual inspiration is indeed trifling, but when repeated twelve hundred times an hour for days, and months, and years, and brought in direct action upon the blood itself in the lungs, it is to be expected that it will soon affect every fiber of the living frame.

In studying the ventilation of individual rooms

and habitations, the rotatory movements of air in a confined atmosphere should be examined when an inequality of temperature is induced, and that these movements should be rendered palpable by chemicals producing heat and smoke. Franklin has made use of this expedient, and had it been more generally attended to, ventilation would have made much more progress than it has done. In the external atmosphere the general ventilation of the globe depends on such movement. In the smallest space that man can examine they can likewise be traced. Bearing in mind the fact that the living body, unconsciously to the individual, ventilates itself when this operation is not opposed by an air-tight or ill-constructed apartment, an aperture for the ingress and egress of air in a proper position, and of the right dimensions, is the great desideratum. While a window serves this purpose, and a porous curtain diffuses the entering and out-going air, it takes a long time to carry conviction of the importance of additional resources in the comparatively air-tight structures of modern times, charged with products of combustion from gas and respiration, as well as other varying impurities. But when it is recollected that a thousand different circumstances arising from the peculiar position, form, structure, arrangement, furniture, and occupation of rooms, as well as their aspect in relation to the sun, prevailing winds, local influences acting on the air, the position of doors and windows, constitutional peculiarities, and many other details that might be enumerated, in addition to the changes of the season, the time of day or night, and the number of persons present, all contribute to modify the effect required, it will be obvious that the window alone is not sufficient for every ordinary apartment.

The great desiderata, in addition to the window, at least in rooms subject to a great variety of occupation, are the following :

1. A special flue, from the highest portion of the room, for the discharge of vitiated air.

2. A special aperture for the ingress of a warmer or colder atmosphere, when the external temperature, dust, noise, or any other cause, renders a supply by the windows objectionable.

3. The means of extending the diffusion of the entering air so that it shall not impinge offensively on any individual.

4. The means of applying a force or power to the ventilating flue (heat is the most available for all ordinary purposes), which shall increase the discharge to any required extent, and cause fresh air to enter by any channel provided for this purpose.

5. The exclusion of all vitiated air from the basement of the building, or any other source, either by the action of a ventilating flue or other equivalent measures.

These objects can, in general, be attained with facility and economy in building a new structure,

without interfering with the usual details of construction to any objectionable extent. It forms a most important addition when the passages and staircases can be converted into means for the general supply and discharge of vitiated air, warming the air by an apparatus placed there at the lowest available level, and introducing a large internal window above every door communicating between the passage or staircase and individual rooms. These, when open or shut to the required degree, allow the air in the passages and staircases to be used as a milder climate, whether in the heat of summer or the severity of winter—a perpetual ingress of fresh air and discharge of vitiated air being constantly maintained in the hall, passages, or staircase.

The shaft or flue for the escape of vitiated air should always be constructed so that external wind shall have no effect in producing a back current. No external top is better for this purpose than that recommended by a committee of the American Academy of Sciences at Boston. It differed from the cone in common use in this country, in having an addition above the top of this cone which expanded the aperture slightly above the line of the ordinary discharge. The ordinary form of cone of Mr. Emerson has the advantage of being more simple, though not so powerful in producing a draught. It ought to be recollected, however, that such terminations to ventilating shafts or flues are principally important in counteracting the influence of wind. They have no power in a calm. If heated by the sun, they would promote ventilation; if cooled by the state of the atmosphere below the temperature within doors, they would retard ventilation.—*Reid's Smithsonian Lectures.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, ELEVENTH MONTH 19, 1859.

We publish this week the proceedings of a Committee appointed by the Monthly Meeting of Philadelphia, in 1788, which have been furnished by a Friend of this city.

It is a pleasant reminiscence of our colonial history, that while Friends exercised a control in the government, their influence was always exerted in ameliorating the condition of the oppressed, and when they ceased actively to participate in governmental affairs, they continued to labor for the same end, in this associated capacity, as a Monthly Meeting. From the minutes of this Committee, we learn that they visited sixty-five families of colored people within the district of the Monthly Meeting, and we can believe that such an engagement was blessed, not only to the immediate objects of the concern, but

to their children and descendants. Notwithstanding the marked improvement which education and intelligence have made in the colored population of this city, much yet remains to be done by those who are interested in their advancement. Several weeks ago, we called attention to the fact that the Managers of some of the Passenger rail roads of this city had adopted regulations excluding colored people from seats in their cars, on account of their complexion, and we hope all interested will embrace every proper means to produce a change in this, and other respects, where the just rights of this oppressed class are disregarded.

FREE LABOR GOODS.

A sample of syrup made in this city, from the African Imphee, by steam in vacuo-pan, has been sent us by George W. Taylor. This syrup is of a light color and as rich in flavor as any we have seen manufactured from other varieties, of the sugar cane. It is now ascertained that excellent sugar and molasses can be obtained from the Chinese and African sugar cane, and we hope the two establishments now in operation in the vicinity of this city will meet with sufficient encouragement to enable them to sell the products of their manufacture at the standard market prices.

We have occasionally reverted to the consistency of bearing our testimony against Slavery by refraining from the use of the products of oppression, and we again call the attention of our friends or such as may feel the importance of the subject, to the good assortment of Dry Goods and Groceries now offered for sale at the Free Produce Store, corner Fifth and Cherry streets.

MARRIED, With the approbation of Darby Monthly Meeting of Friends, at the house of John and Mary H. Child, on Fourth-day, the 9th inst., SAMUEL S. ASH, of Philadelphia, to SALLIE J. SCHOFIELD, of Darby, Pa.

—, At the residence of George Craft, Upper Greenwich, Gloucester co., N. J., on Fifth-day, the 10th inst., after the manner of the Society of Friends, Dr. JAMES E. GARRETSON, of Philadelphia, to BEULAH, eldest daughter of George and Mary B. Craft.

DIED, Suddenly of apoplexy, at his residence in Frankford, MARLON MURPHY, in the 73d year of his age, a member of the Monthly Meeting of Friends, held at Green street, Philadelphia.

—, At the residence of her brother, David Fell, New London, Chester county, Pa., on the 26th of 10th mo, last, ELIZABETH FELL, in the 79th year of her age.

[The above is inserted on account of an error in the former notice.]

Extracts from the Minutes of the Yearly Meeting, held in Baltimore, by adjournments, from the Thirty-first of the Tenth Month to the Third of the Eleventh Month, inclusive, 1859.

At a Yearly Meeting of Friends held in Baltimore for the Western Shore of Maryland, and the Adjacent parts of Pennsylvania and Virginia, by adjournments, from the 31st of the 10th month, to the 3d of the 11th month, inclusive, 1859.

Certificates and Minutes for the following named Friends, who are acceptably in attendance with us at this time, from within the limits of other Yearly Meetings, were received and read, viz :

Deborah F. Wharton, a minister, Spruce St. M. M., Philadelphia.

Henry W. Ridgway, a minister, Chesterfield M. M., New Jersey.

Samuel C. Thorn, a minister, Westbury M. M., Long Island.

Sarah T. Betts, a minister, Abington M. M., Pennsylvania.

Acceptable Epistles from our brethren of Philadelphia, New York, Genessee, Ohio and Indiana Yearly Meetings, were received and read, and their contents were strengthening and encouraging to our minds.

A Committee was appointed to prepare Essays of Epistles, as way may open therefor, to these several Yearly Meetings, and report to a future sitting.

The Committee on Indian Concerns produced the following interesting report, which was read, and was satisfactory. The Committee was continued and encouraged to persevere in the good work in which they have been long and arduously engaged for the welfare of these people, viz :
To the Yearly Meeting, now sitting :—

The Committee on Indian concerns report, that no visit has been made by us to the Indians at Cattaraugus since our last Yearly Meeting, but several communications have been received from them, requesting our advice and assistance, which have been extended to them when desired.

By the accounts transmitted to us, it is represented, that those Indians who have been under the care of the Yearly Meetings of New York and Baltimore, continue to be gradually improving in their domestic and social habits and comforts ; and it appears a considerable number of them, who are become industrious farmers, now occupy good houses, and having a sufficient number of horses and cattle, and agricultural implements to cultivate their farms, are enabled to provide the necessary support for their families ; but they represent that they are in great need of aid to assist them in the education of their youths, and more especially to enable them to continue to support their Orphan Asylum, which Institution during the past year had, and now has fifty-four destitute children under its care.

In a communication recently received from the United States Interpreter at Cattaraugus, who is an intelligent educated Seneca, referring to the present condition of many of the Indians on that Reservation, he says:—" They cannot be considered or looked upon as inferior to their white neighbors around them, in the management of their farms, but all this improvement must, in a great measure, be attributed to the good people of the land, and to the *true Friends* of the Indian, for their patient endurance and perseverance in endeavoring to instruct them in learning and agriculture. It was they who established among them Schools for the education of their children, that they might no longer be brought up in ignorance, but be instructed in learning, and hence the value of education is becoming more and more important among them.

" There are now upon the Cattaraugus Reservation, seven Schools in operation, and the whole number of attendants is about three hundred. These Schools, for the most part, are in a flourishing condition, and they would compare favorably with the white Schools in the adjacent localities. Under these circumstances, we have reason to believe they are constantly increasing, and are improving in morals and industry, and that in proportion as they become enlightened, they will, provided they continue to pursue the same course they have for the last fifteen years, surely reap the rewards of their industry."

" These Indians no longer rely upon the chase for their sustenance, but by the sweat of their brows, and the labor of their hands, are faithfully fulfilling the edict pronounced to man upon his creation, " in the sweat of thy face shalt thou eat bread."

" The Crops of all kinds upon this Reservation look fine, but the corn has been somewhat injured by the frost ; yet it is hoped that there will be no suffering for want of provision."

The Committee also report, That upon information being laid before the Commissioner of Indian Affairs, at Washington, in relation to the present condition and necessities of the Orphan Asylum, at Cattaraugus, he contributed and forwarded \$500 for the aid of that Institution ; and further, that on the Commissioner being likewise informed that an Indian of good character, who had, by a regular apprenticeship, acquired a sufficient knowledge of the blacksmith trade, was desirous to establish a shop and carry on that business at the Cattaraugus Reservation, but needed the sum of \$104 to enable him to procure the requisite Tools and Implements, he promptly contributed that sum for him, and directed this amount to be forwarded to him.

Signed on behalf and by direction of the Committee, by
SAMUEL M. JANNEY,
DEBORAH H. STABLER.

Baltimore, 10th mo. 30th, 1859.

The condition of some of our Indian brethren

now residing west of the Mississippi, having been feelingly brought before the view of the Meeting, our Committee on Indian Concerns was authorized, in conjunction with the Committee of the New York Yearly Meeting, if they feel a willingness to act therein, respectfully to invite the attention of the General Government of the United States to the subject, as way may open therefor, with the view to an improvement of the condition of those Indian Tribes, inasmuch as the evidence of their capability of civilization is afforded by our experience at Cattaraugus.

The Standing Committee on the Fair Hill Boarding School Property produced the following report, which was read and was satisfactory, viz :

To the Yearly Meeting, now sitting :—

The Standing Committee in charge of the Fair Hill Boarding School Property, report, That the School and Farm continue in a favorable condition. The productiveness of the Farm is greatly increased since it has been in charge of its present occupants, at least one hundred acres of land being now under productive cultivation, which previously yielded little or nothing of value. The buildings and fences are kept in good condition, and the progress of the pupils in their different branches of study has been satisfactory to their parents and to the Committee. The two Yearly Meeting Scholarships have been filled for the present term, and it is very gratifying to the Committee to know, that several of the young women who have, in previous years, availed themselves of the opportunity thus afforded them by the Yearly Meeting, to increase their qualifications for usefulness as teachers, are successfully engaged as instructors of youth. Application for these Scholarships for the next term should be made to Richard T. Bentley, Sandy Spring P. O., Md., previous to the annual meeting of the Committee on the 6th month next.

Signed on behalf of the Committee,

BENJAMIN P. MOORE,
WM. JOHN THOMAS,
MARTHA E. TYSON,
LYDIA JEFFRIES.

Baltimore, 10th mo. 31st, 1859.

Our Quarterly Meetings were directed to have a census taken of the number of families and parts of families belonging to each of their respective Monthly Meetings, on the first day of Fifth month next, or as near thereto as practicable, the number of male, and the number of female adults, and the number of male, and the number of female minors, and forward the result thereof in their report to our next Yearly Meeting.

1st of the 11th month and 3d of the week.

The meeting having entered upon the consideration of the state of Society, as exhibited by the answers to the Queries from our several Quarterly Meetings, and proceeded therein as

far as the Third Query, inclusive, under a covering of precious solemnity, which gave comfortable evidence of the blessed presence of the Great Head of the Church, and under which much salutary and encouraging counsel was handed forth, adjourned to 3 o'clock in the afternoon.

Upon assembling in the afternoon, the Meeting resumed the consideration of the state of Society, and proceeded through the remainder of the Queries, with the answers thereto.

The Committee appointed at a former sitting to prepare Essays of Epistles to the several Yearly Meetings with which this corresponds, now produced one, embodying the minute on the exercises of this meeting, which was approved, and the Clerk was directed to have it transcribed, to sign it on behalf of this meeting, and forward it to the Yearly Meetings of Philadelphia, New York, Genessee, Ohio, and Indiana, respectively.

The Clerks produced a minute embodying some of the exercises of the meeting during the consideration of the state of Society, which was read, and was satisfactory. It is as follows viz :

On entering upon the consideration of the state of Society, we were reminded of the necessity of our knowing a proper qualification, rightly and availingly to administer to those wants and weaknesses which continue to exist amongst us ; and we have been made deeply sensible that it is only as we endeavor to draw near the source of all true wisdom, and there seek for ability, that we can become qualified to labor successfully in promoting the cause of truth and righteousness. As we thus become humbly divested of all disposition to act in our own wills and sincerely desirous to abide under the influence of the Holy Spirit, we shall witness preservation from the unhappy consequences resulting from putting forth the hand to the work unbidden, even though it be ostensibly to steady the Ark of the Covenant.

The duty of attending all our meetings, both for worship and discipline, was renewedly felt to be a concern of deep and lasting importance to the welfare and prosperity of Society, and the advancement of the cause of truth and righteousness in the earth. It is thus that we afford an evidence to the world, of our love to God, which is enjoined upon us as paramount to all other considerations ; and, in proportion as this love abounds in our hearts, will this public manifestation of its benign effect, be visible. An earnest solicitude was expressed, that we might more and more experience this love of the Father, to root out the love of the world, and of the things of the world, making all things subservient to this Holy and Divine Power. It was clearly shown that the true love of God could not exist in that mind in which the love of the world is its chiefest joy. Friends were therefore earnestly and

fectionately encouraged, to be faithful in attending all our religious meetings; not in a formal manner, or from habit, but from a living desire to be benefitted by the influences of the Spirit of Truth upon our hearts, begetting in us faith in the promises of our Heavenly Father that "He will teach His people Himself." Not only would our testimony against a hireling ministry be faithfully borne by our thus assembling ourselves together under the teachings of the "Minister of Ministers," holding all our meetings in the authority of Truth, and feeling after the Spring of Divine life in the soul, but we would then hold out the most effectual encouragement to others to come and sit with us, that *they*, too, through obedience to the manifestations of the Holy Spirit, may become partakers of the blessings which He has promised to all those who seek Him. "God is a Spirit, and they that worship Him must worship Him in Spirit and in Truth." Now this acceptable worship in which we are called to engage, consists in bringing every desire of the heart, every feeling of the soul, into strict obedience to His holy will; in laying every crown at His foot-stool; in looking to Him for every consolation and help, and feeling Him to be truly the chiefest among ten thousand to our humbled and contrited souls. This deep and abiding desire to be pleasing in His holy sight, will urge us to do every thing in our power, which we believe will please Him, to love and do good to all His children, and be kind and gentle to the whole family of man. In a heart so circumstanced, there can be no envy, no jealousy, no anger, no revenge, nothing that could lead to speak evil of brother, or indeed of any one; but the whole heart would be brought into that state of love and joy in which it would breathe the angelic anthem, "Glory to God in the highest, peace on earth, and good will to men." For a careful examination of the condition of our hearts in respect to this spiritual worship, and an effort to attain a higher and higher state of perfection our silent meetings are peculiarly favorable, and a deep concern was felt that this may be the happy experience of all our members.

In the primitive Christian church, there were diversities of gifts proceeding from the operation of the Holy Spirit, and among these the gift of the Gospel ministry was one of the most efficient in promoting the growth of the body. This precious gift, we believe, has not been withdrawn from the militant Church, but through obedience and notification of the spirit, a qualification may yet be experienced to "minister of the ability which God giveth." We apprehend, however, that the simplicity and purity of the Christian religion have been greatly obscured, by the vain efforts of speculative theology, and that a ministry deviating its call, qualification, and reward from its original, too generally prevails throughout Christendom.

It is therefore our earnest desire, that all our members may be faithful in bearing a testimony against such a ministry as cannot profit the hearers, but may, on the contrary, weaken our confidence in that Holy anointing, which alone can strengthen and purify the soul.

We were cautioned at the same time to remember, that our testimony is against the *principle* of making merchandise of the Gospel, and not against those who may be engaged in its exercise.

It is believed that we can bear our testimony against a hireling ministry in no way better, than by manifesting our ability to maintain our religious organization, in all its completeness and requirements, without such aid.

Hence the more united we are as a Society, the more those who are regarded as the leaders of the people are led to speak the same language, to walk by the same rule, and to mind the same thing; and the more we all become clothed with uprightness, justice, truth, and universal toleration, love, and charity, the greater will be the evidence afforded by us that we have no need of a man-made ministry, but that we may safely rely on that anointing of the Holy Spirit, in which our Society rests its faith.

A lively concern has been felt for the younger members of our religious Society, that they may be enabled to withstand the many temptations to which they are exposed and be led in the paths of purity and peace. A state of preservation can only be experienced by humble reliance upon Divine aid, accompanied by watchfulness and prayer. We are assured that how great soever may be the temptations and trials permitted to attend us in this state of probation, they may, through divine grace, be made instrumental in promoting our spiritual growth; for to the watchful and obedient soul, the promise will be fulfilled, that "God is faithful, and will, with the temptation, also make a way to escape."

Among the various seductive influences to which young and inexperienced minds are exposed, none are more deleterious than the reading of those pernicious publications, so abundant in the present day, which have a tendency to excite the imagination, inflame the passions and corrupt the heart. In order to avoid the evils which flow from this source, parents and guardians were encouraged to provide their children with such books as will not only store the mind with useful knowledge, but invigorate the benevolent affections, and impress the heart with reverence and love for that Almighty Benefactor, who has so abundantly supplied us with the means of happiness.

The reading of the Scriptures has been earnestly recommended as an efficient means of promoting our spiritual progress; they being "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God

may be perfect, thoroughly furnished unto all good works."

This Society has from its rise, held the Scriptures to be a way-mark in the road that leads to Christ, believing, as we read therein we shall find that "they are they that testify of Him."

But we have been reminded that they can only be made availing to our instruction, by a reliance upon the Spirit of Truth from which they proceeded; for no other power can open to us the treasures of wisdom which they contain.

While we thus acknowledge the importance of frequently reading the Holy Scriptures, it is felt to be of even higher consequence, that we *all* be faithful in the practice of the blessed Truths and teachings of those precious writings. Then we shall be led into deep humility, love, charity, tenderness one towards another, and all those virtues that so adorn a Christian. Then will the spirit of contention in regard to these writings cease, and no one endeavor to make his own views the standard for others, but all will be encouraged to use them in the best way they can, as a most valuable outward help for the advancement of their spiritual journey, and give God the glory.

The meeting having been favored in its different sittings to transact the important business that claimed its attention, in a spirit of love and condescension becoming Christian brethren, in which all were united, as with the heart of one man, in desires to promote the glorious cause of the Great Head of the Church, for which favor we have been humbled in deep gratitude to the Giver of all good, and we trust, strengthened to thank God, and take fresh courage for the faithful performance of all our duties, it adjourned, to meet again at the usual time next year, if consistent with the Divine will.

BENJAMIN HALLOWELL.

"There are many who know not yet what fruit they shall bear; may the gracious Husbandman take care of all their tender shoots, and buds of Spring. And there are those who are in the Summer of their growth, and who spread abroad their leaves and expand their blossoms; may God grant them the gracious rains of heaven, that they may be nourished, and sustained, and brought to all perfection. And there are those who stand in Autumn, with clustering fruits and glowing colors; may He minister to them all the influences which are needful for the Autumn of the experience, and bring them gloriously to the end of the harvest. And there are those who are in life's Winter, and whose leaves have fallen, and through whose unclad boughs the sunlight shines. O Thou who art the God of Winter as well as of Summer, be very near to them till Thou dost take them to the land where no Winter comes!"

AUTUMN.

Leaf by leaf the roses fall,
Drop by drop the springs run dry;
One by one, beyond recall,
Summer's beauties fade and die;
But the roses bloom again,
And the spring will gush anew,
In the pleasant April rain
And the Summer sun and dew.

So in hours of deepest gloom,
When the springs of gladness fail,
And the roses in the bloom
Droop like maidens wan and pale,
We shall find some hope that lies
Like a silent gem apart,
Hidden far from careless eyes
In the garden of the heart.

Some sweet hope to gladness wed,
That will spring afresh and new,
When grief's Winter shall have fled,
Giving place to rain and dew—
Some sweet hope that breathes of Spring,
Through the weary, weary time
Budding for its blossoming,
In the spirit's glorious clime.

THE LOVED AND LOST.

BY L. G. BARBER.

In the silent, silent night,
When the stars are overhead,
And asleep the city lies,
Then I think upon the dead.

Of the lost whom I have loved,
Sisters, parents, dear to me;
And their faces look at mine
With a sad intensity.

Thus to commune with them, fills
All my heart with holy trust—
Thus I know the soul shall live,
When this poor frame falls to dust.

ON PRAYER.

I.

Lord, what a change within us one short hour
Spent in thy presence will avail to make!
What heavy burdens from our bosoms take!
What parched grounds refresh, as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel, how weak! we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others—that we are not always strong—
That we are ever overborne with care—
That we should ever weak or heartless be,
Anxious or troubled—when with us is prayer,
And joy, and strength, and courage are with Thee

II.

When hearts are full of yearning tenderness
For the loved absent, whom we cannot reach,
By deed or token, gesture or kind speech,
The spirit's true affection to express;
When hearts are full of innermost distress,
And we are doomed inactive by
Watching the soul's or body's agony,
Which human effort helps not to make less;
Then like a cup capacious to contain
The overflowings of the heart, is prayer;

The longing of the soul is satisfied—
The keenest darts of anguish blunted are ;
And though we cannot cease to yearn or grieve,
Yet have we learnt in patience to abide.

R. C. TRENCH.

INSTINCT OR PRESENTIMENT.

In Schubert's *Spiegel der Natur* (Mirror of Nature) the author relates in his chapter on instinct, the following facts as proofs of a certain vine impulse in men :

A gentleman, an acquaintance of the celebrated French authoress, Mme. Beaumont, was about making a pleasure trip on the river with a party of friends. Everything was ready, and he was about entering the boat, when his sister, a deaf mute, came suddenly and most anxiously running up, and seizing her brother's arm and coat, endeavored to keep him back ; but finding this unavailable, she threw herself at his feet, and taking hold of his knees, expressed by the most imploring gestures, her wish that he should desist from going on the water.

Touched by the painful, entreating expression of the face and posture of the deaf mute, several persons joined in the prayers of the poor unfortunate girl, and her brother finally yielded to her wishes. It was fortunate he did so, for the boat had gone but a short distance on the river, when a sudden gust of wind made it capsize. Several of the company found a watery grave, and he, who could not even swim, would, doubtless, have met with the same fate, if his sister by some divine presentiment, had not prevented his going.

Once, on an evening, a rich and benign farmer, by some sacred impulse, impelled to send, at a late hour, some articles of food to a poor family in the neighborhood. "Wherefore so late ; cannot this be done as well to-morrow ?" said those around him. "No," replied he, "it must be done now." While insisting, the worthy farmer did not know what a blessing his benevolent action was just then to the tenants of the poor hut, for there the father—he who had to provide and sustain the family—had fallen sick ; the mother was infirm already, and the children had been crying for bread for more than two days ; the youngest was nearly dead from hunger. As their most pressing wants were at once relieved and perhaps some lives saved.

Another gentleman, living near some coal mines in Silesia, awoke one night from his sleep with an irresistible impulse to go down in his garden. He arose, went down ; the same impulse led him to the back gate of his garden into the fields, where he arrived just in time to save the life of a miner, who, in climbing up a ladder, missed his footing and fell down the shaft into a coal mine, which his son was at that time winding up, and by the increased weight was unable to do so any more alone.

A venerable clergyman in England once felt, likewise, an unexpected desire to pay, late at night, a visit to a friend of his, whom he knew to be of a very melancholy turn of mind. Though extremely tired by the cares and labors of the day, and though the distance to his friend's house was very great, the venerable gentleman could not resist his secret impulse. So he went, and, strange to say, arrived there just in time to prevent his friend from taking his own life. The nightly visit and friendly exhortations had such a wholesome effect on the depressed spirits of his friend, that he never again attempted to commit suicide.

Prof. Buchner, at Marburgh, being once in very pleasant company, felt a strong desire to go home and remove his bed from its old place to another corner of his bed-room. He yielded to the impulse. Having done so, he felt again at ease and went back to his friends. During the night a large portion of the ceiling in the room, just at the spot where his bed formerly stood, crumbled down, and would no doubt have crushed him to death had it not been removed from there.

—*Boston Transcript.*

NEVER BE CAST DOWN.

Never be cast down by trifles. If a spider breaks his web twenty times, twenty times will he mend it again. Make up your minds to do a thing, and you will do it. Fear not if trouble comes upon you ; keep up your spirits though the day may be a dark one—

"Troubles never last forever.

The darkest day will pass away."

If the sun is going down, look up to the stars ; if the earth is dark, keep your eyes on heaven. With God's presence and God's promise, a man or a child may be cheerful.

"Never despair when fog's in the air,

A sunshiny morning will come without warning."

BRING UP YOUR CHILDREN TO DO SOMETHING.

A great aim in family discipline, remarks the *Philadelphia North American*, should be to provide for each of the juveniles some line of pursuit which will give them a sense of their usefulness and necessity to the household. This feeling, properly instilled into their minds, will make them members of society valuable to others and happy in themselves. The Creator, who makes nothing in vain, does not in vain send human beings into the world, if only they would find their places and fill them. Idle men and women are the bane of any community. They are not simply clogs upon society, but become, sooner or later, the causes of its crime and poverty, its folly and extravagance. In plain English, every family motto should read, "Be somebody. Do something. Bear your own load."

THE UMBRELLA BIRD.

The next morning my hunter arrived, and immediately went out in his canoe among the islands, where the umbrella birds are found. In the evening after dark he returned, bringing one fine specimen. This singular bird is about the size of a raven, and is of a similar color, but its feathers have a more scaly appearance, from being margined with a different shade of glossy blue. It is also allied to the crows in its structure, being very similar to them in its feet and bill. On its head it bears a crest, different from that of any other bird. It is formed of feathers more than two inches long, very thickly set, and with hairy plumes curving over at the end. These can be laid back so as to be hardly visible, or can be erected and spread out on every side, forming a hemispherical or rather a hemiellipsoidal dome completely covering the head, and even reaching beyond the point of the beak; the individual feathers then stand out something like the down bearing seeds of the dandelion. Besides this, there is another ornamental appendage on the breast formed by a fleshy tubercule, as thick as a quill and an inch and a half long, which hangs down from the neck, and is thickly covered with glossy feathers, forming a large pendant plume or tassal. This also the bird can either press to its breast, so as to be scarcely visible, or can swell out so as almost to conceal the fore part of its body. In the female the crest and the neck plume are less developed, and she is altogether a smaller and much less handsome bird. It inhabits the flooded islands of the Rio Negro and the Solimoes, never appearing on the main land. It feeds on fruits, and utters a loud hoarse cry, like some deep musical instrument; whence its Indian name, Ueramimbe—"trumpet bird." The whole of the neck, where the plume of feathers springs from, is covered internally with a thick coat of hard, muscular fat, very difficult to be cleaned away—which in preparing the skin must be done, as it would putrify, and and cause the feathers to drop off.—*Wallace's Travels on the Amazon.*

A BURNING WELL IN BUREAU COUNTY, ILL.

We had the pleasure of meeting a few evenings since, at the American House in this city, Mr. David Yapple and family, from Erie county, Pa., who were on their way to visit some relations about fifty miles south of Pekin. From them we gather some interesting facts relating to a burning well, accidentally discovered a short distance from Boyd's Grove, in Bureau county. A well, near a dwelling, had been dug, about forty feet, when the operator struck a spring so powerful that he got frightened and ran away. On reaching the surface he called for a little girl to light a candle for the purpose of letting it down in the well, when, as she opened the door

of the house with it in her hand, the atmosphere around seemed to take fire, but after one flash the blaze was confined to the vicinity of the well reaching to the height of fifteen feet and upwards. The little girl was badly burned upon the arm and other parts of the body; the man who had escaped from the well, had one side of his face completely blistered, while another workman making the only three who were present, was also considerably injured by the sudden flash.

Such occurrences were formerly quite frequent in the vicinity of Muskingum river and other portions of Ohio, as well as other western States but the finding of such a reservoir of inflammable gas in this section of Illinois is somewhat remarkable. There were those in attendance here who, not able to account for it, supposed that the end of the world had come, while not a few imagined that an entrance had been made into the lower region where no thermometer is kept to regulate the extremes of heat supposed there to prevail during all seasons.—*Tazewell (Ill.) Register.*

TEA AND COFFEE.

Taking into account the habits of the people tea and coffee, for supper and breakfast, add to human health and life, if a single cup be taken at either meal, and is never increased in strength frequency, or quantity. If they were mere stimulants, and were taken thus in moderation and with uniformity, they would, in time, become either inert, or the system would become so habituated to their employment, as to remain in the same relative position to them, as if they had never been used; and, consequently, as to themselves they had better never have been used, as they are so liable to abuse. But science and fact unite in declaring them to be nutritious, as well a stimulant; hence, they will do a new good to the system every day, to the end of life, just as bread and fruits do: hence, we never get tired of either. But the use of bread and fruits is daily abused by multitudes, and dyspepsia and cholera morbus result; yet, we ought not to forego their employment on that account, nor should we forego the use of tea and coffee because their inordinate use gives neuralgias and other ailments.

But the habitual use of tea and coffee, at the last and first meals of the day, has another high advantage, it is productive of incalculable good in the way of averting evils.

We will drink at our meals, and if we do not drink these, we will drink what is worse—cold water, milk, or alcoholic mixtures. The regular use of these last will lead the young to drunkenness; the considerable employment of simple milk, at meals, by sedentary people—by all, except the robust—will either constipate, or render bilious; while cold water largely used, that is to the extent of a glass or two at a meal, especially

in cold weather, attracts to itself so much of the heat of the system, in raising said water to the temperature of the body—about one hundred degrees—that the process of digestion is arrested; in the meanwhile, giving rise to a deathly sickness of stomach, to twisting pains, to vomitings, and sudden death; which things would have been averted, had even the same amount of liquid, in the shape of simple hot water, been used. But any one knowing these things, and being prejudiced against the use of tea and coffee, would subject himself to be most unpleasantly stared at, and questioned, if not ridiculed, were he to ask for a cup or glass of hot water. But, as tea and coffee are now universal beverages, are on every table, and everybody is expected to take one or the other as a matter of course, they are unwittingly the means of safety and of life to multitudes. They save life, where a glass of cold water would have destroyed it. So that the use of these beverages is not merely allowable, it is politic, it is a necessity.—*Hall's Journal of Health.*

PRAYER.

In Flacourt's History of Madagascar, is the following beautiful prayer, said to be used by the people whom we call savages:

"O Eternal! have mercy upon me, because I am passing away. O Infinite! because I am weak. O Sovereign of Life! because I draw nigh to the grave. O Omniscient! because I am in darkness. O All Bounteous! because I am poor. O All Sufficient! because I am nothing.

ITEMS OF NEWS.

EUROPE.—Recent steamers bring the melancholy intelligence of the loss of the Royal Charter, a splendid vessel, from Australia. She was wrecked on the 26th ult., in Muffared bay, near Bangor, Wales. It is stated that the vessel struck at 2 o'clock A. M. The train being too great for her cables, one heroic sailor swam ashore and made fast a hawser, by which several lives were saved, and more might have been rescued had not the vessel parted in two with a dreadful crash.

The passengers and crew were either killed by the falling masts or perished in the waves. Four hundred and seventy persons were lost, and thirty-one saved. All the women and children perished.

Gerrit Smith has been sent to the lunatic asylum at Utica, having become seriously deranged.

The report published of his insanity was received by many with a degree of incredulity. The report, however, is fully confirmed, and the *Utica Herald* states that the symptoms of insanity are of so marked a character that an attendant keeps constant watch over him to prevent his doing violence to himself, as he has exhibited a disposition to commit suicide. It further stated that he has a hereditary predisposition to insanity. His father, though possessed of an immense estate, was subject to fits of mental depression, during which he imagined that he was threatened with want, and would die a beggar. It is also said that

Gerrit's brother, Peter Sken Smith, now deceased, was for some time an inmate of a lunatic asylum. It is supposed that the Harper's Ferry affair greatly disturbed Gerrit Smith's mind, and that the agitation developed the sad disease under which he now suffers.—*The Press.*

HARPER'S FERRY PRISONERS.—The trial of John Brown, at Charlestown, Va., was concluded on the 2d inst., and he was sentenced to be hung on the 2d of 12th mo. On the 10th inst., John E. Cook, Edwin Coppie, Shields Green, and John Copeland, were also condemned and sentenced to be hung on the 16th of next month.

SALT MANUFACTURED IN EAST TEXAS.—We learn that at the Salt Saline, in the northern part of Cherokee county, (on the Neches,) salt is being manufactured of a good quality and in great abundance, thus furnishing to the inhabitants of a densely populated part of our State, one of the indispensable means of living at a cheap rate. That part of the State is, at present, some two hundred miles from market.—*Texas Paper.*

AN EXTRAORDINARY SPRING.—There is a spring on the route of the overland mail, about two hundred miles east of El Paso, which is said to be one hundred and fifty feet in diameter, which has been sounded to the depth of nine thousand feet without finding bottom. The surface is as smooth as that of a mountain lake. The water is slightly impregnated with alkali, and contains five varieties of fish. It is called the "Leon Hole."

A party of nearly fifty boys left New York, recently, under the charge of C. O'Connor, one of the agents of the Children's Aid Society for the West. Some fine boys from the News-boys' Lodging House, were mingled in the party. They were well dressed, looked happy, and anticipative of the pleasant change in their fortunes which a settlement in the West involves. Philadelphia should organize such a society, and not only send West the city's surplus of idle boys, but also those of every town and village in the State.

TOBACCO.—It is estimated that there are in the city of New York about 200,000 smokers, each using two segars daily, making 400,000 segars every day. These, at an average of two cents each, make the enormous sum of \$8,000, or \$2,920,000 annually, consumed in smoke, in New York alone. There are some 900,000,000 segars manufactured in that city annually, which, at the same price, amount to \$1,800,000.

The Russian Government has just commenced a rail road to connect Kiev to Odessa. It will take fifteen years to build it, and will involve more difficulties and heavier outlay than would a road from St. Louis to San Francisco.

Six iron bridges are being constructed upon the eastern end of Lieut. Beale's route to the Pacific ocean, under an appropriation of money made by Congress for that purpose at its last session. They were manufactured in Philadelphia. One is to cross the Poteau near Fort Smith, Arkansas; the second, Red Bank creek, near Scullville; the third, the Little Sans Bois; the fourth, the Big Sans Bois; the fifth, Longtown, or Frenchman's creek; the last four in the Choctaw Nation, and the sixth, Little river, in the Creek Nation. The abutments of all the bridges are built, with the exception of those for the Poteau; Red Bank bridge is completed.

WILLIAM H. SEWARD.—The latest advices from W. H. Seward are from Jaffa, in the Mediterranean sea.

He has completed his journey up the valley of the Nile to ancient Thebes, had surveyed the pyramids, and he was about to proceed to Jerusalem, and thence by Damascus to Constantinople.

CHINA AS A COTTON GROWING COUNTRY.—Sir John Bowring expresses the opinion that China is able to solve the great cotton problem which now disturbs the manufacturers of Great Britain. The fact that a very large proportion of the Chinese are clad with garments made of cotton produced in China, is one to which he attaches much significance, as bearing upon the matter. A few years ago the silk harvest was in peril, and one of the most important of British manufactures was believed to be in a state of danger; but in two years China was enabled to send ten millions sterling of silk, fitted and prepared for the English market. The Chinese are very sagacious, and when taught to sow a better seed, and the arts of cleaning and preparing for market, China will be entitled to be reckoned, more than she has been reckoned hitherto, as an important source of cotton supply.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is steady, with a fair inquiry both for export and home consumption. The sales for shipment comprise 500 barrels at \$5 12 a 5 25, and 800 barrels good superfine at about \$5 62½ per bbl. Sales to the retailers and bakers within the same range, and fancy lots from \$6 00 to 6 75. Rye Flour and Corn Meal are extremely quiet at \$4 25 for the former and 3 88 for the latter.

GRAIN.—The market is poorly supplied with Wheat, and sales of 2000 bushels good and prime red at \$1 25 a 1 29 per bushel, and small lots of white at \$1 38 a 1 40. Rye commands 90 a 91 cts. for Penna. and 86 for Delaware. Corn—Small sales of new yellow at 69 a 74 c; small lots of old yellow at 90 cts. Oats—A cargo of prime Delaware sold at 41 cts. per bushel, and a lot of Pennsylvania at 43 a 43½ cents.

There is a fair amount of Cloverseed coming forward, but the demand for it is limited. Sales of 300 bushels at \$5 00 a 5 12½ per 64 lbs. A lot of Flaxseed sold at \$1 57 per bushel. Timothy is worth \$2 27½ a 2 50.

WANTED—A situation as teacher, by Mary Emma Satterthwaite. Address
10 mo. 29—4 t. Denton, Caroline co., Md.

TWO YOUNG WOMEN, members of the Society of Friends, are desirous of situations as teachers in families where they would make themselves otherwise useful, or would engage as assistant teachers in established schools. Apply at the office of the Intelligencer.
10th mo. 29—2m.

NOTICE.—A Friend in Maryland has a tract of upwards of one thousand acres of Land, about one half of which is cleared, the balance in wood, mostly chestnut. Said land lies in Prince George's county, Md., about 22 miles from the city of Baltimore, and 18 miles from Washington City, D. C.

The Washington and Baltimore Rail Road runs for more than a mile within 1½ miles from the tract, in which distance there are two Depots or Switches—Contees and Muirkirk. The village of Laurel is about 2 miles east of the tract; Sandy Spring Meeting is about 7 miles north; and Indian Spring about 8 miles south. The neighborhood is remarkably healthy—the water being most excellent.

There are very few slaves in this part of the county. The owner is willing to dispose of this property on

very favorable terms to a body of eight or ten young Friends who may want a farm in an improving part of the country. It will be expected that the Friends produce certificates of industrious and thrifty habits, none else will suit. For further information enquire of

THOMAS B. LONGSTRETH, &
DILLWYN PARRISH,
Philadelphia.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Winter Session of this institution will commence on the 14th of 11th mo. next, and continue twenty weeks.

Terms \$70 per session, one half payable in advance, the other in the middle of the session. No extra charges.

For further particulars, address
HENRY W. RIDGWAY,
Crosswicks P. O., Burlington Co., N. J.
9th mo. 24—3 m.

ELDRIDGES HILL BOARDING SCHOOL FOR YOUTH OF BOTH SEXES, will open its Winter Session 11 mo 1st.

Terms \$70 per session of 20 weeks. For particulars address the Principal for a circular.

ALLEN FLITCRAFT.
Eldridges Hill Salem County, N. J.

8 mo 27 3 m.

THE BANKSDALE BOARDING SCHOOL FOR GIRLS, will be reopened the 14th of 11th month, and be continued twenty weeks. The course of study will comprise the usual English branches and Drawing. Terms \$60.

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GEO. A. NEWBOLD,
Purcellville, Loudon Co., Va.

8th mo. 6, 1859.—6m.

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Principal.

Attleboro', Bucks Co., 5th mo., 28, 1859. 6m.

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, ELEVENTH MONTH 26, 1859.

No. 37.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 324 South Fifth Street,
PHILADELPHIA,

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

A CHAPTER FROM JANNEY'S HISTORY OF FRIENDS.

(Continued from page 564.)

In the Autumn of the same year, Alexander Parker, writing from London to Margaret Fell, says: "The Truth in this city spreads and flourishes; many large meetings we have, and great ones of the world come to them, and are much tendered. James [Nayler] is fitted for this great place, and a great love is begotten in many towards him. Our dear one, George Fox, doth purpose this week to pass into the country northward, but how far north I cannot tell."

In the Summer of the year 1655, Francis Howgill and Edward Burrrough visited Ireland, and on their return to London, early in the Autumn of 1656, they wrote as follows:

DEAR BRETHREN:—Our care is great; the harvest is great; who are sufficient for these things? Here are fields white unto harvest, and much of the power of God hath been with us. Great hath been our burden, and our work since we came here, and our reward is great. Much have we been drawn out to administer in power and wisdom. We have exceeding great meetings of all sorts, and we labor and travail until Christ be formed in them. Pray for us, that we may be kept in His power [that] reigneth over all: by the power of the Lord the mouths of lions are stopped, kings are bound in chains; eternal living praises for evermore to Him who rides on conquering in power and great glory! Many are brought under great judgment and true power, and many have learned their own condemnation."

The meetings of Friends in London were at first held in private houses, but the number in attendance having greatly increased, in the year

1655 they took, for a meeting-place, a part of a large house near Aldersgate. Another part of the same building having been used for an inn, with the sign of the Bull and Mouth, occasioned the meeting-house to be known by this name.

Stated meetings for worship were also held on First-days, and near the middle of the week in the following places, viz:

At Sarah Yates', in Aldergate street.

At Humphrey Bache's, Tower street.

At Gerard Roberts', Thomas Apostle's street.

At William Woodcock's, in the Savoy.

At the house of Captain Brock, Stepney.

Besides these stated meetings, others were held occasionally at private dwellings.

Near the same time a meeting was established at Horsleydown in the house of a widow, and the number of Friends increasing, a piece of ground was procured, and a meeting-house built.

At Westminster, meetings were held in the house of Stephen Hart, until a house was taken, and a meeting established there.

About the year 1656, a meeting was set up in John's street, called the Peel meeting, and another called the Wheeler street meeting. The last of these meetings was first held at the house of John Oakly, in an upper room, and the number of attendants increasing, another room was added; but the place still being too small, a canvas tent was used in the garden until a meeting-house was erected.

Among the Friends in London, Ann Downer was the first who was called to the gospel ministry. Many others were subsequently engaged in the same service, among whom were Richard Greenway, John Giles, Sarah Blackberry, Ann Gold, Rebecca Travers, Mary Booth, William Bayly, William Crouch, and Gilbert Latey. The last three of these Friends having been eminently serviceable, and some account of their religious experience having been preserved, a brief notice of each is here subjoined.

William Bayly was born in the borough of Southampton; but the date of his birth is not stated. In a paper of his, entitled, "A short relation or testimony of the working of the light of Christ," he informs us, that while he was yet a child his soul thirsted for the water of life, and at ten years of age he was drawn to seek for retirement, in order to wait upon God; but when he was about fifteen years old, not heeding

the true guide, he entered the army in time of war, and served nearly two years as a soldier.

Through the example of wicked companions, and the corrupting influence of a military life, his heart became hardened, until he even "took delight in swearing and drunkenness." Yet oftentimes when he had withdrawn from his companions, he was brought into awful condemnation by the witness for God in his own soul, being seized with horror, and tormented with visions of death and perdition.

The army being disbanded, he was discharged, and, about the same time, he "was so smitten by God's witness, the light in his conscience," that he began to leave off his wicked practices, and profane company became burdensome to him. He now began to hunger for spiritual food, and in order to obtain it, he resorted to the priests, who, he supposed, could, by their learning, open the mysteries of the heavenly kingdom. He found, however, that they fed him upon husks, being destitute of that true bread which comes down from heaven, and, while he was famishing, the cry of his soul was: "Give me food, or else I perish."

"In those days," he says, "my soul was awakened by the witness of God, feeling the burden of sin, and was often afraid of death and misery without end; but knew not how to get out from under the power of sin and death, nor to escape the wrath to come, being ignorant of him that saveth from it, which is Christ, the power of God, that lighteth every man that cometh into the world, which condemns sin in the flesh." Finding he could derive no help from the priests, he left them, and sought for retirement and quietude at home, which was a great cross to his wife and nearest relatives. But although he had from a sense of duty, withdrawn from attendance on the mercenary teachers of religion, he was induced by motives of expediency, and through the persuasion of others, to frequent their meetings again, for which he was brought into condemnation and deep distress by the Searcher of hearts.

Being in want of employment, he made two voyages to France, and became deeply interested in the study and practice of navigation, by which he was so much fascinated, that his attention was, for a time, withdrawn from the pursuit of spiritual good, "the spirit of the world came in upon him like a flood, and gross darkness covered his soul." Yet he was so far restrained by the witness for God,—the light in his conscience, that he durst not return to his former course of wickedness. Although he was preserved from gross immorality, yet the love of the world had a strong hold in his heart, and the love of righteousness had greatly declined.

While in this condition, he indulged many vain imaginations of honor and renown; but suddenly his mind was arrested by a divine visita-

tion,—a cloud came over his prospects of worldly glory, and a season of calm reflection ensued, during which he saw that he wearied himself for things that would perish with the using, and that "like a fool he might leave them in the midst of his days." Being now like one awakened from sleep, and hungering for food, he began to look around for that which would satisfy the longings of his soul. He went among the Anabaptists, hoping to find rest and peace; for he often felt the love of God extended to him, and thence concluded that he was one of the elect, for he did not then know that there is "a seed in man to which the promises and the blessings belong, and the elect is before the foundation of the world." The promise of election was to Christ the true seed, and to all those who, through obedience, become united to him in the covenant of life. William Bayly entered into communion with the Anabaptists, and received the rite of water baptism. He observes: "Before I was dipped in water they called me not brother, but suddenly after, they did; yet I was the same every way as before." He did not find the peace and joy he expected; and he longed for that spiritual food which alone can satisfy the soul.

Having heard a book read concerning the sufferings of the people called Quakers, his heart was touched with tenderness and pity towards them, and he was led to believe they suffered innocently for conscience' sake.

Afterwards he heard one of their ministers, who preached the word of life, and he rejoiced in hearing it, being convinced that it was the very truth. He became satisfied that there is no other way to know God, but by walking in the light which comes from Christ the Saviour, and leads all who follow it out of the evil that is in the world. He who "was glorified with the Father before the world was," is the substance of all the types, figures, shadows, and ordinances. "He redeems man by his blood—the life—out of the earth, into which man was driven by transgression," and brings him again into union and communion with God.

As the mind of William Bayly was turned to the true light, many passages of Scripture were revived and opened to him, by which he was confirmed in the doctrines of Friends. A change was then begun in him, and "he was made to weep and lament, seeing all the religion in the world to be but a fading leaf, without the pure life and power of God, which alone can save from sin and bring into unity with him." While in this troubled condition, he was followed day and night by many Anabaptists, endeavoring to persuade him out of it; looking upon him as deluded, some resorted to prayers, some to flatteries, and others to railing words, telling him that he was fallen from grace, and was become under the law, making the blood of Christ of none effect. Their efforts were not without success,

for he knew not then "the blood to be the life, and that the light is the life of men." Though he was convinced in his conscience, yet his understanding being darkened by listening to their counsels, he was drawn away from a reliance upon "the law written in the heart—the sure word of prophecy," to which he should have been faithful.

In order to obtain relief from trouble, he was persuaded to join again with them more zealously than before, and having become a minister, he encouraged others to follow their strong imaginations from the letter of Scripture, looking for a Saviour without us, though the Scripture saith, "Christ in you the hope of glory," and "Know ye know that Christ is in you, except ye be reprobates?"

He found, however, that all his efforts to obtain peace of mind by outward observances were in vain; he was brought under severe condemnation for his dereliction of duty, and finally he withdrew from fellowship with the Anabaptists, and joined in membership with Friends.

He was convinced by the ministry of George Fox, in the year 1655, being then a resident of Pool, a seaport in Dorsetshire. Believing it his duty to testify publicly to the spiritual truths he had embraced, he went to the parish house of worship for that purpose, but was hauled out with violence. He suffered imprisonment for conscience, sake at Southampton in the year 1657, and at Hartford he was some years a prisoner, being committed in 1663. It does not appear at what date he settled in the city of London; but in the year 1662, while quietly standing in the street, near the Bull and Mouth meeting-house, he was taken by soldiers and carried before Richard Brown, alderman, who treated him with violence, and then committed him to Newgate prison. Again in 1670, being found preaching in Grace-church street meeting, he was taken before the mayor and committed to prison. He was a patient sufferer for the cause of truth, and a powerful minister of the gospel.

(To be continued.)

ON TEMPTATIONS.

I know of but two resources against temptations. One is, faithfully to follow the interior light in sternly and immediately cutting off everything we are at liberty to dismiss, and which may excite or strengthen the temptation. I say everything which we are at liberty to dismiss, because we are not always permitted to avoid the occasions of evil. Such as are unavoidably connected with the particular position in which Providence has placed us, are not considered to be within our power.

The other expedient consists in turning towards God in every temptation, without being disturbed or anxious to know if we have not already

yielded a sort of half consent, and without interrupting our immediate recourse to God. By examining too closely whether we have not been guilty of some unfaithfulness, we incur the risk of being again entangled in the temptation. The shortest and surest way is to act like a little child at the breast; when we show it a frightful monster, it shrinks back and buries its face in its mother's bosom, that it may no longer behold it.

The sovereign remedy is the habit of dwelling continually in the presence of God. He sustains, consoles, and calms us.

We must never be astonished at temptations, be they never so outrageous. On this earth all is temptation. Crosses tempt us by irritating our pride, and prosperity by flattering it. Our life is a continual combat, but one in which Jesus Christ fights for us. We must pass on unmoved, while temptations rage around us, as the traveller, overtaken by a storm, simply wraps his cloak more closely about him, and pushes on more vigorously towards his destined home.

If the thought of former sins and wretchedness should be permitted to come before us, we must remain confounded and abashed before God, quietly enduring in his adorable presence all the shame and ignominy of our transgressions. We must not, however, seek to entertain or to call up so dangerous a recollection.

In conclusion, it may be said that in doing what God wills, there is very little to be done by us; and yet there is a wonderful work to be accomplished, no less than that of reserving nothing, and making no resistance for a moment, to that jealous love, which searches inexorably into the most secret recesses of the soul for the smallest trace of self, for the slightest intimations of an affection of which itself is not the author. So, on the other hand, true progress does not consist in a multitude of views, nor in austerities, trouble and strife; it is simply willing nothing and everything, without reservation and without choice, cheerfully performing each day's journey as Providence appoints it for us; seeking nothing, refusing nothing; finding everything in the present moment, and suffering God, who does everything, to do his pleasure in and by us, without the slightest resistance. O how happy is he who has attained to this state! and how full of good things is his soul, when it appears emptied of everything!

THE BEST INVESTMENT.—Dr. Franklin, speaking of education, says: "If a man empties his purse into his head, no man can take it away from him. An investment of knowledge always pays the best interest."

It is our own fault, if our greatest trials do not turn out to be our greatest advantages.

MEMOIR OF GHARRET VAN HASSEN.

Gharret Van Hassen, an ancient Friend of Dublin, born in Holland, about the year 1695, was a signal instance of the mercy and long forbearance of a gracious God; having been favored with a Divine and powerful visitation, about the fortieth year of his age, and thereby reclaimed from a state of unregeneracy and sin, witnessing true repentance. He joined in society with Friends, and his relation of this event may be given in his own words, the reader making allowance for the language, learned late in life: "It came to pass in the fortieth year of my age, that I left Holland, and came to England, in order to take shipping at London for Philadelphia, there to settle. The week I intended to set out, I was taken with the gout, which I had never had; and before I was recovered, the ship went out, and left me behind. Within two weeks after, it was in the newspapers that this same ship was lost, and all that were in it. Oh! that such a deliverance may be as a seal upon my mind. From London I removed to Colchester and there settled, working at my trade, which was wool-combing. I joined with a Dutch Society, which was in this place, where the minister preached in my own language. And it came to pass, one day, after our Society broke up, in the way towards my lodging I came near the meeting-house of the people called Quakers; and seeing people standing in the yard with their hats off, I went in and stood amongst them, as near to the door as I well could, and heard the voice of a woman in prayer; which so affected me, that I wept bitterly, and in that frame went to my lodging. The next morning I went to the minister of our Society, and said to him, 'Sir, something is the cause of my coming to you.' He asked me what it was? Then I said: 'Sir, I never remember to have shed a tear under all your doctrine; and yesterday I heard a woman, not understanding a word she said, yet it made such an alarm in the book of my conscience, that if I was to die this night, I fear I am not fit for God nor His kingdom. What, sir, (said I,) can be the meaning of this?' To which he replied: 'The woman is a witch, and has bewitched you.' Upon this I asked what these people were? Then he asked me if I had a mind to be a Quaker? I answered: 'Nay, God forbid; but before I go to heaven I must be a good Christian.' To which he replied: 'Then you must not go among them, for they are not Christians.' Then immediately that text of Scripture came before me, 'Men love darkness rather than light, because their deeds are evil.' He parted from me in great anger; and the succeeding week I went to the Quakers' meeting, when a public Friend, called Sarah Lay, stood up and spoke a few words. But I could not understand one word, being a stranger to the language; neither did what she said affect me. And so I came back

out of the meeting, concluding in my mind to go the next week; but if the woman was not then there whose voice affected me the week before, I resolved never to go again. The next week, according to intention, I went again; and in a short time, Mary Wyatt, then unknown to me, came in, and soon after kneeled down to prayer. Then, being greatly affected, I cried in secret: 'What a pity it is that all the world is not of one language! If so, I should know what this woman saith.' From henceforward I have continued amongst Friends, and am now, at the time of writing this, in the fifty-eighth year of my age; about eighteen years from the time of my conviction."

Being through faithfulness led in the paths of piety and love to God and men, he became a minister, and was a fervent laborer, zealous in his testimony against the inordinate love of the world, affectionately tender to the youth, and solicitous for their preservation from the temptations incident to their time of life.

In the year 1737, Gharret Van Hassen came to Ireland; and for the most part of his remaining time resided in Dublin. He visited the meetings of Friends in Great Britain; and in the year 1747 performed a visit to most, or all the families of Friends in Ireland, and also to such as had incurred the censure of the Society; in which labor he was well received, for his heart overflowed with charity.

Simple in his manners, and unassuming; industrious and independent; living alone, and with great neatness, though in very limited circumstances, he was respected as well as beloved. It is related of him, that travelling alone in Scotland, during the hostilities exercised in 1745, he was stopped by military men, who inquired: "What king are you for?" The answer to this question was hazardous; but the honest-hearted man replying, "I am for the King of heaven," he was suffered to proceed unmolested on his way.

During the latter part of his life, he was greatly afflicted with bodily infirmities, disabling him, in a great measure, for public service: but he still retained his love to God and man, and at or near the time of his conclusion, had the comfortable assurance of his approaching removal to a better state; saying, "I am going to your Father and my Father; to your God and my God. I die daily, nevertheless I live, yet not I, but Christ liveth in me." He departed this life the 30th of Sixth month, 1765, aged about seventy; a minister upwards of twenty-eight years.

EVIL PERPETUATED.—Scratch the green rind of a sapling, or wantonly twist it in the soil, and the scarred and crooked oak will tell of thee for centuries to come. How forcibly does this beautiful figure teach the lesson of giving right instead of wrong tendencies to the young mind.

MENDIP ANNALS.

Many of your readers have doubtless become acquainted with the remarkable labors of Hannah More and her sister among the Mendip villagers, as portrayed in the Memoirs of Hannah More; and the journal of Martha More, which has been recently published under the above title, must have tended to renew a feeling of interest in the subject. Having had many opportunities of witnessing the beneficial effects produced by the ministrations of these devoted women, I am desirous of bearing testimony, through the medium of your pages, to their value and importance.

My acquaintance with the Mendip villages did not commence until after Martha More had been called from works to rewards. Hannah More had also, for a long time, been laid aside from her active engagements, and confined to the seclusion of two rooms. It was, however, my privilege as a child, to be frequently taken by my parents to call upon her in her delightful retreat at Barley Wood, and afterwards at her Clifton home. And well do I remember the brightness and beauty of the evening of her life. She was wont to express the comfort it was to her to think that she should leave the world better than she found it. And whilst, as regarded the part which she had herself been called to act, her acknowledgment was that of an unprofitable servant, she could rejoice in the remembrance that she had been enabled, however unworthily, to confess her Lord, and to proclaim His truth alike to the rich and to the poor. I once heard an aged Friend say, that if he were to seek to promote missionary operations, he should be disposed to send missionaries first to St. James' and next to St. Giles'; and such was in effect the plan pursued by Hannah More. My present purpose is, however, to speak of the effects produced by the labors which she and her sister bestowed on the poor. What those labors were, is sufficiently described in the memoir and journal to which I have referred. Some of the ideas on which the laborers describe themselves as having acted, may doubtless be considered as belonging to the last, rather than to the present century. The very limited course of instruction given in the schools—the objection to teaching which was at first felt—the bribe of a shilling, accompanied by beef and peas at Christmas, held out to those who regularly attended the workhouse services, and the *patronizing* sort of notion which ran through the whole of the efforts employed, would now be regarded as altogether out of place by many of the more active and successful laborers in the same field. But we must not judge the men and women of the eighteenth, (any more than those of the seventeenth,) by the standard of the nineteenth century. We have only to remember the character of the age in which Hannah More and her sister

lived, to see that they were, on the whole, far in advance of their time; and that they did much to pave the way for what may in many respects be considered a better state of things. And again, in considering the narrow views and feelings which led them to look with suspicion on the proceedings of some of their fellow-laborers of other denominations, we can hardly make sufficient allowance for the tendency of the high and dry Church sentiment in which they were nurtured. It is to be regretted, indeed, that the editor of the *Mendip Annals*, whilst giving insertion to extracts from Martha More's journal in which unfavorable mention is made of the Wesleyan Methodists, should have failed to notice the fact, that the labors of that useful body of Christians co-operated with those of Hannah More and her sister in bringing about the beneficial results described, and that the Cheddar schoolmistress, the most efficient of all their teachers, had received her training for the work of an evangelist, as the "leader" of a Wesleyan "class." The fact is, that the ladies of whom I am speaking were wont to display much more liberality towards Christians of other denominations, than would be imagined by those who know them only through the accounts which have been published respecting them. They did not scruple to read sermons published by a dissenting minister (among others) to their evening congregations. Dissenters of various denominations were welcomed to their house, and had the privilege of becoming acquainted there with men belonging to the Established Church whom they had no difficulty in recognizing as brethren. The late Richard Ball, of Bridgewater, used to relate, how, in calling at Barley Wood, on his return from a Bristol Quarterly Meeting, he found himself sitting on the same sofa with Hannah More and the then Bishop of Litchfield and Coventry. I well remember hearing her speak of the bond which the anti-slavery cause had formed between herself and the Society of Friends; and a similar bond was established between herself and other Christians by the operations of the British and Foreign Bible Society. Of Elizabeth Fry, Hannah More once said, "I honor her above all women."

But again I must recall my wandering pen to the results of the labors to which I have referred. And one of the most important things to be noted in reference to them is their *permanence*. Nearly seventy years have passed away since William Wilberforce was so affected with the condition of Cheddar, on his going thither with Hannah More to visit the cliffs for which that village is so celebrated, that he left the cold chicken and wine provided for his refreshment untouched. Through his encouragement and liberal assistance, his kind-hearted hostesses were enabled to commence, without delay, their long series of labors in that place. And it may most

truly be said that the fruit remains unto this day. I have conversed with more than one of the older villagers who were able from their own recollections to verify, *in the main*, the descriptions given by Hannah More and her sister of the state of Cheddar, when they first visited it. The only place of worship was at that time so poorly attended that less than twenty persons (in a parish of 2,000 inhabitants) often formed the congregation. The children were allowed to remain uninstructed, and the Bible was almost an unknown book. There can be no mistake as to the contrast presented by that and the present state of things in these respects. There are now three places of worship, all of them well attended, and with a Sabbath-school attached to each. The national school established by Hannah More continues to exist, and there is also a British school attended by a considerable number of children. I was once present at a gathering of 1,200 children belonging to schools situated within six miles of Cheddar. These were schools conducted, indeed, by Dissenters, but in regard to some of them it would be easy to show something more than an *indirect* connection between them and the labors of Hannah More. Of her endeavors to give circulation to the Bible, it may be said, that they have been carried forward until few, if any, families are left destitute. I might speak also of the permanent effects produced upon *individuals* who shared in the instructions thus imparted, and of many who were, I believe, enabled to hold the beginning of their confidence steadfast unto the end. The remark was once made to me by the clergyman of a village in which these good ladies had bestowed great pains and labor, that there was but little evidence remaining of benefit having resulted to the individuals and families in whom they were most interested; but the reason of that complaint was, I think, to be found in the fact, that many of those to whom he referred had become connected with dissenting congregations instead of with his own. It has often been my privilege, whilst attending the annual tea-meetings held in support of the schools to which I have alluded, to listen to the lively recitals and heart-stirring appeals of a dear old man—Robert Clark—who had been one of the first scholars in the Cheddar school. He had there received some of his earliest religious impressions; but having subsequently been led to dissent from the Established Church, he was one of the first to join what has now become a large congregation of Baptists. Although possessed of but few of the advantages of human learning, he may be said to have borne, throughout a lengthened life, an effectual testimony to the love of Christ his Saviour.

Those who have read Hannah More's life will hardly fail to remember a striking letter from Martha More to her sister, in which she describes

the funeral of their old Cheddar teacher, "Mrs. Baber." One cannot help wishing, when one reads of the difficulty which Patty More had on that occasion to restrain herself from speaking to the assembled multitude, that she had belonged to a religious body whose views and practices would have allowed of her exercising freely the spiritual gifts with which she had been entrusted. She mentions in that letter to her sister the names of some of the bearers who manifested deep emotion as they lowered the coffin into the grave. I had once an opportunity of conversing with one of these men—Robert Reeves—and of hearing him speak of his love for the memory of the old schoolmistress. But what struck me most in his remarks, was the description he gave of the change which had taken place in his feelings towards her. He said he well remembered the day when she first came to Cheddar, and that he thought as he saw her walking through the village, that he should have liked to join others in stoning her out of the place, because she looked so different to all the other people there. (It is probable that the old fashioned Methodist bonnet which this good woman wore, had to do with the repugnance which her appearance excited. It appears from Martha More's journal, that stones were really thrown at her on her first going to Cheddar.)

Although I am sufficiently acquainted with the other villages to which the labors in question were extended, to be able to speak of the general advance in Christian civilization which has been observable in them since the commencement of those labors, my knowledge of them is of a more restricted character. I must, however, refer to the case of the old schoolmaster of the Shipham School, Paul Stowell, to whose accounts of the improvement which had taken place in that once heathenish village I have often listened. Of Martha More in particular he had a most loving remembrance. He used to say, that "when the gentlefolks came to visit the school, it was Miss Hannah they wanted to see; but Miss Patty did the teaching." Very striking was the account which he gave of the benefit he had himself derived from teaching in the school. He had belonged to that class of teachers to whom Martha More so often refers as being themselves very deficient in the knowledge of the truth. He used to describe himself as having taught to others that with which he had himself at the time no saving acquaintance. But the Bible was the ordinary reading book in the school, and by constantly hearing it read he had acquired a great familiarity with its contents. And when in after life he was made a living partaker of the grace of the Gospel, the knowledge which he had thus acquired became to him a treasure of great value. His last illness was very protracted, and as his weakness prevented his reading much, it was then that his stores of

Scripture knowledge were most largely drawn upon. Sometimes, he used to say, a single verse of Scripture served him as food for meditation for days and nights together.

It was perhaps permitted to Hannah and Martha More, to see more of the fruit of their instructions than commonly falls to the lot of Christian teachers. But there were many instances like that of Paul Stowell, in which the seed which they were instrumental in sowing sprang up and bare fruit after they had been called away from their field of labor.

WILLIAM TANNER.

Bristol, Ninth month 3d, 1859.

[From the London Friend.]

CONFUCIUS.

Confucius, the celebrated Chinese philosopher, was born in the kingdom of Lou, five hundred and fifty-one years before the Christian era. When a child, he had a grave and serious deportment, which gained him respect, and plainly foretold what he would one day be. But he was most distinguished by his unexampled and exalted piety. He honored his relations; he endeavored in all things to imitate his grandfather, who was then alive in China, and a very pious man: and it was observable, that he never eat any thing, but he prostrated himself upon the ground, and offered it first to the Supreme Lord of heaven. One day, while he was a child, he heard his grandfather fetch a deep sigh; and going up to him, with much reverence, "May I presume," said he, "without losing the respect I owe you, to inquire into the occasion of your grief? Perhaps you fear that your posterity will degenerate from your virtue, and dishonor you by their vices." "What put this thought into your head," said the old man to him; "and where have you learned to speak after this manner?" "From yourself," replied Confucius: "I attend diligently to you every time you speak; and I have often heard you say, that a son, who does not by his virtue support the glory of his ancestors, does not deserve to bear their name."

At twenty-three years of age, when he had gained a considerable knowledge of antiquity, and acquainted himself with the laws and customs of the country, he projected a scheme for a general reformation of manners. Wisely persuaded that the people could not be happy, so long as avarice, ambition, voluptuousness, and false policy reigned amongst them, he thought it incumbent upon him to recommend a severe morality; and, accordingly, he began to enforce temperance, justice, and other virtues; to inspire a contempt of riches, parade, and splendor; and to excite such an elevation of mind as would render men incapable of dissimulation, and insincerity. In short, he used all the means he could think of to redeem his countrymen from a life of pleasure to a life of reason. He was every

where known, and as universally beloved: his extensive learning and great wisdom soon made him known; his integrity and the splendor of his virtues made him beloved. Kings were governed by his counsels, and the people revered him as a saint. The good effects of his example and admonitions were, however, but temporary. He lived in times when rebellion, wars, and tumults raged throughout the empire. Men had little leisure, and less inclination, to listen to his philosophy; for, as we have observed, they were ambitious, avaricious, and voluptuous. Hence he often met with ill treatment and reproachful language, and it is said that conspiracies were formed against his life: to which may be added, that his neglect of his own pecuniary interests had reduced him to extreme poverty. Some philosophers among his contemporaries were so affected with the sad state of things, that they retired into the mountains and deserts, thinking that happiness could no where be found, but in seclusion from society. They, in vain endeavored to persuade Confucius to follow their example. "I am a man," said he, "and cannot separate myself from the society of men, and consort with beasts. Bad as the times are, I shall do all I can to recall men to virtue; for in virtue are all things. If mankind would but embrace it, and submit themselves to its discipline and laws, they would not want me, or any body else, to instruct them. It is the duty of a teacher first to perfect himself, and then to perfect others. Human nature came to us from Heaven, pure and without defect; but in process of time, ignorance, the passions, and evil examples, corrupted it. Reformation consists in restoring it to its primitive beauty: to be perfect we must ascend to the point from which we have fallen. Let us obey Heaven. Let our reason, and not our senses, be the rule of our conduct: for reason will teach us to think wisely, to speak prudently, and to behave ourselves worthily upon all occasions."

Confucius did not cease to travel about, and do all the good in his power. He gained many disciples, who became strongly attached both to his person and his doctrine. These he sent into different parts of the empire to promote reformation of manners amongst the people. All his instructions were enforced by his own example. He was remarkable for his gravity and sobriety, his rigorous abstinence, his contempt of riches, and what are commonly called the goods of this life; for his continual attention and watchfulness over his actions; and above all, for his unaffected modesty and humility. He is said to have lived three years in retirement; and to have spent the latter part of his life in sorrow. A few days before his last illness, he told his disciples, with tears in his eyes, that he was overcome with grief at the sight of the disorders which prevailed in the empire: "The mountain," said he, "is fallen, the high machine is demolished, and the

sages are all fled." His meaning was that the edifice of perfection, which he had endeavored to raise, was entirely overthrown. He began to languish from that time; and a few days before his death expressed himself thus: "The kings reject my maxims; and since I am no longer useful on the earth, I ought not to regret leaving it." After these words, he fell into a lethargy; and at the end of seven days expired in the arms of his disciples, in the seventy-third year of his age. Upon the first hearing of his death, the prince who then reigned in the kingdom of Lou could not refrain from tears; "God is not satisfied with me," cried he, "since he has taken away Confucius."

Wise and good men are indeed precious gifts, with which heaven blesses the earth; and their worth is seldom justly appreciated till after their decease. Confucius was lamented by the whole empire. He was honored as a saint; and so high a veneration was entertained for his memory, that it will scarcely ever be effaced in those parts of the world.—*Religious Tracts.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, ELEVENTH MONTH 26, 1859.

OUR TESTIMONIES.—The events which have transpired within the past few weeks in the State of Virginia, have agitated our country from one end to the other, and doubtless the subjects of war and slavery have been introduced into households where they are seldom freely discussed. At such times as the present it is well for us all to think seriously respecting our testimonies upon both of these subjects, and to make individual inquiry as to whether our lives and conversation are in accordance with the high professions we are making. Whilst we condemn the resort to violent measures in the sad occurrences at Harper's Ferry, it requires great care that we so express our opinions as to give no countenance whatever to the enslaving of our fellow-men. As many of our members may not be perfectly familiar with the language of our discipline, we give some extracts from the respective chapters on Negroes or Slaves and War.

"It appears to have been the concern of this Meeting, revived from time to time with increasing weight, to testify their entire disunity with the practice of enslaving mankind, (and particularly to guard all in membership with us against being concerned in the purchase of slaves from the coasts of Africa), yet as we have with sorrow to observe, that in some parts of our country this shameful practice is still continued and connived at, we think it proper to revive the advices here-

tofore issued, and again exhort our members to be no way accessory to this enormous national evil, but to discourage it by all the justifiable means in their power; it being obvious, that wherever it prevails it tends to corrupt the morals of the people, so as not only to render them obnoxious to the displeasure of the Almighty, but deaf to his warnings, and insensible and regardless of his impending judgments."

"Friends are exhorted faithfully to adhere to our ancient testimony against wars and fightings, and in no way to unite with any in warlike measures, either offensive or defensive; that by the inoffensiveness of our conduct, we may convincingly demonstrate ourselves to be real subjects of the Messiah's peaceful reign, and be instrumental in the promotion thereof, towards its desired completion, when, according to ancient prophecy, "the earth shall be full of the knowledge of the Lord, as the waters cover the sea;" and its inhabitants "shall learn war no more."

This meeting fervently recommends to the deep attention of all our members, that they may be religiously guarded against approving or showing the least connivance at war, either by attending at or viewing of military operations; or in anywise encouraging the unstable deceitful spirit of party, by joining with political devices or associations, however speciously disguised under the ensnaring subtleties commonly attendant thereon: but that they sincerely labor to experience a settlement on the alone sure foundation of pure unchangeable Truth; whereby through the prevalence of unfeigned Christian love and good will to men, we may convincingly demonstrate that the kingdom we seek is not of this world. A kingdom and government whose subjects are free indeed! redeemed from those captivating lusts from whence come wars and fightings."

DIED, At her late residence in Westchester county, N. Y., on the 25th of 10th mo., 1859., PHEBE CARPENTER, in the 74th year of her age, the widow of our much esteemed friend, Jacob Carpenter. They were Elders of Purchase Monthly Meeting for many years.

Their loss is deeply felt, and by their exemplary walk gave evidence that their day's work was done in the day time.

—, On the morning of the 18th inst., EMMA C. MILLER, daughter of Anna R. and Daniel L. Miller, Jr., in the 12th year of her age.

—, On the morning of the 20th inst., MIRA, wife of SAMUEL TOWNSEND.

A USEFUL HINT.

In a late number of the *Eclectic Medical Journal* the editor remarks that young babies often cry from thirst. Their natural supply is intended as food not as drink, and makes them thirsty without really quenching the thirst as a cool liquid would. They cry, he thinks, for cold

water. Many a mother is anxious to know what ails the little sufferer that it should cry so loudly, and imagining it to be suffering from pain, administers some unnecessary opiate, or pain-killer, when all the child needs is a few teaspoonsful of good, pure, sparkling cold water. As the experiment is a very simple and easy one, let all mothers try it first, before having recourse to medicine. In warm weather, particularly, children may be suffering from thirst instead of pain, and a small quantity of cold water may give them immediate relief.—*B. Journal.*

“CANST THOU SEND LIGHTNINGS?”

Though vast the realm over which man holds control, there are moments when he feels oppressively his own nothingness. Whether he sleep or wake, regard with attention or indifference, the earth arouses from her wintry torpor, and arrays herself in beautiful garments. He has no power to cause one leaf to unfold, one petal to expand, one blade of grass to pierce the dusky mould; but ere summer comes, the leaves hang thick upon the trees, the flowers deck garden, field and wood, and everywhere the earth is green with abundant herbage. The wild bird of the forest learns not its song from him, and the breezes that come, he knows not whence, and go, he knows not where, are inexplicable mysteries.

And as time bears onward the golden summer hours, and with them the freshness and beauty that had made the world so fair, and the leaves drop upon the faded sod, and the blossoms lose their colors and fragrance, what can man do to retain the passing glory, and bid decay pause in her desolating career?

And when from over the sea the fierce storm breaks upon the defenceless shore, and rocks man's humble habitations, and bends the ancient trees like slender reeds, what can he do but listen, and tremble and wonder? Or, if in a stout bark he rides the tempest-tossed wave, how feeble, even with his brave heart and cool reason, are all his efforts for mastery over the seething flood! He may outride the danger, he may, in an hour sleep below the whelming waters. A will mightier than his is moving over the face of the great deep.

How terrible, how sudden, how strong, are the movements of the lightning, that passes from one cloud to another in the mystic roll of the thunder, or glances to earth, bearing destruction in its path. It rends the oak of a century; it tears rocks from their mountain beds, and hurls them fathoms down to dark abysses; it seizes the masts of brave ships, and wrenches them from their strong hold; it destroys the habitations of men in an instant, and it takes their breath and leaves them clay; and all these without human interference, and even in defiance of the subtlest human skill.

Canst thou send the lightning? While gazing on the threatening cloud whose bosom is rent by the electric fire, the soul feels that a mightier than itself holds the directing and controlling power. Upward the heavy mass moves until the whole sky is veiled from our sight, and no human arm can stay the unfolding of that dread curtain; and when the lightning leaps across the dark expanse with blinding brilliancy, and scatters here and there its resistless bolts, and the rolling of the thunder bids the firm earth tremble, then is felt, with convincing power, that God is in the storm, and that man is powerless before His stupendous machinery.

But a few weeks since, and the setting sun left behind a cloudless firmament, from which the great multitude of stars shone out with unwonted brilliancy; gradually, the north became luminous with its mystic fires, and the east and the west gathered to themselves of the great glory, and from the horizon to the zenith, undulations of light in broad waves, or golden pillars sharply defined, or delicate streamers like the folds of a gossamer curtain, made the heavens almost too wondrously beautiful.

No sound borne through the silent night accompanied this magnificent display of the Creator's skill, and man could only fold his hands in reverence, in wonder and adoration. What were all the mimic exhibitions of human ingenuity to this wondrous walking forth of the light out of the frozen regions of the North?

Such thoughts as these, while they inculcate due humility, really ennoble and enlarge the human mind, leading it from low and degrading pursuits, from narrow and unworthy thoughts, into contemplations that have their end in Omniscience. If the undevout astronomer be mad, surely he is not less so who can go out into Nature's broad domains, and use his sense aright, without feeling all within moved to worship. The ear is regaled with an infinity of sweet sounds, the eye feasts on ever-changing beauty, and the fragrance of the garden, so spiritual in its unseen presence, seems earth's fitting incense to its beneficent Author.

O, go not forth with cold heart and unobservant eye, into the domain prepared with so much skill and care for man's enjoyment! Bear in your silent thoughts the memory of Him who gave the blade of grass its transient life, and notes the rolling of the farthest star. He has cared for you with a love immeasurable as His own eternity; and what deeper sin is there than ingratitude to Him?

We can send no lightnings on their path, nor stay the passage of stormy seas, nor hush the winds in their wild revelry; but we can lay upon God's altar, with pure hands, the oblation of loving, faithful, obedient hearts.—*New England Farmer.*

THE LATE ROBERT STEPHENSON.

The death of Robert Stephenson, of which the last accounts from England apprize us, has left a void in the ranks of mechanical inventors and chiefs of mechanical industry, which will not easily be filled. Mr. Stephenson has left monuments of his genius and skill in many parts of the world,—in Belgium, in Egypt, and in Canada, as well as in England, his native country, which is justly proud of his world-wide reputation. He held the foremost place amongst the engineers of the world; was thoroughly educated in the school of practical as well as theoretical science; was of slow and sound judgment, and yet bold in his undertakings; and his professional career has been distinguished by extraordinary success.

Mr Stephenson was the son of the celebrated George Stephenson, the inventor of the railway locomotive system, and was carefully educated by his father for the station he has so honorably and usefully filled. The history and professional success of father and son are indeed identical; for the son was old enough to aid the father materially in the great achievement of his life. The father was born in a small colliery village, near Newcastle, where he was early employed as assistant fireman to his father, at a shilling a day. At the age of fifteen he was promoted to be fireman on his own account at twelve shillings a week. It is said that the first Saturday of his full wages, he marched out of the fireman's office, exhibiting his twelve shillings, and adding, "I am now a made man for life." His opportunities for watching the working of the engine inspired him with a devoted admiration of the machine, and he employed his leisure hours assiduously in studying its construction till he became master of its various parts. At the age of eighteen he could neither read nor write. His passion for engines, however, and the desire to learn what books might teach him about them, determined him to learn to read. By the expenditure of fourpence a week at an evening school, for a year or two, he acquired as much reading, writing, and arithmetic, as served his immediate purpose.

This little stock of learning was increased by practice, and as fast as opportunity would permit. Having qualified himself for the place of "brakeman," he was employed in that capacity in a colliery till 1812, when he was thirty-one years of age, never receiving wages higher than about a pound a week. He increased his earnings, however, by mending shoes for his fellow-workmen, and by cleaning clocks. In 1802 these earnings enabled him to marry a farm-servant, the soling of whose shoes was the greatest ecstasy of his life. His only son, Robert, was born in 1803, and within two or three years the mother died. His chief care now was to train up his son to be a good engineer. His mechani-

cal genius had now developed itself, so that he found employment in repairing engines, and his earnings in this line, added to those of clock-doctoring and the like, enabled him to send Robert, at the age of eleven, to a good academy.

The year 1812 was an epoch in George Stephenson's life. He was then appointed engineer of the colliery at Killingsworth, at a salary of one hundred pounds a year. While thus employed, he solved the problem of railway locomotion, and acquired that experience which, in the railway department, made him the first engineer of the age. On Saturday afternoons his son Robert went to Killingsworth, carrying with him scientific books from the library to which his father had subscribed. Father and son were joint learners from these books; and a general scientific culture was the result of the studies, carried on for a series of years. Mr. Stephenson had watched with great interest sundry experiments and failures to construct locomotive engines, and was desirous, if he could obtain the means, of making an attempt himself. Lord Ravensworth having afforded him the means, he with the aid of the colliery blacksmith, constructed an engine, which he called "Blutcher," which in 1814 was tried, and ascended a gradient of 1 in 450, drawing after it thirty tons, at the rate of four miles an hour.

Although this was the most successful engine that had been constructed, it had defects, which Mr. Stephenson carefully noted. In 1815 he built another, which he called the "Puffing Billy," which is regarded as containing the germ of all that has since been effected. Mr. Stephenson now turned his attention to what he discovered to be necessary, namely, the improvement of railways, so as to fit them for the use of locomotives. In 1816 he took out a patent embodying his improvements both in engines and railways, including the form of the rails, modes of junction, &c. In 1819 he superintended the construction of a new coal railway from the Hetton coal mines to the banks of the Wear; and in 1822 five of his locomotives were running upon it, dragging sixty-four tons each, at four miles an hour. Mr. Stephenson was now convinced that he had solved the problem, and that the steam locomotive was destined to supersede every other tractive power, and to come into universal use. He was assisted at this time by his son Robert, especially in the elaborate calculations which were necessary for his purposes. Indeed through life he was accustomed to refer to his son for any subtle theoretical elucidation that he might want, as well as for literary help on important occasions, when he had to put his views on paper. The Stockton and Darlington railway was projected in 1823, a special clause in the charter empowering the company to use locomotives. Mr. George Stephenson was appointed engineer. Robert, who had recently returned

from the University of Edinburgh, remained for some time with his father; but in 1824 went to South America, as an engineer, and did not return till 1827. During his absence the Stockton and Darlington line was constructed. It was opened on the 27th of September, 1825, and on that day the first railway passenger train in the world was driven by Mr. George Stephenson.

Mr. Stephenson now set up a locomotive manufactory at Newcastle. He was appointed, however, soon afterwards, to be principal engineer of the Liverpool and Manchester railway, at a salary of £1,000 a year. But he had to fight with that company before he could convince them that locomotives would pay better than horses or fixed engines. The controversy was going on when Mr. Robert Stephenson returned from South America. Many eminent engineers had reported unfavorably of the locomotive system, and the son's pen had to be called into requisition to defend the father's ideas. At length the directors offered a prize of £500 for the best locomotive engine which would fulfil certain conditions, which were that it should consume its own smoke, should draw three times its own weight at the rate of ten miles an hour, should be supported on springs, not exceed six tons weight, and should not cost more than £550. The trial was fixed for the 6th of October, 1829, and on that day the great match took place. Out of four engines entered for the prize, two were withdrawn as not fulfilling the conditions, a third broke down on trial, and Mr. Stephenson's "Rocket," which stood every test, was left to carry off the prize. The maximum velocity which it attained was twenty-nine miles an hour.

Mr. George Stephenson was forty-eight years of age when he accomplished this feat. He lived to the age of 67, dying in 1848. He lived to see the development of the railway system throughout the world, and, in conjunction with his son, laid down most of the important lines in England.

Mr. Robert Stephenson, with an education which gave him superior advantages, seems to have inherited the best practical traits of his father's character. He had attained the highest eminence in his profession before his father's death, and had indeed accomplished the great feat of his life. The Tubular Bridge over the Menai Straits was the *chef d'œuvre* of his genius and skill. This bridge, as is known, is on the Chester and Holyhead Railway, in England, across that great tidal chasm which separates Carnarvon from the island of Anglesey. It was there required by the interests of commerce that the structures should be a hundred feet above high water mark, and the Straits, it is said, rise and fall 20 to 25 feet with each successive tide. Mr. Stephenson at first conceived the idea of effecting the object by means of a

magnificent bridge of two cast iron arches, each of which, springing fifty feet above the water, was to be 450 feet span and 100 feet high, to be supported by a centre pier. This plan was rejected, however, by the Admiralty, because the stipulated height of 100 feet would only be attained under the crown of the arch, instead of extending across the whole of the water-course. Mr. Stephenson was therefore put to his trumps to devise a bridge which throughout the whole of its length should be of the specified height. And he succeeded, the result being the present magnificent structure. This wonderful invention, as our readers are aware, has been adopted as the general model of the Grand Trunk Railway bridge at Montreal, which was also devised by Mr. Stephenson, and has been constructed under his directions, and which will be the greater and grander work of the two.

The invention consists of two straight tubes—one for up and one for down trains—composed of wrought iron boiler plates, firmly rivetted together. In order to turn aside the force of the wind, the tubes are made oval, or elliptical. The extremities rest on stout abutments of masonry, and the intermediate portions repose on three massive and lofty towers, one at high water mark on each side of the Straits, and the other, no less than 210 feet high, is erected in the middle of the stream, upon a rock fortunately there, protruding above the surface at low tide, but covered with ten feet of water, or more at high tide. The length of the tubes is 1,492 feet. This is about a quarter of a mile. The bridge at Montreal is about two miles.

Previous to the construction of the Menai Straits, or Britannia Bridge, as it is called, a series of searching experiments were made, to ascertain the precise shape and thickness of the immense wrought iron aerial galleries that were to be thrown across the Straits, as also the exact amount of weight they would practically bear. This investigation developed many interesting and important and some wholly unexpected results. It confirmed Mr. Stephenson's theory, and led to the confident adoption of his plan, pretty much in detail. He determined that the size and adjustment of the iron to be used should be such as to enable the unsupported portion of the tube to bear up no less than 4000 tons over its whole surface, or 2000 tons in the centre. As the maximum weight of a loaded train of 460 feet—the greatest distance between the towers of the bridge—was found to be 460 tons over the whole surface, or 230 at the centre, this of course is nine times greater than the amount of strength which was actually required.

The manner of constructing this famous bridge and of raising the immense iron tubes to their places, was scarcely less ingenious and skilful than the invention itself. The whole length of the twin tubes is, as we have stated, 1492 feet;

each tube, in the construction, was divided into four parts—those from the embankments to the highwater towers at each side being 274 feet; and those from these towers to that in the middle of the stream being 472 feet. The shorter parts were permanently constructed on scaffoldings in the positions in which they were to remain. The longer parts, those overhanging the Straits, were constructed at highwater mark on the shore, on wooden platforms, about 400 feet from the towers on which they were eventually placed. When finished they were floated to the bases of these towers and deposited on abutments in the masonry purposely made to receive them; and finally they were raised and deposited in their exalted stations, by the power of hydraulic presses of great size and force.

Mr. Stephenson visited this country in 1853, having been deputed by capitalists in England to go to Montreal for the purpose of ascertaining the feasibility of constructing a bridge, for the use of the Grand Trunk Railway, over the St. Lawrence. His skill as a practical engineer, and above all, his successful experience in the construction of the Menai Bridge, had determined these capitalists to rely upon Mr. Stephenson's judgment in the matter. Men of less boldness, and of less knowledge undoubtedly, had regarded the idea of such a bridge as chimerical, if not impossible, on account of the dangers to which it would be exposed from the ice, and the necessity of elevating it so as to present no obstruction to the navigation of the river.

Mr. Stephenson met this emergency with his accustomed courage and scientific skilfulness. It happened to us to be present when he announced to the citizens of Montreal, in general terms, the result of his investigations and calculations. He expressed a very decided opinion that the bridge was a practicable idea, and that no circumstances whatever connected with the ice could occur to endanger or injure the structure. His calculations had satisfied him that no pressure of ice that could by any possibility come against the piers, would be sufficient to displace them. There were facts, he remarked, connected with the breaking up of the ice, which were capable of mathematical demonstration; and the actual pressure of the shore was also capable of being estimated accurately and certainly. If the ice were piled thirty or forty feet high, as it is said to be sometimes, it could be easily withstood. A bridge could be constructed to resist the pressure of ice piled even twice that height. The weight of any conceivable pressure, and the strength necessary to sustain it, could be ascertained with as much certainty as any problem in Euclid. As to another objection against the bridge, that it would heap up the water, Mr. Stephenson considered that likewise as wholly groundless. The proposed bridge, he said, would occupy about 8 per cent. of the channel of

the river. The speed of the current, estimated at three miles an hour, would therefore be increased 8 per cent. by taking 8 per cent. from the channel. The question was, what height of water would create this additional 8 per cent. of speed. It would require about $3\frac{1}{2}$ inches, and that was the utmost that could possibly take place. The time is at hand for testing Mr. Stephenson's confident views in regard to the Victoria Bridge. That stupendous work is nearly completed. It will not only be a splendid monument of his genius, but will constitute one of the scientific wonders of the world.—*Boston Courier.*

FRESH AIR.

Give your children plenty of fresh air. Let them snuff it until it sends the rosy current of life dancing joyfully to their temples. Air is so cheap and so good, and so necessary withal, that every child should have free access to it. Horace Mann beautifully says: "To put children on a short allowance of fresh air, is as foolish as it would have been for Noah, during the deluge, to have put his family on a short allowance of water. Since God has poured out an atmosphere of fifty miles deep, it is enough to make a miser weep to see our children stunted in breath.—*B. Journal.*

LADY FRANKLIN.

The following graceful tribute to Lady Franklin is from the pen of ELIZABETH H. WHITTIER, sister of the Quaker Poet of Amesbury.

Fold thy hands, thy work is over,
Cool thy watching eyes with tears,
Let thy poor heart, overwearied,
Rest alike from hopes and fears.

Hopes that saw, with sleepless vision,
One sad picture fading slow;
Fears, that followed, vague and nameless,
Lifting back the veils of snow.

For thy brave one, for thy lost one,
Truest heart of woman, weep;
Owning still the love that granted
Unto thy beloved sleep.

Not for him that hour of terror,
When the long ice-battle o'er—
In the sunless day his comrades
Deathward trod the Polar shore.

Spared the cruel cold and famine,
Spared the fainting heart's despair—
What but that could mercy grant him?
What but that has been thy prayer?

Dear to thee that last memorial,
From the cairn beside the sea;
Evermore the month of roses
Shall be sacred time to thee!

Sad it is the mournful yew-tree
O'er his slumbers may not wave;
Sad it is the English daisy
May not blossom on his grave.

But his tomb shall storm and winter
 Shape and fashion year by year—
 Pile his mighty mausoleum
 Block on block, and tier on tier.

Guardian of its gleaming portal
 Shall his stainless honor be,
 While thy love, a sweet immortal,
 Hovers o'er the Winter sea!

TO A CITY PIGEON.

Stoop to my window, thou beautiful dove!
 Thy daily visits have touch'd my love;
 I watch thy coming, and list the note
 That stirs so low in thy mellow throat,
 And my joy is high,
 To catch the glance of thy gentle eye.

Why dost thou sit on the heated eaves,
 And forsake the wood with its freshen'd leaves?
 Why dost thou haunt the sultry street,
 When the paths of the forest are cool and sweet?
 How canst thou bear
 This noise of people—this sultry air?

Thou alone, of the feathered race,
 Dost look unscared on the human face;
 Thou alone, with a wing to flee,
 Dost love with man in his haunts to be;
 And the "gentle dove"
 Has become a name for trust and love.

A holy gift is thine, sweet bird!
 Thou 'rt named with childhood's earliest word!
 Thou 'rt link'd with all that is fresh and wild
 In the prison'd thoughts of the city child;
 And thy glossy wings
 Are its brightest image of moving things.

It is no light chance. Thou art set apart
 Wisely by Him who has tamed thy heart,
 To stir the love for the bright and fair,
 That else were seal'd in this crowded air;
 I sometimes dream
 Angelic rays from thy pinions stream.

Come then, ever, when daylight leaves
 The page I read, to my humble eaves,
 And wash thy breast in the hollow spout,
 And murmur thy low, sweet music out!
 I hear and see
 Lessons of heaven, sweet bird, in thee!

N. P. WILLIS.

History of the Life and Labors of Sir Charles Bell—[*Histoire, etc.*] By Amédée Pichot, D. M. (Paris, Lévy).

To an English reader such a volume affords little opportunity for extract. Here the whole career of the man is clear before us all. We see him in the old-fashioned, godly, Scottish home, in which he was born in 1774, with his humble and unselfish father, the Episcopalian minister, who was not richer than the Man of Ross, and who nevertheless educated several sons for liberal professions, of whom Charles was the most able and remains the most famous. Equally well are we acquainted with the successful course of the latter at the University, and his struggles among his ungenerous fellow-countrymen, his

comparative want of success in which drove him to London, where he again struggled long, but with ultimate and abiding triumph. With talent, originality, and perseverance like his he could not be forever kept in the background; and as with these he gradually made way, the inert, the dull, and the dunces in his profession, grew annoyed or alarmed. He had colleagues, however, who were too noble to be jealous; nevertheless, as he climbed higher and higher, till his elevation rendered him a remarkable object in the eyes of all men, there were some of his own vocation too ready to sneer at "the confounded Scotchman who, just like so many of his countrymen, sir, will push older men from their seats."

Again, who has forgotten the sensation caused by his discoveries connected with the nervous organization of man? More than Harvey effected by his discovery of the circulation of the blood was accomplished by Charles Bell, when he proved the truth of his nervous system. Harvey was the first to understand and demonstrate what had been previously suspected and indicated; but Charles Bell was the first who thought of, and the first who proved the absurdity of the system of the older anatomists, who held that the nervous substance was everywhere identical, and who attributed to all the nerves, without distinction, an equal share in the double function of motion and sensibility. Charles Bell long doubted that nature caused to emanate from the same organ two functions so distinct, and which exist independently of each other. Relying on the consistency of nature, he studied the nerves of the spine,—lived among them, so to speak, and he discovered that they were provided with two different roots, and composed of two networks, distinct the one from the other. By isolating one of these from the anterior root to the point of union, and irritating the root itself, he beheld a convulsive contraction of the muscle; by irritating the posterior root of this nerve in the animal which was the honored but rather unlucky subject of the experiment, the useful victim was made to emit a cry of pain. Bell at once saw that he had before him the nerves of motion and those of sensibility. Nor was this all or near all. By beholding and by comprehending thus much, he had founded a new system, but he proceeded greatly beyond this. By further study and repeated experiments, he made his culminating discovery, and won his great and imperishable renown. In the spinal conduit he came upon a third division of nerves in connection with other nerves which, for the most part, extend themselves to the muscles serving for the mechanism of respiration. He thereby arrived at the conclusion that this function was not altogether destined for the vivification of the blood in the lungs, but that the functions in question afforded us also the power of communi-

cating with our equals, of uttering the thoughts of our heart and soul, and that, in short, the nerves which regulate respiration are also the nerves of expression; and that in this way is organized what is popularly understood by the word "emotion" of any sort.

In recapitulating the great discovery, in order to keep in mind details which may have slipped from the memory of many persons who may also be glad to recover them without trouble, we purposely avoid technical terms, and we shall, doubtless, have been easily understood. There may be, nevertheless, a few readers disposed to ask,—"What of all this? Why should such a matter make a man famous?" They may fairly ask such questions. Charles Bell himself was heartily laughed at, at first, by foremost men in the ranks of medical science, for his suggesting that there were respiratory muscles in the face, and that these had any thing to do with expression.

The sum of the great discovery, then, is this: Bell found that the nerves of motion and sensibility were common to all beings capable of sensation and movement—to all animals, in short; but that the third or superadded division of nerves exists only where the organization exacts more elevated functions. He alone had discovered the method by which the brain communicates its will or impressions, to the body, and the manner by which the body makes its pains or pleasures sensible to the brain. His treatise must be read thoroughly to understand this, but such is a summary of the system; and when Abernethy had studied the latter, and acknowledged its undeniable truth, he generously exclaimed, that all other medical men had been blockheads for not having thought of this grand and simple truth before.

We will not pursue the theme further. The life of Bell is worthy of the study of every man who has to fight his battle or has withdrawn from the field of life. What an indication of the hero there is in the fact, that while this man's heart began to beat with pitying emotions at the beginning of a cruel operation, he could so make compassion subservient to duty, as to pass whole days and nights on the plain of Waterloo or in the Flemish hospitals, performing the most terrible operations on thousands of sufferers, among whom none, whatever his uniform, was looked upon as a foe! His heart would shake if his eye rested for a moment on a single man about to come under operation; but he turned his eyes to the great mass of agonized beings before him, and steadied both heart and hand by recollections of his duty,—and what uses humanity might derive from his study of the wounds he was seeking to assuage. What a recognition, too, of his great merits was that exclamation of the French Professor Roux, into whose lecture-rooms Bell once entered, for the purpose of listening to that

eminent man imparting instruction to his pupils! On recognizing Bell, the Parisian sage ceased to speak, closed his book, and turning to the students (as he pointed to the illustrious stranger) exclaimed, "Enough, gentlemen, enough for this day,—you have the honor of seeing Charles Bell!"

DESULPHURIZING MINERAL COAL—AN IMPORTANT DISCOVERY.—We see by the Pittsburg papers, that experiments have been made in that city, at some of the iron establishments, in desulphurizing mineral coal, by the use of steam, an entirely new process, and one described as more effective and economical than the process of coking. If it is all that is described, this is a very important discovery for our furnaces, foundries, blacksmiths, copper and tin smiths, and in fact all trades which work in metals. According to the statements made, coal can be desulphurized in about six hours, and in doing so it loses much less weight than in coking. It gives four times more heat than coke, leaves no cinders, and is much better suited to smelting ores, yielding a full complement of iron, entirely free from all foreign matter, rendering the metal softer and tougher than iron made by any other process. The cost of applying the process is said to be very trifling, and the smelting can be done in any style of furnace now in use. In blacksmiths' forges it will make hard or brittle iron soft, malleable and tough. In copper and tinsmithing, it will hold the sodder to the irons better, and give more heat than any other coal. It is also much cheaper than charcoal. Gen. J. K. Morehead, of the Novelty Works, at Pittsburg, speaking of experiments made in his shop, bears the following testimony to the value of the process:

NOVELTY WORKS, PITTSBURG, Nov. 8, 1858.

MR. JESSE BURROUGHS:—Dear Sir—I was much pleased with the experiment you made in our shop. The coal used by you was so impregnated with sulphur that our blacksmith could do nothing with it; and after putting it through your process, he not only used the same coal, but could weld and make links of the worst kind of Maryland short iron. If this testimony will be of any use to you, it is freely given.

Yours, &c.,

J. K. MOREHEAD.

Mr. Wm. Matthews, of this city, is engaged in the enterprise of introducing this new process to the public, and is now endeavoring to bring it to the attention of those engaged in the manufacture and use of iron. Those who are in the business will understand the importance of this discovery, and can satisfy themselves, by experiment, of its value. This subject is also well worthy the attention of our numerous railroad companies.—*P. Ledger.*

FARMERS' HIGH SCHOOL.

This institution, the object of which is to afford a system of instruction as extensive and thorough as that of the usual course of the best colleges, and to embrace, to the fullest extent, those departments of all sciences which have a practical or theoretical bearing upon agriculture, has just issued a catalogue of the officers and students for the present year, by which it appears that the number of the latter is 119. To be admitted, students must be sixteen years old, and possess a knowledge of reading, writing, geography, arithmetic and English grammar. Satisfactory evidence must be furnished of good moral character. The students are required to perform three hour's work each day, and more if desired. It is required that the sum of \$100 be paid previous to entrance, which, with the work performed, will cover all expenses, except for light and text books. The college is located in one of the most beautiful valleys of the State, between the mountain ridges east of the Alleghanies. It is accessible to visitors and students by the Pennsylvania Railroad to Lewistown, and thence by stages. The College yearly session commences on the 16th of February, and closes on the 12th of December. The Farm embraces four hundred acres of land of good quality. As yet the college building is not finished. It is stated that nothing has been done to it since February last. At that time the basement story of the whole building, and one entire wing and curtain were up. The entire building is two hundred and thirty-four feet in front, embracing a central part and two wings, all facing in the same line. The parts of the building completed give sixty-four dormitories, two lecture rooms, six private dwellings, library, reading room and business office. The managers urge upon the citizens the necessity of an early completion of the buildings, so that the experiment, so well commenced, may be fully tested.—*Philadelphia Ledger.*

ITEMS OF NEWS.

EUROPE.—The steamship Canada brings the intelligence that the English and French Governments are completely agreed on the basis for the European Congress which is to be held in Brussels. All that remained to be settled was the official ratification of the agreement by the British Government.

A vague report prevails that Gen. Garibaldi, at an interview with the king of Sardinia, had declared that Italy had been betrayed, and that he would head a revolution to protect her liberties. The king protested against such a proceeding.

Charles Sumner, United States Senator from Massachusetts, is among the passengers in the Canada.

The French Government proposes to establish a direct steam communication between France, India, and China. The French trade is said to be valued at from four to five million pounds sterling per annum, and is now carried on almost exclusively through the means of English steamboats. The Government proposes to act as a banking house, with a view of faci-

tating commercial relations with those countries where it is alleged English houses now reign supreme. The French Government have appointed a committee to inquire into the scheme.

EXTRACT OF A LETTER FROM THE WASHINGTON CORRESPONDENT OF THE UNITED STATES GAZETTE.—The Indian bureau will recommend to the consideration of Congress a new plan for the more effective civilization of those tribes which are at all disposed to peace and a settled mode of life. It proposes, in a measure, to do away with the tribal system of treatment, and to substitute for it an individual method. For example, where the land is now cultivated by a tribe, and the maintenance provided in the aggregate, it is designed to distribute the reservation among the individual members of the tribes, rendering each man a proprietor in himself, and making the support of his family depend upon his and their labor. By this means it is hoped to encourage industry, to incite emulation, and to subdue and attract the Indian into the habits of civilized life. Some of them have voluntarily introduced this question, after a form, and the example is working beneficially. Such an experiment is worthy of the age, and associated as it necessarily must be with other Christianizing benefits, may yet exert a benign influence upon a people whose whole history is full of touching interest, and whose destiny is now foreshadowed with sad associations. The fact is not generally known, that the Indians who roam over the wilds from the Missouri to the Pacific, like Arabs of the desert, are perceptibly diminishing in numbers and force, according to all the accounts of observing officers, who have been exiled on the frontier posts.

AFRICA.—There is news from Dr. Livingstone, the African explorer. Letters have been received from him dated at Sette, on the river Zambesi, in Second month last. It was the worst period of the year, and fever was very fatal on the coast, but the members of the expedition had but slight attacks. The result of experience seems to be that the condition of safety is to get away from the coast. Dr. Livingstone had conducted the steamer 1700 miles, and proved not only the navigability of the Lower Zambesi in the dry season, but that the Shire is a splendid river for a steamer, upward of 100 miles from its confluence. The last trip prior to the above mentioned date was up the Shire. Near the confluence there is a mountain over 4000 feet high, with considerable cultivation on the top, and a climate fitting it admirably for a sanatorium. Orange and lemon trees were found growing wild upon it, and there are fine springs and hot water baths. The valley of the Shire is 20 or 30 miles broad, and wonderfully fertile. The people seem never to have been visited by Europeans before, and were very suspicious of manstealing. The explorers landed frequently and took great pains to allay these unfounded fears, and to explain their real intentions. They bought provisions and cotton yarn of the natives.

EARTHQUAKE.—By the New Granada, at New York, from Callao, which port she left on the 16th, there is highly important news from Peru and Chili. The British ship Minnehaha, from Caldera, had arrived at Callao, bringing intelligence of a terrible earthquake at Copiapo, by which more than one half of the town was destroyed, and causing a great loss of life. The shock was sensibly felt at Caldera. The captain of the Minnehaha reports the water as having receded some twenty-three feet in the harbor, and says that his ship swayed to and fro, as if in a heavy sea. The Caldera and Copiapo railroad has suffered, it is said, considerable damage, in consequence of which no trains could pass over the road when the Minnehaha sailed. The Chilian minister to Peru was murdered on the night of the 15th ult. at Chorilias. This makes two

foreign ministers who have been assassinated in Peru within the last eighteen months.

SAW DUST.—Saw dust is now turned to good account and commands a fair price as manure. One hundred barrels were shipped for Nova Scotia week before last, which were purchased for about forty cents per barrel. They are also in large demand for the object of extracting the alkali contained in them to manufacture into pearl ashes.

THE CAPE COD TELEGRAPH.—Samuel C. Bishop, of New York, has just completed an important link in our Cape Cod telegraphic facilities, by laying a very substantial submarine telegraph cable of his own manufacture from Edgartown to Nantucket, a distance of eight or ten miles. This new line will supply a want which has been much felt by the people of Nantucket and the Vineyard, and offers important accommodations to the shipping and insurance interests of the whole country.

COAL IN THE TERRITORIES.—Last June a party was sent out by the Land Office to run a base line between Kansas and Nebraska, and a geologist also accompanied them. At the base of the Rocky Mountains they have discovered stratas of coal from four to seven feet thick, specimens of which were received at the office yesterday. They enclose, also pieces of the gold bearing scoria mixed, to some extent, with quartz. The discovery of this coal sets at rest the inquiry as to where fuel for the railroad purposes in those territories is to be obtained.—*Washington Constitution 18th.*

THE GALE ON THE ENGLISH COAST.—A return at Lloyd's, made to the 29th ult., gives the following result of casualties to life and shipping, by the great gale on the English coast:—Vessels totally wrecked, 96; vessels stranded and other casualties, 530—total, 626. Probable loss of life, including the Royal Charter 600. Numerous losses are reported on the Welch coast.

STATE NORMAL SCHOOL.—The formal opening of the State Normal School at Millersville, Lancaster county, will take place on 1st and 2d of next month. In accordance with the requirements of the act of the Legislature, creating normal school districts, the Governor, in conjunction with the State Superintendent of Common Schools, has appointed a committee to visit the school on that occasion, to make the necessary examination and report the result, when the institution will be formally opened as a State school.

PHOTOGRAPHY IN NATURAL COLORS.—From statements which have lately been published abroad, it appears that the problem of taking sun pictures in natural colors has at length been solved. M. Becquerel, an eminent French chemist, has invented a process by which all the colors appear in all their beauty, and the green and yellow tints, which previously were obtained with difficulty, are now bright and clearly defined.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is dull, but there is no disposition on the part of holders to submit to lower prices. There is little or no shipping demand and sales are confined to the wants of the home trade at \$5 25 a 5 50 per bbl. for superfine; extra family at \$6a 25, and fancy lots from \$6 50 to 6 75. Rye Flour and Corn Meal are quiet at \$4 25 for the former and 3 87½ for the latter.

GRAIN.—The market is poorly supplied with Wheat, and sales of 600 bushels good and prime red at \$1 27 a 1 30 per bushel, and small lots of White at 1 39 a 1 40. Rye commands 91a92c for Penna., 86 a 87 cents for Southern. Corn—Sales of 1200 a 1500 bushels

old yellow at 90 afloat, and new yellow at 68 a 75c., the former rate for damp. Oats are rather dull. Delaware sold at 41 a 41½ cts., and 44c. per bushel; for Pennsylvania.

CLOVERSEED is not so much inquired for. Sales at \$5 a 5 25 per 64 pounds. Timothy is worth \$2 50, and Flaxseed \$1 55 per bushel.

HEAVY BLEACHED SHIRTINGS made from AMERICAN COTTON, warranted in all respects the product of *Free Labor*. For sale by

ELI DILLIN,
No. 1218 Green st., opposite Ridge Avenue.
11 mo. 26, 1859.

WANTED—A situation as teacher, by Mary Emma Satterthwaite. Address
10 mo. 29—4 t. Denton, Caroline co., Md.

TWO YOUNG WOMEN, members of the Society of Friends, are desirous of situations as teachers in families where they would make themselves otherwise useful, or would engage as assistant teachers in established schools. Apply at the office of the *Intelligencer*.
10th mo. 29—2m.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Winter Session of this institution will commence on the 14th of 11th mo. next, and continue twenty weeks.

Terms \$70 per session, one half payable in advance, the other in the middle of the session. No extra charges.

For further particulars, address

HENRY W. RIDGWAY,
Crosswicks P. O., Burlington Co., N. J.
9th mo. 24—3 m.

SPRINGDALE BOARDING SCHOOL, FOR BOTH SEXES, Loudon Co., Va. The next session will commence the 3d of 10th mo.

Terms \$115 for 40 weeks, payable quarterly in advance. Languages and Drawings extra.

It is hoped that Friends interested will avail themselves of the preference by entering pupils early. Apply, for particulars, to

GEO. A. NEWBOLD,
Purcellville, Loudon Co., Va.
8th mo. 6, 1859.—6m.

BUCKS COUNTY MALE AND FEMALE ACADEMY.—Boarders taken by the year at reduced rates. Autumn Quarter of 12 weeks, commences on the 8th of 8th mo. Winter Term of 18 weeks, on the 7th of 11th mo. Charges for board and English branches, Autumn Quarter, \$36. Winter Term, \$66. 75 cents deducted per week, for such as are absent from sixth day to second day, without washing. Bills payable, one-half in advance, and no deduction for lost time, less than a week at one time. Day scholars, English branches, from 50 cents to 70 cents per week.

Extra charges for each twelve weeks. Latin, Greek, French, Pencilling, and Pells work, each \$2.00; Water Colors, Monochromatic, Colored Crayons, Oriental, and Grecian Painting, each \$2.50; reading, Books only, furnished free of charge. Other books furnished if desired, and charged for, according to the care taken of them. SAMUEL BATCHELDER, A. M.

Attleboro', Bucks Co., 5th mo., 28, 1859. 6m.

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, TWELFTH MONTH 3, 1859.

No. 38.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 324 South Fifth Street,
PHILADELPHIA,

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

A CHAPTER FROM JANNEY'S HISTORY OF FRIENDS.

(Continued from page 579.)

William Crouch was born the 5th of the Second month, 1628, at Penton, near Andover, in Hampshire. His father was a substantial yeoman of good repute, and his mother a religious woman. In 1646 he came to London, and bound himself as an apprentice in Cornhill, near which place he continued to reside after he attained to manhood.

In his account of his early life he writes, "God was pleased in His abundant grace and favor to place His witness near, even in my heart and conscience, so that when I was a child I was preserved from many evils incident to youth, and an awe continued with me as I grew up; and God did often visit me in mercy, and preserved and delivered me from many great temptations and evils; for which my soul gives thanks and praise to his excellent name, in the continued remembrance thereof." . . . "In the year 1656, I came to be in some measure convinced of the everlasting truth of God, revealed and made known to a despised people called Quakers; my mother and sisters having been before convinced in Gloucestershire, near to Bristol. For by a good hand of Providence I was brought to some meetings of the said people in London: concerning whom I had heard various reports, but when I heard for myself the testimony of truth declared, it was to my outward ear as 'a very lovely song.' (Ezek. xxxiii. 32.) But I felt not the power working in my heart until it pleased the Almighty to touch it therewith; who did hereby open my heart and set my sins in order before me. Then, oh then! I saw my woful state and condition, although I was in a profes-

sion and form of religion; and that salvation is only in and through Christ Jesus, the gift of God and light of the world, given of the Father for a Saviour unto the ends of the earth. Now I found him a God nigh at hand, a discoverer of the thoughts and intents of the heart, a judge standing at the door, a reprovcr in secret, before whom I was made to bow and bend. He in mercy showed me my state and condition, and through the manifestation of His light and truth in my heart and conscience, showed unto me the way to escape the many snares and temptations wherein I had been overtaken and captivated. Now did sin appear exceeding sinful, and the fire of God's jealousy was kindled in my soul, in the sense and feeling of which I travailed day and night, for months and years, and sometimes in the bitterness of my soul cried out, Hath God forsaken me? Is there no pardon or mercy for me? Hath God forgotten to be gracious? Hath His anger shut up His tender mercies?"

In the depth of distress he cried to the Lord and found deliverance; then under a lively sense of divine favor he was led to exclaim, "Righteous art Thou, O God! and thy judgments are true; search me thoroughly; try my heart, and if iniquity be found therein, let the fire of thy jealousy burn up, and consume everything that is contrary to thy holy will; let not thine eye pity nor thy hand spare, but in and through Christ Jesus, the only Mediator and Saviour, give me favor with thee, and life eternal, whatever it cost."

"I found," he says, "a necessity to continue my travel and get forward, for I saw that a distance is set between seed-time and harvest. The considerate husbandman doth not expect to reap so soon as the seed is sown, but he waits the appointed seasons, through many storms and tempests, until the blade appears, and 'then the ear, and after that the full corn in the ear,' according to the will of God. Even so the seed of the kingdom is sown in the good ground,—the honest and good heart,—which having heard the word keeps it, and bringeth forth fruit with patience. He that believeth shall not make haste."

As there were inwardly fiery trials, so the Lord permitted outward exercises to attend; such as imprisonments for not swearing, scoffs and revilings of men, loss of goods by distresses, for a good conscience towards God, for not paying to the hireling priesthood, and for meeting with

the people of God to worship Him." . . . "Through all the Lord supported me and bore up my head so that the storms and tempestuous floods of persecution prevailed not over me. God gave me power, strength and courage, to undergo with joy and gladness whatever He was pleased to permit and suffer to come upon me."

William Crouch is mentioned by one who knew him well, as a remarkable example of Christian meekness and fidelity. He did not rest in the beginnings of regeneration, where too many content themselves; but, through the assistance of the Holy Spirit, pressed forward and labored for a thorough sanctification of heart.

"Such was the heavenly frame of his mind, such the spiritual travail of his soul. He had a state of perfection in his view, and believing it attainable by the grace of God, he desisted not from the pursuit, till through the same grace, we hope, he was made a partaker of it.

"He was a humble, self-denying man, and owned no state above a watchful one; nor did he assume to himself the attainment spoken of, but continued in faith, humility, watchfulness and prayer, looking unto Jesus, that he who had begun the good work in him would confirm it unto the end; relying always upon the grace of God, and not upon any duties or performances of his own." . . . "Now as doing righteousness or doing good, according to the apostle, is a certain proof of being born of God, so is it vain for any man to conceit he is so born, in whom the fruits of righteousness are not. But where we see those fruits apparent, there we have good grounds to infer the person is born of God."

Gilbert Latey was born in the county of Cornwall, in the year 1626. In youth he was bound apprentice to a tailor, and served out his time, notwithstanding he had a very wicked and severe master.

In the year 1648, he came to the city of London, where he prospered in his business; "being employed and respected by persons of the first rank and quality in the kingdom." He was at that time exemplary in life and conversation, and earnestly engaged in seeking for religious knowledge. He followed those who were esteemed the most zealous among the clergy, often hearing four sermons a day, and being frequently engaged in private prayer. But he did not find that peace of mind and assurance of divine favor for which his soul was thirsting. In the year 1654, he was informed that some men from the north of England were to have a meeting at the house of Sarah Matthews, a widow who lived in Whitecross street; and repairing thither, he heard the gospel preached by Edward Burroughs so effectually, that he was convinced of the doctrines declared. Being directed to "the light of Christ in himself," and not consulting with flesh and blood, he gave up to the leadings of the Holy Spirit, resolving, with the Lord's assistance,

to take up his cross and despise the shame, accounting all things but as dross that he might win Christ.

It was not long before he found a great trial awaited him in the prosecution of his business; for, being engaged in making apparel for persons of rank and fashion, whose garments were usually adorned with lace and ribbons; he felt a conscientious scruple against administering to their sumptuous habits. He would neither make such garments himself, nor allow his journeymen to make them; which deprived him of his most profitable business, and led some of his neighbors to question his sanity.

Although he suffered a temporary loss, he was in the end amply compensated; being not only prosperous in his outward affairs, but abundantly blessed with the more enduring riches of Christ's kingdom.

He received a precious gift in the gospel ministry, and was eminently serviceable as a solicitor for the release of his imprisoned brethren and sisters, as will more fully appear in the course of this history.

One of the earliest sufferers among the Friends in London was Ann Downer, already mentioned as a minister of the gospel. She, for some expressions against the preacher who officiated at a house of worship in Stepney, was, in the year 1655, committed to the house of correction, and because she refused to work, was beaten with a rope's end. She was then a maiden about thirty years of age, and afterwards became the wife of George Whitehead. She was a woman of excellent endowments, very serviceable in religious society, a mother in the church—well qualified to exhort others, and exemplary in her Christian care over persons in sickness and poverty.

In the same year, George Baily, for speaking in a parish house of worship after the priest had ended his sermon and prayer, was sent to Newgate prison, where he lay three weeks till the sessions, when no accuser appearing against him, the court seemed willing to discharge him; but demanded an acknowledgment of his offence. He answered, that "he could not do so without hypocrisy, because his conscience did not accuse him of any offence." This innocent boldness they called obstinacy; and required sureties for his good behaviour, which he, not being willing to give, was sent to Bridewell, where he remained above ten weeks.

About the same time, and for the same cause, Ruth Hill, William Markfield, and William Robinson, were sent to the house of correction.

Francis Howgill, feeling a sympathy with Friends who were persecuted and imprisoned in several places, waited on Oliver Cromwell, and interceded with him to put a stop to it. There is no evidence that his object was attained, but his visit had a salutary effect upon some of the Protector's family, among whom Theophilus

Green was so much affected with his discourse, that he subsequently joined himself in membership with Friends.

EXTRACT OF PAUL'S SPEECH TO THE BISHOP OF CRETE.

BY HUGH TURFORD.

Paul, an apostle of Jesus Christ, writing to Titus, the first Bishop of Crete, had this saying:—"The grace of God that bringeth salvation hath appeared unto all men; teaching us that denying ungodliness and worldly lust, we should live soberly, righteously, and godly in this present world."

From which weighty sayings, the following questions arise:

First. What is the grace of God?

Answer. The grace of God that bringeth salvation is no less than a divine inspiration,—the gift of God to the sons and daughters of men,—an adversary to the devil, a destroyer of sin, and the only saviour of mankind therefrom.

The gift of grace under the gospel administration, is the fulfilling of the covenant which God, by the mouth of His prophet Jeremiah, promised to make with the house of Jacob; which was that he would write His law in their hearts, and put His spirit in their inward parts; that His people might have a rule of righteousness within themselves to guide their steps by.

As the princes of the earth rule and govern their people by an outward law, so the Lord resolved to rule and govern His people by an inward law. They should have no need to turn over the leaves of a book, as the children of Abraham under the first covenant had, to know how they should walk in right paths; but they should know by looking into their own hearts what was right and what was wrong,—what they might do and what they should leave undone; what was just and what was unjust; what was pleasing to God and what was not. For this law is a light that enlightens men's souls, as the sun in the firmament enlightens our houses, showing what is clean and what is unclean; what may remain and what is to be swept out.

For as God made man in the beginning humble, lowly, meek, merciful, pure, peaceable, just and faithful; so He would have all men to be. But forasmuch as nothing less than the good Spirit of God in the inward parts of man can bring us into such a state, God hath given to every man a measure thereof, to enlighten their understandings and to guide them in the path of life and salvation: and this measure being the free gift of God, is by the apostle in the text (and in many other places of Scripture) called grace.

Second question. Where doth the grace of God that bringeth salvation appear?

Answer. The great God, in His infinite wisdom and everlasting love, hath placed His royal seed and plant of renown in the hearts of the

sons and daughters of men; for that is the term used for the soul. There, the grace of God that bringeth salvation may be found: from thence (until it comes to be veiled by the clouds of iniquity) it shows itself a witness against all unrighteousness and ungodliness.

As every evil motion and temptation that leads to sin appears within; so the grace of God that is given to men to save from sin, appears also within.

There is not a man born into the world, if he has lived to commit sin, but hath felt and known in himself rebukes for sin; and these rebukes are the appearances of grace, and are called in Scripture, light, or the true light, because it manifests every work of darkness; and it shows us both when and wherein we have done amiss, and this it hath been and done in all ages.

God hath not in any age left Himself without a witness in the hearts of men, to declare His righteousness, truth and faithfulness. But there is as much difference between the appearance of grace, and the power of grace to salvation,—the light of righteousness, and that fulness which enables us to lead a life of righteousness,—as there is between a seed that is sown, and the herb or tree when it is come to full growth. But the one leads to the other: and it is he that attains to the fulness of grace that comes to lead a sober, righteous, godly life in this present world.

It was said of Jesus, the second Adam, that he "was full of grace;" and we may believe it from the fruits he brought forth in his life. He was humble, lowly, meek, patient, peaceable, just and faithful; he resisted the devil in all his temptations; he led a blameless life,—fulfilled all righteousness, and in the whole course of his life retained what the first Adam lost by transgression, namely, the image of God: and whosoever grows in grace until he attains to the stature of Christ so as to be filled therewith, may be called as Job was, "a perfect man."

As the appearances of grace are inward, so are its discoveries, revelations and teachings. Whosoever applies to man for a right knowledge of the things of God, goes to a wrong school; because, as Paul truly said, "that which may be known of God is manifest within."

The proud, the covetous, the envious, and other ungodly persons, may for a time have the appearance of grace,—they may also have the rebukes for sin; but if by such rebukes they do not learn righteousness, they grow not in grace, neither doth grace grow in them. All such hide their talent, and in time (for want of improvement,) come to have it quite taken from them; and thus being left graceless, they lead a wicked and ungodly life in the present world.

Third question. If the grace of God appears unto all, and if there is a sufficiency therein to make men godly, how comes it to pass that there are so many ungodly?

Answer. As the grace of God that bringeth salvation appears unto all men,—so motions of sin that lead to destruction arise in all men, and commonly make an early appearance. All men have evil motions and temptations in themselves, before they are sensible of any rebukes in themselves for sin, and our selfish reasonings make forbidden things appear to be desirable, and the world and its vanities to appear pleasant. As our will and affections come to be taken therewith, and we make the world our delight, and so pursue after it,—we depart from God. And though grace may often appear in us—though the good Spirit of God may long strive with us—though we may have in ourselves many checks and rebukes, by which we are made sensible that our ways and our doings displease God,—yet we persevere therein; and through a continued perseverance, sin grows stronger and comes to have the dominion over us; one ungodly person also acts as a bait to allure and catch another: and these are the causes why there are so many ungodly livers in the world.

The further any man goes from God and godliness, the less desire he hath to return; and the more we take delight in the vanities of the world, the less felicity we behold in the things of God. As men pursue this downward course, they at length become quite graceless; and many such graceless ones would be more apparent, were not wickedness somewhat limited by outward laws. Should these become, as Israel once was, without a king, or outward restraint,—or as the inhabitants of Laish, who had no magistrates in the land to put them to shame for anything,—though they might bear the Christian name, they would manifest the devil's nature by working all manner of wickedness.

It therefore highly concerns all who have the appearance of grace, to learn righteousness by its teachings, so that it may grow in them and become their only guide; for nothing but grace, and obedience thereunto unto righteousness, make any to differ from the worst of men in vile actions. As all righteousness proceeds from a fulness of grace, so the abounding of wickedness is by a departure from grace, and not being willing it should rule over and in us.

Fourth question. What manner of salvation doth the grace of God bring?

Answer. As the appearances of grace are in rebuke for sin, so the salvation that grace brings is a saving from sin.

If grace teaches men to live soberly, righteously, and godly in this present world, grace saves such men from sin in this present world.

Nothing defaces the image of God in man but sin; nor can anything recover that image again but our being saved from sin.

The mortification of sin brings men back, as it were, to their beginning: for the more humble, lowly, meek and merciful any man becomes, the

more he resembles his Maker. The more patient, peaceable, just, upright and faithful any man is, the more conformable he is to the life and nature of Christ.

Paul told the Ephesians that they were saved by grace. And what were they saved from, but from the power of sin? And where was this grace, but in their own hearts? Before they came (through turning from their iniquities) to have grace ruling in their hearts, they walked as many do now, according to the course of this world; not denying, but fulfilling the desires of their fleshly minds. And all such are now, as they then were, without Christ, without light, without life, and without the sense of feeling or anything in them that was of God; being aliens from the government of the Divine Spirit in their inward parts, and strangers from the promised covenant; not knowing or not observing the Divine law in their hearts to guide their steps by. But when they came to be quickened by Christ, and to be led by his Good Spirit, they were saved from sin,—they came to have new natures, and so to be new creatures. Then they were no longer strangers to the law of Christ's government in themselves, but became subjects to righteousness, citizens with saints, and of God's family.

To this blessed state we might all come, did we but embrace the gift of God for our salvation, and give ourselves up to be taught and guided thereby; and this would be our greatest wisdom; since nothing else can subdue and save from sin, as well as enable us to "live soberly, righteously and godly in this present world."

Saving from sin on this side the grave, may, to such as are strangers to God's salvation, seem an incredible thing. But were they as well acquainted with the power of grace as too many are with the strength of sin, they would say, Christ's yoke is easy.

Hath it not been the saying of many ungodly men, that they would amend their lives if they had but the power?

Where any heart, through a perseverance in sin, comes to be filled with unrighteousness, sin hath such power over the faculties of the soul, that such think they cannot resist evil motions and temptations; and so yield thereunto and suffer themselves to be led thereby, though they know it is to evil practices.

Now if sin hath such dominion over ungodly men, why may not grace have as much or more dominion over godly men? Surely Joseph had such power in his soul, when he said, "How can I do this evil and sin against God!"

Grace being a divine inspiration, influences the hearts of all good men; and the heart being thus endued, governs every member of the body, holding them all in subjection as with bit and bridle.

The ear of a gracious man is shut from heark-

ening to falsehoods and evil reports; his eye is withholden from gazing upon vanity and forbidden things; his tongue is not suffered to curse, swear, lie, or be employed in slanders and evil communications; his hand is kept from taking of bribes to prevent justice, and from taking by fraud or violence what is not his own; his feet are retained from going with the drunkard to excess, or with a lewd woman to the chamber of wantonness, or with rude persons to rioting, revelling, and every other evil thing.

It is by this dominion that grace comes to have over us, that the Lord saves his people from their sins; and as we live in subjection to the power of Divine grace, we are servants to another Prince, and sin has lost its dominion over us. This is God's salvation, and by this we come to live soberly, righteously and godly in this present world.

Fifth question. Whom did the apostle mean when he said "teaching us?" Was it the world in general, or only some particulars?

Answer. Christ was given as a light to the Gentiles; to which, as they became obedient, he was also their leader out of all ungodliness, and then they came to live under the government of the Eternal Spirit manifested in their own hearts. It is such as these only that the Lord owns as His people, and none but such can in truth call Him Lord.

Grace appears unto all men; every one that is born into the world hath a light in his soul that shows him the motions of sin, and rebukes him when and as often as he yields thereunto.

All righteousness is learned out of the book of the law written in our hearts; but that law being the law of the Spirit of Life, we must be quickened by Christ, and have the spirit of life before we can learn from that law.

Our ancestors made it their concern to teach youth good manners: as temperance, moderation, chastity, civil behaviour; to be dutiful to parents,—to show respect to their elders,—to be circumspect in their communication,—swift to hear, slow to speak,—to answer with meekness and gravity,—to be true to their trust,—faithful to their promises,—just in their dealings, keeping to their word in all things, so that their word might be taken in all cases without doubt or scruple;—and every one to know their proper place and abide therein.

Now as we turn from ungodliness to sobriety, we bring forth all these fruits in our lives; for grace teacheth all this and much more. But since we find so few thus qualified, we must conclude, that though grace appears unto all, all are not obedient thereunto.

(To be continued.)

Early piety presents a heart to God much unsoiled by the world; and like the morning fire it burns clear, being free from ashes.

ON WANDERING THOUGHTS AND DEJECTION.

1. Two things trouble you; one is, how you may avoid wandering thoughts; the other, how you may be sustained against dejection. As to the former, you will never cure them by set reflections; you must not expect to do the work of grace by the resources and activity of nature. Be simply content to yield your will to God without reservation; and whenever any state of suffering is brought before you, accept it as his will, in an absolute abandonment to his guidance.

Do not go out in search of these crucifixions, but when God permits them to reach you without your having sought them, they need never pass without your deriving profit from them.

Receive everything that God presents to your mind, notwithstanding the shrinking of nature, as a trial by which He would exercise and strengthen your faith. Never trouble yourself to inquire whether you will have strength to endure what is presented, if it should actually come upon you, for the moment of trial will have its appointed and sufficient grace; that of the present moment is to behold the afflictions presented tranquilly, and to feel willing to receive them whenever it should be the will of God to bestow them.

Go on cheerfully and confidently in this trust. If this state of the will should not change in consequence of a voluntary attachment to something out of the will of God, it will continue forever.

Your imagination will doubtless wander to a thousand matters of vanity; it will be subject to more or less agitation, according to your situation and the character of the objects presented to its regard. But what matter? The imagination, as St. Theresa declares, is the fool of the household; it is constantly busy in making some bustle or other, to distract the mind which cannot avoid beholding the images which it exhibits. The attention is inevitable, and is a true distraction, but, so long as it is involuntary, it does not separate us from God; nothing can do that but some distraction of the will.

You will never have wandering thoughts if you never will to have them, and may then say with truth that you have prayed without ceasing. Whenever you perceive that you have involuntarily strayed away, return without effort, and you will tranquilly find God again without any disturbance of soul. As long as you are aware of it, it is not wandering of the heart; when it is made manifest, look to God at once with fidelity, and you will find that this simple faithfulness to Him will be the occasion of blessing you with his more constant and more familiar indwelling.

A frequent and easy recollection is one of the fruits of this faithful readiness to leave all wanderings as soon as they are perceived; but it must not be supposed that it can be accomplish-

by our own labors. Such efforts would produce trouble, scrupulosity, and restlessness in all those matters in which you have most occasion to be free. You will be constantly dreading lest you should lose the presence of God, and continually endeavoring to recover it; you will surround yourself with the creations of your own imagination, and thus, the presence of God, which ought, by its sweetness and illumination, to assist us in everything which comes before us in his providence, will have the effect of keeping us always in a tumult, and render us incapable of performing the exterior duties of our condition.

Be never troubled, then, at the loss of the sensible presence of God; but, above all, beware of seeking to retain Him by a multitude of argumentative and reflective acts. Be satisfied during the day, and while about the details of your daily duties, with a general and interior view of God, so that if asked, at any moment, whither your heart is tending, you may answer with truth that it is toward God, though the attention of your mind may then be engrossed by something else. Be not troubled by the wanderings of your imagination which you cannot restrain; how often do we wander through the fear of wandering and the regret that we have done so! What would you say of a traveller who, instead of constantly advancing in his journey, should employ his time in anticipating the falls which he might suffer, or in weeping over the place where one had happened? On! on! you would say to him, on! without looking behind or stopping. We must proceed, as the Apostle bids us, that we may abound more and more. (1 *Thess.* iv. 1.) The abundance of the love of God will be of more service in correcting us than all our restlessness and selfish reflections.

This rule is simple enough; but nature, accustomed to the intricacies of reasoning and reflection, considers it as altogether too simple. We want to help ourselves, and to communicate more impulse to our progress; but it is the very excellency of the precept that it confines us to a state of naked faith, sustained by God alone in our absolute abandonment to Him, and leads us to the death of self by stifling all remains of it whatever. In this way we shall not be led to increase the external devotional practices of such as are exceedingly occupied, or are feeble in body, but shall be contented with turning them all into simple love; thus, we shall only act as constrained by love, and shall never be overburdened, for we shall only do what we love to do.

2. Dejection often arises from the fact that, in seeking God, we have not so found Him as to content us. The desire to *find* Him, is not the desire to *possess* Him: it is simply a selfish anxiety to be assured, for our own consolation, that we do possess Him. Poor Nature, depressed and discouraged, is impatient of the restraints of naked faith, where every support is withdrawn; it is grieved to be travelling, as it were, in the air,

where it cannot behold its own progress towards perfection. Its pride is irritated by the views of its defects, and this sentiment is mistaken for humility. It longs, from self-love to behold itself perfect; it is vexed that it is not so already; it is impatient, haughty, and out of temper with itself and every body else. Sad state! As though the work of God could be accomplished by our ill-humor! As though the peace of God could be attained by means of such interior restlessness!

Martha, Martha! why art thou troubled and anxious about many things? One thing is needful, to love Him and to sit attentively at his feet!

When we are truly abandoned to God, all things are accomplished without the performance of useless labor; we suffer ourselves to be guided in perfect trust; for the future, we will whatever God wills, and shut our eyes to everything else; for the present, we give ourselves up to the fulfilment of his designs.

Sufficient for every day is the good and the evil thereof. This daily doing of the will of God is the coming of his kingdom within us, and at the same time our daily bread. We should be faithless indeed, and guilty of heathen distrust, did we desire to penetrate the future, which God had hidden from us; leave it to Him: let Him make it short or long, bitter or sweet; let Him do with it even as it shall please Himself.

The most perfect preparation for this future, whatever it may be, is to die to every will of our own, and yield ourselves wholly up to his; we shall in this frame of mind be ready to receive all the grace suitable to whatever state it shall be the will of God to develop in and around us.

3. When we are thus prepared for every event, we begin to feel the Rock under our feet at the very bottom of the abyss; we are as quiet respecting the past as the future. We are ready to suppose every imaginable evil of ourselves, but we throw ourselves blindly into the arms of God, forgetting and losing everything else. This forgetfulness of self is the most perfect repentance, for conversion is nothing more than the renouncement of self and acceptance of God; it is the sacrifice of self-love; it would be a thousand times more agreeable to accuse and condemn ourselves, to torment body and mind, rather than to forget.

Such an abandonment is an annihilation of self-love, in which it no longer finds any nourishment. Then the heart begins to expand; we begin to feel lighter for having thrown off the burden of self, which we formerly carried; we are astounded to behold the simplicity and straightness of the way. We thought there was need of strife and constant exertion, but we now perceive that there is little to do; that it is sufficient to look to God with confidence, without reasoning either upon the past or the future, regarding Him as a loving Father, who leads us every moment by the hand. If some distraction

or other should hide Him for a moment, without stopping to look at it, we simply turn again to Him from whom we had departed. If we commit faults, we repent with a repentance wholly of love, and, returning to God, he makes us feel whatever we ought. Sin seems hideous, but we love the humiliation of which it is the cause, and for which God permitted it.

As the reflections of our pride upon our defects are bitter, disheartening and vexatious, so the return of the soul towards God is recollected, peaceful and sustained by confidence. You will find by experience how much more your progress will be aided by this simple, peaceful turning to God, than by all your chagrin and spite at the faults that exist in you. Only be faithful in turning quietly towards God alone, the moment you perceive what you have done; do not stop to argue with yourself; you can gain nothing from that quarter; when you accuse yourself of your misery, I see but you and yourself in consultation; poor wisdom that will issue from where God is not!

Whose hand is it that must pluck you out of the mire? Your own? Alas! you are buried deeper than thought, and cannot help yourself; and more, this very slough is nothing but self; the whole of your trouble consists in the inability to leave yourself, and do you expect to increase your chances by dwelling constantly upon your defects, and feeding your sensitiveness by a view of your folly? You will in this way only increase your difficulties, while the gentlest look towards God would calm your heart. It is his presence that causes us to go forth from self, and when He has accomplished that, we are in peace. But how are we to go forth? Simply by turning gently towards God, and gradually forming the habit of so doing, by a faithful persistence in it, whenever we perceive that we have wandered from Him.

As to that natural dejection which arises from a melancholic temperament, it belongs purely to the body, and is the province of the physician. It is true that it is constantly recurring, but let it not be voluntary, and, whenever God permits it, let it be borne in peace, as we receive from his hands a fever or any other bodily ailment.

The question is not, what is the state of our feelings, but what is the condition of our will. Let us will to have whatever we have, and not to have whatever we have not. We would not even be delivered from our sufferings, for it is God's place to apportion to us our crosses and our joys. In the midst of affliction we rejoice, as did the Apostle; but it is not joy of the feelings, but of the will. The wicked are wretched in the midst of their pleasures, because they are never content with their state; they are always desiring to remove some thorn, or to add some flower to their present condition. The faithful soul, on the other hand, has a will which is perfectly

free; it accepts, without questioning, whatever bitter blessings God develops, wills them, loves them, and embraces them; it would not be freed from them, if it could be accomplished by a simple wish; for such a wish would be an act originating in self, and contrary to its abandonment to Providence, and it is desirous that this abandonment should be absolutely perfect.

If there be anything capable of setting a soul in a large place, it is this absolute abandonment to God. It diffuses in the soul a peace which flows as a river, and a righteousness which is as the waves of the sea. (*Isaiah* xlviii. 18.) If there be anything that can render the soul calm, dissipate its scruples and dispel its fears, sweeten its sufferings by the anointing of love, impart strength to it in all its actions, and spread abroad the joy of the Holy Spirit in its countenance and words, it is this simple, free, and child-like repose in the arms of God.—*Fenelon*.

LOVING-KINDNESS.

This, says Webster, is a scriptural word. It is to us one of the best if not the very best words in the English language. There may be kindness without much love, but loving-kindness implies a tender regard; a kindness which is moved and influenced by love, heart-felt and sincere. The Christian journeys onward in his pilgrimage to the "better country," singing as he goes, of God's "loving-kindness;" dwelling on this theme on his dying couch, and looking forward and rejoicing to the bright day when he shall mingle with the spirits of just men made perfect, and pour forth the song of redeeming love with ecstasie heart.

HABITS OF A MAN OF BUSINESS.

A sacred regard to the principles of justice forms the basis of every transaction, and regulates the conduct of the upright man of business. He is strict in keeping his engagements; does nothing carelessly or in a hurry; employs nobody to do what he can do himself; keeps everything in its proper place; leaves nothing undone which ought to be done, and which circumstances permit him to do; keeps his designs and business from the view of others; is prompt and decisive with his customer, and does not overtrade for his capital; prefers short credits to long ones, and cash to credit transactions, at all times when they can be advantageously made, either in buying or selling, and small profits with little risk, to the chance of better gains with more hazard. He is clear and explicit in all his bargains; leaves nothing to the memory which can, and ought to be, committed to writing; keeps copies of all important letters which he sends away, and has every letter and invoice belonging to his business titled, classed and put away. He never suffers his desk to be confused by

many papers lying upon it; is always at the head of his business, well knowing, if he leaves it, it will leave him; holds it as a maxim that he whose credit is suspected is not safe to be trusted, and is constantly examining his book, and sees through all his affairs as far as care and attention enable him; balances regularly at stated times, and then makes out and transmits all his account current to his customers and constituents, both at home and abroad; avoids as much as possible, all sorts of accommodations in money matters and law suits where there is the least hazard; is economical in his expenditures, always living within his income; keeps a memorandum book, with his pencil in his pocket, in which he writes every little particular relative to appointments, addresses and petty cash matters; is cautious how he becomes security for any person, and is generous when urged by motives of humanity.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TWELFTH MONTH 3, 1859.

PLEA FOR THE CHILDREN.—To every age and generation are attached peculiarities, which, though seldom approved, are almost universally followed at the time, and as generally denounced and ridiculed when succeeded by others which perhaps are no less inconsistent.

Among the fashions of the present day, none appear more foolish and unnatural than the custom of dressing little children. At an age when it is especially important that by moderate and daily exercise their limbs and muscles may become active and strong, they are dressed in a style which almost forbids healthy bodily development; and for gymnastic or other exercise promoting vigorous circulation, especial garments must be provided. Unless, from the influence and example of their older and sometimes injudicious friends, children seldom attach importance to dress; and when their fresh young spirits go out naturally and joyously to worthy objects, and there is such a world of beauty and knowledge to be unfolded to their minds, it is unwise, to say the least of it, not to direct them to more elevating pursuits.

The two chief objects in dress, utility and comfort, seem nearly ignored; and with the excuse of making them hardy, children are too frequently subjected to the variations of a changing climate, with portions of the person so insufficiently clad that it is a problem if their

constitutions can bear the test of such repeated exposures. After a chilling bath in cold water, their little figures are encircled in a frame-work which prevents the abundant skirts from affording an adequate protection; their feet are slightly clad in thin slippers, and thinner hose, between which, and the receding pants is often an unhealthy and unsightly disunion; while the arms and shoulders are uncovered, leaving the extremities, which are farthest from the seat of life and consequently need greater assistance in keeping up a healthy action, almost entirely unprotected. Who can doubt that any adult, daily subjected to such exposures, would not pay the penalty of imprudence in neuralgia, rheumatism and the other attendants upon a violation of the laws of health, and can we wonder that under the present system, so many children suffer from colds, croup and other ailments.

Another evil greatly to be deplored, is the early initiation of children into large and expensive parties, by which a taste is often formed for improper amusements, and a necessity for varied excitement, which, added to the concomitant late hours, must have an enervating effect both on the body and the mind.

Then again, the amount of time and labor bestowed on the making of children's garments, and the increasing expensiveness of their apparel, in some instances the cost of one outfit equalling that expended in the yearly wardrobe of a person practising wholesome economy, thus introducing the little creatures into luxury and extravagance, and habits which engender pride, and will most probably lead to sorrow and embarrassment.

While these evils are more particularly to be encountered in a city life, few, even in country places, are not harassed with difficulties in raising their children, which would very much diminish, were they willing to be and to appear in the simplicity. Are there not mothers, even in our Society, who sometimes shrink from taking their little flock to meeting, because they do not make an appearance similar to others of their acquaintance?

It requires considerable moral courage to act independently in such cases, but if parents who feel that they are following fashions sanctioned by custom, against their better judgment, would resolve to be governed as far as circumstances will permit,

by their individual convictions of propriety, what a salutary influence they might exert on the community around them. Children are simple in their tastes and pleasures, and the more inexpensive their enjoyments the less likely are they to weary of them. A gentle and controlling spirit may give almost any direction to their pursuits and inclinations, and, at least, during the earlier stages of life, a mother may keep them from these dangerous temptations.

TO CORRESPONDENTS.—We always regret not to insert in our paper an article furnished for publication, but the Friend who sent us the London Epistle, issued in 1823, will remember we have recently published several of a similar import.

MARRIED, On Fifth-day, the 17th ult., at the residence of the bride's parents, with the approbation of Makefield Monthly Meeting, MARK PALMER RICH, of Middletown, to HARRIET JONES, daughter of Amos Jones, of Upper Makefield, Bucks county, Pa.

—, According to the order of the Society of Friends, on Fourth-day, the 26th of 10th month, RICHARD P. HALLOWELL to ANNA C. DAVIS, daughter of Edward M. and Maria M. Davis.

—, According to the order of the Society of Friends, at Quakertown, Hunterdon county, N. J., on Fourth-day, the 26th of 10th month, THOMAS W. DELL, of Philadelphia, to JEANNETTE H., daughter of Lindley M. and Rachel H. Vail.

DIED, On First-day morning, the 13th of 11th mo., 1859, at the house of her son-in-law, Thomas Nixon, Washington Township, Washington County, Indiana, PRISCILLA CADWALADER, (formerly Priscilla Hunt,) aged seventy-three years.

In the death of this much beloved Friend and minister, the Society of Friends, particularly Blue River Monthly Meeting, has lost a valued member. She was endowed with talents, and highly gifted as a Gospel Minister, in which capacity she had travelled much, not to promulgate any sectarian views, but to preach the glad tidings of the Gospel of Jesus Christ, and to turn the people from the "power of Satan unto God." Her desire was, that all should seek and know the Lord for themselves, and not put their trust in the preacher, but in Him who will assuredly teach his people Himself, as man never taught. Many times she has been heard to say, "why is it so that we poor weak instruments are called to go and proclaim to the children of men the goodness, the wisdom, and the grace of the Most High God, when his grace hath appeared unto all men, for all the world of mankind to profit by. It is in the heart of man, that the 'Lord God of Israel' speaks to his people. Then why will they continue to follow the 'Lo here is Christ, or the Lo he is there.' That power can only be known by retiring inward, to the place where true prayer is wont to be made, and there wait in the stillness of all flesh, for the manifestations of Truth, which will enlighten each and every one who seeks the Lord with full purpose of heart, for He hath promised that 'they who seek me shall find me.'" She would often add,

"this is all I have to depend on, and this is all I have to invite others to, for it is only the spirit of Jesus Christ that can satisfy the desires of the spirit of man."

She attended Blue River Quarterly Meeting held at Honey Creek, in Vigo County, the latter part of the 8th month, (120 miles), left home again on the 21st of the 9th month for Richmond, to attend Indiana Yearly Meeting (a distance of 140 miles,) but was too unwell to attend all its sittings. She was present at the last meeting on Fifth-day, however, and her gospel service was satisfactory to many friends. She started the afternoon of that day for home, where she arrived on First-day afternoon, having stood the journey well for one of her age. This was the last time she was able to get out. Her close was,

Calm as a summer's setting sun,
And bright as is his parting ray
Her prospect of a future day.

Indiana, 11th mo., 1859,

B.

DIED, on the 21st of 1st month, 1859, in Saratoga, N. Y., THOMAS SHEPHERD, aged 82 years, 7 months and 21 days.

To commemorate the praiseworthy example of those who have passed from works to rewards, is a practice that long since obtained, and may be profitably continued as a means of encouragement to survivors "to go and do likewise," in other words, inducing a desire to emulate their virtues.

Our beloved friend, the subject of this brief memoir, was born in New Bedford, Massachusetts, and was the eldest of a family of several children. At the age of sixteen, he, with his parents, David and Sarah Shepherd, moved and settled in Saratoga, which was then comparatively a new country, where he remained until the close of his days.

Early in life he united in marriage with Mary Wright, who proved a worthy, kind and sympathizing companion, a union that was broken by death several years previous to his removal. As a husband and father he was kind and affectionate, and by his agreeable, social, yet unassuming manner, he gained, not only the respect and good-will of his neighbors, but of a large circle of acquaintance. It may be truthfully said, that in his dealings among men he was strictly upright, always acting in accordance with the profession he was making.

For more than sixty years he was a member and diligent attender of Saratoga Meeting, filling the important station of an Elder for forty years or more of the time, to the entire satisfaction of his friends, possessing as he did qualifications that fitted him for that capacity. In all the relations of life he was exemplary, filling up his sphere of usefulness with circumspect devotion.

His last illness, which lasted several weeks, was attended with great bodily suffering, with little intermission, which he bore with Christian resignation, often remarking "that he had but little longer to suffer, and hoped that his patience might endure to the end." A short time previous to his departure, he said to those around him, "No tongue can tell my sufferings." Soon after he quietly passed away.

In view of the upright and exemplary life of the departed, we doubt not the language of the apostle as being applicable, "Blessed are the dead that die in the Lord, henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

—, On the 9th of 11th mo., 1859, SUSAN TAYLOR, wife of Thomas R. Taylor, a member of Spruce Street Monthly Meeting.

—, Near Medford, on the 23d day of the 12th mo.,

1858, of typhoid fever, ALBERT H., son of Daniel and Sarah Ann Bates, members of Medford Monthly Meeting New Jersey, aged 10 years, 10 months and 22 days.

DIED, On 11th mo. 19th, 1859, at his residence, near Dublin, Indiana, MATTHEW SYMONS, in the 62d year of his age, a member of Milford Monthly and Bethel Preparative Meeting of Friends.

—, At Mercer, Mercer County, Pennsylvania, on the 9th instant, MARY P., wife of William F. Clark, and daughter of the late Joseph and Ann Pryor, of this city.

A life of practical usefulness in her neighborhood verified the truth of a testimony given forth during the funeral obsequies,—“*Of her character I need not say much; it is recorded in the hearts of the community.*”

—, On the 7th of 11th month, at the residence of her son, John Chadwick, Rensselaerville, Albany co., N. Y., MARTHA CHADWICK, in the 87th year of her age.

The deceased, through a long life, was a bright example of all the virtues that adorn her sex: a faithful and affectionate wife, a tender and loving mother, kind and gentle in her manner towards all, rendering her universally beloved. She was diligent in the attendance of meetings, even to the day preceding her death. She quietly passed away without sickness or pain.

—, On the 21st of 10th month, in the 73d year of his age, DR. DANIEL JANNEY, of Loudon co. Va.

During more than a year he was affected with an extremely painful disease, which he bore with Christian patience, and was favored at the close with serenity and peace.

—, On the 29th of 10th month, at his residence in West Davenport, Delaware co., N. Y., SOLOMON FERRO, aged 70 years. He loved religious meetings, and was a diligent attendant of them, herein setting a good example to survivors.

The Annual Meeting of the “Association of Friends for the Relief of the Suffering Poor,” will be held on Seventh day, (this evening,) the 3d inst, at 7½ o'clock, over Parrish's Drug Store, S. W. corner of Eighth and Arch streets, where all Friends are invited to attend.

For Friends' Intelligencer.

OUR QUARTERLY MEETINGS.

These meetings, which constitute in our religious and social order a striking feature, it seems to us, might often afford an interesting article for the Intelligencer; forming, as they do, so many centres of attraction, as well as radiation of good, within the compass of our Yearly Meeting.

The early fathers and mothers of our religious family were remarkable for their unselfishness; their religion was an every day religion, their worship an unceasing evidence of a firm dependence upon an all-protecting Power that had, as they were obedient to it, called them from mere worldly enjoyments to take part in high spiritual endeavors to improve and christianize the race. This every-day religion brought them often together, and they had frequently to verify the idea that the countenances of each other tended to inspire and urge them on to the fulfilment of

the great duties which devolved upon them. This desire frequently to meet together, led no doubt to the organized plan of meetings for special purposes connected with the high interests of the church, independent of the peculiar spiritual advantages which might arise from their thus coming together. Hence, Quarterly Meetings were established, adapted for certain districts of country, and generally of easy access, where the aggregated mind of that district might have an opportunity to develop itself in matters appertaining to right discipline, as well as to feel with, and for each other in their highest spiritual aims; affording also an opportunity for minds exercised in the ministry to spread truth fully before all, for encouragement and edification. It was at these meetings that the social feelings of friends were also largely increased, friendships were established or renewed, and the still and thoughtful spirit often found an opportunity to unbend in cheerful converse, thus imparting a halo over their religious and family meetings which brightened and sweetened their intercourse, and made them a cheerful loving brotherhood. That this beautiful idea may continue to be carried out among us, should be the aim of every Friend. We would therefore encourage all to their attendance and support of these meetings. In accordance with the original intention, the young should be called in for their aid, as it is to them we must look when many who are now laboring in their several vocations in the church, shall be called to their rest.

Our late Quarterly Meeting of Philadelphia was well attended, and afforded cause for encouragement, the labors of Friends in the meeting for worship giving evidence of a lively care for the spread of truth in its simplicity, calling to the original ground of an inward teaching. In the Meeting for Discipline views were presented which went to strengthen the idea of the rightfulness and beauty of our mode of public worship, and the importance of the maintenance of that unity by which we are known as brethren in Christ. The committee appointed at the last Quarter to confer with Radnor and Exeter Monthly Meetings, in relation to the holding of meetings for Divine worship on certain afternoons of First-days within their several districts, reported that those Meetings had agreed to the proposal; Friends of Radnor agreeing to appoint meetings on the third First day afternoon of every month, commencing the third First-day afternoon in the Third month next, at Haverford; in the Fourth month at Merion; in the Fifth month at Radnor; in the 6th month at the Valley, concluding at Schuylkill in the Seventh month, and so continue alternately. Exeter proposes to hold an afternoon meeting at Reading, on the first First-day in the Twelfth month next, and continue every three months at the same place; Third, Sixth, Ninth and Twelfth months.

It is desirable that Friends in the several neighborhoods where these meetings are held will feel that a labor of love devolves upon them in their attendance. Their countenance and interest will inspirit others, and we may hope that this effort may have a useful and encouraging effect.

G. T.

For the Young.

SIMPLE PLEASURES.

The civilising, softening influence of art is acknowledged by all who have studied their fellow-man's moral and mental development, and the accumulation of objects of interest and beauty in a house tend to knit more closely the bonds of family affection, and change the four walls from a cold dwelling-place into a sacred and holy home. All the feelings which spring up in every true man's or woman's breast at the utterance of that word *home*, are feelings of association, and not of mere locality, and hence wherever we go, and at every stage of our lives, if the associations are pleasant ones, we look back with glowing emotion on the home of our childhood, and to the one we have ourselves created. Dryden beautifully says :—

"Home is the sacred refuge of our life."

And it should be our endeavor to decorate this place, of all others, with lovely objects, and nature's beauties or simple works of art. There are many that cannot afford to buy these decorations, who still have all the desire to possess them and the taste to appreciate; therefore, we will tell our readers how some very beautiful and interesting objects of art and nature may be made at little or no expense.

Green is a color that is ever suggestive of pleasure, and it is stimulating to the eye, and Nature's own tints may be obtained at any season of the year, combined with graceful vegetable forms, by either of the following ways :—Take a carrot, and having cut off the green, cut about the thickness of a cent off the top, let this float on a saucer of water in a warm room, and it will quickly begin to sprout, presenting an object of beauty not excelled by any artist, because it is the work of the law established by the Grand Artificer of the universe. Another beautiful decoration may be made from a pine cone. One should be procured that is dried and opened, and the different circles should have grass seed or mustard and cress sprinkled in them, and then placed in a wine-glass of water; in a few days the warmth and moisture will give the burr or cone life, and the circles will close upon the seed, which, in its turn, shortly germinates, and sprouting out all over the burr, makes a harmonious contrast of color between the lively green and ombre brown that has a truly pleasing and novel effect, actually refreshing all who look upon it. The growing acorn is a very pretty and inter-

esting object to study, and an ornament that teaches while it gives delight. It is thus prepared: Cut a circular piece of card to fit the top of a hyacinth-glass, so as to rest upon the ledge and exclude the air. Pierce a hole through the centre of the card, and pass through it a strong thread, having a small piece of wood tied to one end, which resting transversely on the card, prevents its being drawn through. To the other end of the thread attach an acorn; and having half filled the glass with water, suspend the acorn a short distance from the surface. The glass must be kept in a warm room: and in a few days the vapor from the water will hang from the acorn in a large drop. Shortly afterwards the acorn will burst, the root will protrude, and thrust itself into the water, and in a few days more the stem will shoot out at the other end, and, rising upwards, will press against the card, in which an orifice must be made to allow it to pass through. From this stem small leaves will soon be observed to sprout, and in a few weeks there will be a handsome, though dwarf, oak plant.

The forms of crystals are very educative, in an artistic sense, their cold and distinct outlines cultivating an acquaintance with geometric forms, and they are capable of combinations that produce a broad and rugged effect. Alum is a good substance to crystallise. A piece of wire may be taken and bent to form any object that fancy may dictate, and then placed in a hot saturated solution of alum, which as it cools will deposit crystals upon the wire, thus producing a crystal ornament of great beauty. These crystals are translucent, but may be colored to suit the fancy by the addition of coloring matter tumeric making them yellow; litmus red; logwood purple; and common writing ink black. A piece of coke may be made to assume the appearance of a new mineral by placing it in an alum solution, as the crystals will avoid the smooth portions, and deposit themselves only on the rough and broken parts. Sulphate of copper or blue vitriol may be substituted for alum, but this is a positive blue, and the color cannot be changed.

We think we have for the present given a sufficient number of hints how each home may be made cheaply into a place of ornament as well as necessity, and these little things scattered about the rooms of a house decorate and soften the asperities of papered walls and rigid furniture, adding a look of comfort and a feeling of repose that is the very concentration of true home life. As a people we neglect *taste* in the surroundings of our lives, which should be cultivated; and such little things as we have been describing are important aids, and help the man, the woman and the child to better appreciate the truth of that line of Keates'—

"A thing of beauty is a joy forever."

[Sci. Amer.]

HYMN OF TRUST.

O Love Divine, that stooped to share
 Our sharpest pang, our bitterest year,
 On Thee we cast each earthborn care,
 We smile at pain while Thou art near!

Though long the weary way we tread,
 And sorrows crown each lingering year,
 No path we shun, no darkness dread,
 Our hearts still whispering, Thou art near!

When drooping pleasure turns to grief,
 And trembling faith is changed to fear,
 The murmuring wind, the quivering leaf,
 Shall softly tell us, Thou art near!

On Thee we fling our burdening woe,
 O Love divine, forever dear,
 Content to suffer, while we know,
 Living and dying, Thou art near!

O. W. HOLMES.

JOY FILLS THE GOLDEN CUP.

Look up, my weary soul,
 A brighter day for thee is drawing nigh;
 For morning beams are flashing in the sky—
 Look up with faith, my soul!

Not always night shall keep
 Its heavy shadows round thine onward path;
 For morning comes, though long, to him who hath
 A soul that will not sleep.

Let me not slumber here!
 There is a toil which calls the valiant heart
 Forth to the strife in which the victor's part
 Is fraught with many a tear.

Not always doubt shall fill
 The earnest toiler with its spectral train,
 For, through the twilight, hope shall come again,
 And nerve his freedom will.

Look up with sterner gaze!
 The teacher tells me, from the depths within,
 That trial is the soul's true discipline,
 Invoking louder praise.

In all life's lessons learn
 That true men through their trials persevere,
 Winter but comes, with all its storms severe,
 To hasten spring's return.

Joy fills the golden cup!
 'Tis thine once more to quaff the nectar sweet,
 And new-born songs in grateful strains repeat—
 Look up, my soul! look up!

INFORMATION has reached us from India of a tree abundant in the forests of the Madras Presidency, which yields a milky juice similar in property to gutta-percha. The tree, which grows from eighty to a hundred feet high, is known as the Pauchontee: the juice becomes brittle when dry; but dissolved in turpentine or naphtha, it forms an insulating paste, which, under our new Indian regime, may become a source of profit. At present, these trees are cut down by thousands every year in clearing the ground for coffee-plantations. The same forests contain many oil-producing plants, which, as botanists show, would well repay cultivation.—*Chambers's Journal*.

AMERICANS IN PEKIN.

A correspondent of the *Journal of Commerce*, furnishes that paper with a graphic account of the reception of the United States minister at Pekin. We have selected some extracts from it which we think will interest our readers.

PEKIN, CHINA, Wednesday, Aug. 10, 1859.

My last communication left us at a government house, a sort of caravanserai, as I was told, for travellers and pilgrims, quite neat, though not large in size, or commanding in appearance, and the more agreeable from its being set back some distance from the road, and having a spacious court in front, all carpeted in living green. It is about two miles outside of the walls, which as yet had not risen before our eyes, so thick were the trees and groves between them and us on this great plain, extending from the gulf to the city, which nowhere has either elevation or depression. Here those dismounted who had been favored with horses, and others crawled out of their dens who had been caged in them; and all, having rested one hour and taken a cup of tea, which is uniformly offered instead of wine and other liquors, returned to their carriages, forgetting aches and bruises in the thought of the shortness of the distance which remained, and the wonders which were so soon to startle our vision. Onward we moved, every one solemn, silent, his heart beating quicker, till at last it fairly throbbed with the big emotion, when, there! there! rose the walls, and there the immense bastion towered over the gate, armed with tier above tier of cannon, and we had fairly reached Pekin!

Long before reaching the walls, however, we were surrounded by crowds whom no man could number. They did not come there; they seemed to have grown there; they did not move, they only stood—acres and acres, and field after field of human flesh and bones compacted into one solid body, out of which grew innumerable heads, arms, and shoulders. It added to the impressiveness of the scene, that not one wore a hat or cap; not one covered his back or shoulders with shirt or coat; not one wore a vest to protect his bosom. A single article constituted the whole of their dress and wardrobe—a piece of blue cotton made into an Oriental petticoat, and tied about the loins and reaching below the knee. All that met the eye, therefore, was naked flesh, glistening with the sweat which oiled it as the sun shot down his burning rays; while those thousands and thousands of piercing, prying, steady eyes, and up-turned faces, all without a smile, and solemn in their wonder, indicated that all was not a mass of flesh there; mind was there; humanity was there; our brothers were there—almost the population of a common city was seen outside of the walls; nor could any estimate of the number

f the population within amaze and stagger me, when I saw what there was around one gate in the suburb only, without. Not one shout was raised; not one voice was heard; not one foot or hand was moved. The last European Embassy was that of Lord Amherst in 1816—forty-three years ago, more than the period of a generation—and most of the living population of Peking had never seen a white man. We passed under two imposing portals, something like triumphal archways, about half a mile from the city, which, however, with the walls, the gates, the bastions, the towers, and other objects of interest within and without the city, must be the subject of another letter.

Passing through the Russian wall by the "Eastern Gate," Chaou-yeng-men, we entered the Tartar division of the city, and, moving along a street, compared with which Pennsylvania Avenue in Washington is a narrow lane, when we had gone a mile and a half, we turned at right angles to the right, when, proceeding a quarter or half a mile further, we reached the quarters which the Government had assigned for our residence. A wall runs along in front, excluding all sight of the houses from the street; or they were a *cluster* instead of one, and were owned and occupied a few years since by the Prime Minister, who lost them by confiscation or the crime of not defeating the rebels. Upon our reaching the house two principal officials were found awaiting our arrival, who were directed to make provision for our wants, and attend to our wishes, and who, upon retiring, left behind some inferior officers, who were permanently present. Dinner was served about sunset, in Chinese style of dishes and cookery; but after this, provisions were sent in of fine quality, and great variety and abundance, which were cooked in American style by the cooks we brought with us.

Mr. Ward did not send a communication to Kweiliang, the Prime Minister, on the day of his arrival, since this would not have been in accordance with Chinese etiquette; but the next day, Thursday, the 28th, he addressed to him a letter, or rather to the two Imperial Commissioners, Hwashana being the other, informing them of his arrival in Peking, and his desire to pay his respects to them at such time and place as they might designate.

Mr. Ward met the Commissioners at the place and time appointed, going on horseback with his three officers. After the usual civilities upon such occasions, Mr. Ward introduced the object of his mission, the exchange of the ratifications of the late treaty, and the delivery of the President's letter to the Emperor. But the Commissioners would discuss nothing but the proposed audience with the Emperor, which Mr. Ward did not request, aware of the embarrassments and even serious difficulties which the subject

might create, even by the discussion, and the utter impossibility of his submitting to the humiliations which an audience invariably requires. On the other hand, the Commissioners were solicitous that Mr. Ward should request an audience, which, as the third Commissioner told Mr. Williams, the Emperor himself was desirous of conferring, having evidently been favorably impressed by what he had learned of America and Americans, and wishing to see the first representative of that nation and that continent who had ever appeared in his capital. The Emperor, whose name is Hien-fung, is a young man, being only 29 years old, and in addition to naturally good powers of mind, devotes himself, as one of the ministers stated, earnestly to business every day, early and late, with them. Whatever exaggeration there may possibly be in this, enough remains to indicate even inquisitiveness of mind, and the dawning of new ideas, which, joined to the ardent temperament of a young man, may have prompted the expressed desire to see Mr. Ward. The Commissioners urged Mr. Ward to comply with the old and established usages upon presentation to the Emperor, insisting that as he had come to the capital, he must conform to the "rites," as they called them, or customs of the empire. The rite called the Ko-tow is performed whenever the highest native dignitaries approach the Emperor, and was performed by the Dutch and Portuguese ministers in repeated instances, and as the Chinese affirm, and circumstances lead every one to believe, by Lord Macartney, the English Ambassador in 1793. The late treaty with England provides that in future no English Ambassador to the Court of Peking shall be required to render any homage to the Emperor of China, beyond what he would be required to render to his own Sovereign. Unhappily, the late occurrence at the mouth of the Pei-ho have rendered that treaty a nullity, and its advantages could not be claimed under "the most favored nation" clause. What the ceremony called the Ko-tow is, and how degrading in the eyes of Western nations, will be best understood by a relation of the experience of the Russian Embassy in 1720.

Count Ismailof had been sent by Peter the Great with an imposing retinue to negotiate a treaty which should adjust all difficulties which had occurred in the frontiers of the two empires, and prevent their occurrence in future. Admitted to the city under the most imposing forms, three Commissioners were appointed, just as was the case now upon the entrance of the Minister from the United States, to conduct the negotiations, and now, as then, officers of the highest dignity and power. Count Ismailof informed the Imperial Commissioners that he had brought an autograph letter from the Czar to the Emperor, just as Mr. Ward had brought one from the President of the United States, which he was

required to present with his own hand. Beside this, the Czar had also sent a present to the Emperor, which he was required to deliver. While these preliminaries were under discussion in the Imperial Hall, dinner was sent in by the Emperor himself; before partaking of which, the Russian Ambassador was required to perform the Ko-tow before the table itself, as the representative of his Majesty, who had furnished from his own table the dinner which was laid upon it. This the Count peremptorily refused, when the matter was at length compromised by the consent of the Count to render a common act of obeisance before it. Then came a long struggle between the Emperor, the Commissioners, and the Count; the Count insisting on delivering the Czar's letter to the Emperor with his own hand into the hands of the Emperor, and still persisting with inflexible obstinacy in his determination not to perform the Ko-tow, maintaining that as his master was the equal of the Emperor, it was degrading to the Czar for his ambassador and representative to submit to such a ceremony. So anxious was the Emperor to secure the homage, that with his own hand he wrote letters to Count Ismailof urging his rendering it, though, to save his dignity, he required his Commissioners to send them as their own. Still the Count refused, and matters were assuming a threatening aspect, when the Emperor sent Mandarins directly from himself to the Count, who said that the Emperor considered the family of the Czar as his own, and his honor as his own, and that if he should ever send an ambassador to the Court of the Czar, he should be required to stand uncovered in the presence of the Czar, though this is considered most disgraceful to the Chinese, among whom condemned criminals are required to expose their heads bare; at the same time the chief Mandarin uncovered his head, taking off his cap and standing bare-headed before the Count, the representative of the Czar. This was decisive; the Count could not refuse to meet the Emperor upon equal terms, and at once promised to perform his part, and enact the Ko-tow, and place the letter upon a table, instead of into the hands of the Emperor, according to the "Chinese rites," a Mandarin then taking it from the table and presenting it to the Emperor.

The day appointed for the audience arrived. The Count and suite waited here at the vestibule of the Hall of Audience, where at length the Emperor entered, followed by his principal officers, and mounted a magnificent throne, ascending by steps on the left, as being the side of honor, while others ascended on the right. Three officers were seated on the right on cushions, while at a greater distance were officers standing. At the foot of the throne, on the floor of the Great Hall, sat upon cushions, in different rows, the first Mandarins, the lords of the imperial family, and many Mandarins of inferior rank.

Before the throne, at the entrance of the Hall, stood a table prepared with sweet meats for the use of the Emperor, while in the open vestibule, a few steps lower than the Great Hall, another table was set, beyond which Count Ismailof was standing, according to Court usage. The Count should have placed the Czar's letter upon this table; but the Emperor ordered it to be brought into the Audience Hall, and at the same time the Count advanced also, which was thought a great honor to him. The Count at once entered the Hall, immediately prostrating himself before the table, holding up the Czar's letter in both hands. The Emperor, who had showed the Count so much honor thus far, now determined to mortify him by making him remain some time in this disagreeable and offensive posture. The proud Russian became indignant, showed it by motions of his lips, and by turning his face aside, which, under the circumstances, could not be but highly offensive to the Emperor, as well as daring on the part of the Count. Upon this, the Emperor requested the Count to rise, and take the letter and bring it to himself. This the Count did, kneeling down at the Emperor's feet, who received it with his own hands, and thus gave the Count another mark of his regard.

After the presentation of the letter, the Count, attended by the master of ceremonies, returned to his former place in the vestibule, from which he soon removed to the centre of the hall, opposite to the throne on which the Emperor was seated, and back of which were his principal attendants and soldiers. When all were marshaled, at a signal given by the master of ceremonies, all fell upon their knees, and after the lapse of a few minutes, beat their heads three times upon the ground. After this, they rose to their feet, and then again fell upon their knees, and thrice knocked their heads upon the ground as before, when they rose again, and then repeated the kneeling and head-knocking the third time, thus kneeling three times, and knocking their heads nine times. The Count, having suffered no essential injury in his cranium, was then conducted to the Emperor, who graciously inquired what request he had to make. Such is the ceremony of the Ko-tow—literally head-knocking—which is still practised by all the Mandarins when they appear in the presence of the Emperor, and which is demanded of all foreign ambassadors, and was demanded of Mr. Ward.

(To be continued.)

COST OF WHEAT.

We have the following from George Pettye. He says: "I saw a statement in your paper that not one farmer in ten knew the cost of grain per bushel, therefore could not tell how much they must sell for in order to make a living profit. I will give you what it costs me to raise wheat;

and I think all may figure on the same rule, if they do a day's work in a day. It will vary, of course, in proportion to the bushels grown per acre.

In order to come to a plain plan, we must include as much ground in our estimates as can be cut in one day with a reaper, say—

Fifteen acres, valued at \$25 $\frac{1}{2}$ acre ; interest		
10 $\frac{1}{2}$ cent		\$37 50
Ploughing, \$1 $\frac{1}{2}$ acre		15 00
Seed, 1 $\frac{1}{2}$ bushels $\frac{1}{2}$ acre at \$1 $\frac{1}{2}$ bushel		22 50
Sowing one day		1 00
Harvesting, three days		5 00
Reaping at 75c $\frac{1}{2}$ acre		11 25
Seven hands to bind and shock at \$1 75 $\frac{1}{2}$ day,		
board included		12 25
Stacking		4 00
Threshing at 10c $\frac{1}{2}$ bushel—15 bushels per		
acre		22 50
Cleaning and drawing to market		9 00
		\$140 00

Here we have a fraction over 62c. per bushel. These figures cover board, wear, and interest on tools. I consider the straw worth as much to feed as would pay to draw the manure back on the land to keep it in good heart. This is the most paying part, if well attended to. Now, farmers, you must be your own judges as to how much over 62c. per bushel you must sell wheat, in order to pay debts. It will depend upon the size of the debt, and how much per cent. you are paying on it. As I am asked the question almost daily, 'Would you sell your wheat at present prices?' I will give my opinion. I have made up my mind there is not more than two-thirds as much wheat as was thought there would be. Every man hereabouts is disappointed, and we have letters from different points to the same effect. When our grain buyers recover from the bite they got before harvest, and find out how light the crop is, grain will bring a better price. It will not pay us to sell at 50c. per bushel. Better keep it two years and get \$1 than grow two crops at 50c. Those that can hold on until it pays cost and profit should do so. Wheat is of good quality and worth holding. If growing wheat does not pay, sow less; grow pigs and corn; seed down, or grow flax for the seed."—*Prairie Farmer*.

LABELS FOR TREES.

Take of verdigris and sal ammoniac each two drachms; lampblack one drachm; water four ounces. Mix well in a mortar adding the water gradually. Keep in a glass vial securely stopped. Write with the ink in a quill pen upon clean, bright zinc plates of any desired form. When dry, it may be exposed to the weather or buried in the ground for years without obliterating the writing. Shake the ink well before using. Another writer says, Write with a common lead pencil upon zinc, and it will remain indelible.

ITEMS OF NEWS.

SHIPWRECK.—We have intelligence from Sackville N. B. that the iron steamer Indian, from Liverpool, struck a sunken ledge near Maria Joseph, on 21st ult. She had 38 passengers a crew of 100 men, 800 tons of cargo and some specie, half an hour after striking she parted amidships. Twenty-seven persons have perished by this calamity, none of whose bodies have been recovered. None of the cabin passengers perished. The weather was hazy, and the Indian going at the rate of eight knots an hour when she struck on the ledge, which was so violent that she tore off her bottom and filled almost immediately. The captain, it appears, was deceived in the sounding, and supposed he was off Cape Sable.

Many of the passengers who were saved were robbed of all their baggage by the people on the shore, and left utterly destitute.

THE EASTERN MARKET, Corner of 5th and Merchant St. was formally opened on the 26th ult. A great crowd of purchasers were in attendance. The butchers and dealers appeared satisfied with their prices, and customers with their purchases. The sheds on Market street are completely dismantled. Their demolition is looked for before the end of the week.

SINGULAR INSTANCE OF LONGEVITY.—Among the passengers of the ship Tonawanda, which arrived at this port on the 26th ult. from Liverpool, was Anna McKenna, a native of Ireland, aged 99 years, with good teeth, sight, and hearing. The old lady was accompanied by her youngest son, aged 66 years. The parent and child are in excellent health.

EMIGRATION.—The government of Peru has entered into a contract with Dr. Edward Cullen for the introduction of twenty-five thousand Irish emigrants. The principal stipulations are that the emigrants shall renounce allegiance to their government, and must become Peruvian citizens. The government of Peru has to pay their sea passage, and every colonist is to have about nine English acres of land.

THE PROGRESS OF THE TELEGRAPH.—California papers announce that in 3d mo. next San Francisco will be within ten days' telegraphic communication with the Atlantic States. This will take place by the simultaneous completion at that time of the telegraphic lines between St. Louis and Forth Smith, on the Atlantic side, and San Francisco and Los Angeles on the Pacific side, thus cutting off three and a half days on each side, and with the mail facilities, reducing the time of communication between the Atlantic and Pacific cities to about ten days. It will not be long, therefore, before the telegraphic wires will close the intervening gap, and make the communication between the East and West instantaneous.

A REMARKABLE FACT.—Professor Mitchell, in his lectures on astronomy, related a very remarkable fact. He said that he had not long since met, in the city of St. Louis, a man of great scientific attainments, who for forty years had been engaged in Egypt in decyphering the hieroglyphics of the ancients. This gentleman had stated to him that he had lately unravelled the inscriptions upon the coffin of a mummy, now in the London Museum, and that by the aid of previous observations, he had discovered the key to all the astronomical knowledge of the Egyptians. The zodiac, with the exact positions of the planets, was delineated on the coffin, and the date to which they pointed was the autumnal equinox in the year 1722, before Christ, or nearly thirty-six hundred years ago. Professor Mitchell employed his assistants to ascertain the exact position of the heavenly bodies belonging to our solar system on the equinox of that year, (1722 B. C.), and sent him a correct diagram of them, without having

communicated his object in doing so. In compliance with this the calculations were made, and to his astonishment, on comparing the result with the statements of his scientific friend already referred to, it was found that, on the 7th of October, 1722, B. C., the moon and planets had occupied the exact position in the heavens marked upon the coffin in the London Museum.—*Public Ledger.*

THE ERUPTION OF VESUVIUS.—Vesuvius is still in a state of eruption, the lava having now reached a point three miles from the crater. The present mouth was opened eighteen months ago, by a violent earthquake, the cinders from which were carried as far as Constantinople—another proof of the great eastern current. The lava now issues from the base of the cone, passes down the valley below Piano delle Ginestre, and falls into the great ravine known as the Sasse-Grande, 250 feet deep by 1,000 feet broad, which is now completely filled. Below this it cuts across the carriage road in three places, destroys about twenty houses and some olive groves and vineyards, and is now near the Cemetery of Portice, whose inhabitants are full of apprehension. It is estimated that 28,000,000 cubic yards of lava have issued from the crater during this eruption. The temperature of the lava is 2,000 degrees Fahrenheit. The guides have provided themselves with molds in which they cast medallion heads of the King and Queen of Naples, Louis Napoleon, Queen Victoria, Victor Emanuel, and Czar Alexander.

AFRICA.—Dr. Livingstone finds himself unable to prosecute his African explorations without a more powerful steamer than the fragile one hitherto employed on the Zambesi, and has appealed to friends in England for assistance.

SLAVERY.—Late dates from the coast of Africa state that the American ship Memphis, with seven hundred slaves, had escaped all the cruisers and put to sea. Twenty-six vessels were expected on the coast for cargoes of slaves for the United States.

ARTESIAN WELLS.—The Artesian Well, at Columbus, Ohio, has reached a depth of over two thousand feet, with a prospect of again striking a sandstone stratum.

This well is now the deepest in the United States, and, with one exception, the deepest in the world. The following are the depths of the four principal holes in the ground:

Well at Columbus, O.,	2,328 feet.
Well at Louisville, Ky.,	2,096 feet.
Well at St. Louis, Mo.,	2,199 feet.
Well at Luxumberg, Germany,	2,336 feet.

An enormous iceberg was recently seen by Capt. Kirby, of the ship Uncowah off Cape Horn. The ice-field and bergs were estimated to be from eight to ten miles long, and very high—a solid mass of ice against which the sea broke as upon the ironbound shores of a continent. At four miles distance the water about the ship was agitated with eddies and ripples caused by the opposing presence of so large a body to the usual ocean currents. The sides along which the ship passed appeared to be precipitous up for more than a hundred feet from the water, when they broke up towards the peaks in the interior of the island, and down the steppes, the spyglass showed the existence of great gullies and water-courses. When the sun shone full upon the island it reflected the light with great brilliancy.—*The Press.*

Hong Hong letters of the 28th of 9th month say that the ratification of the American treaty had produced no change in Commercial matters, and, according to one authority, it would not go into operation until matters are settled with England and France. The Chinese forts at the mouth of the Peiho had been

strengthened, and the general bearing of the Chinese led to the belief that they contemplate resistance.

CHINA.—An official census has been taken twice in China during the present century. The last was taken in 1852, and gives the number of inhabitants at over five hundred and sixty millions, being an increase since 1812 of more than one hundred and seventy six millions, six hundred thousand in 40 years.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The only sales for shipment are 600 bbls. Pa. extra at \$5 62½ a 5 75 per bbl. Sales for home consumption at 5 25 a 5 37½ for common and select brands; 5 50 a 5 75 for extras; 5 87½ a 6 25 for extra family, and 6 25 a 6 50 for fancy. Rye Flour is worth 4 25. Corn Meal is quiet. We quote Pennsylvania at 3 75 a 3 87½ per barrel.

GRAIN.—Holders of Wheat have put up their prices to \$1 35 per bushel for prime red; 500 bushels sold at 1 38. Rye continues to sell at 93 cts. for Pa., and 90 cts. for Southern. There is a fair demand for Corn; sales of 1400 bus. of yellow at 92 cts. afloat and in store, and 3 a 4000 bus. prime dry new at 75 cts. and damp at 65 a 70 cts. Oats—Sales of 3000 bus. prime Delaware at 42 cts., and 800 bus. Pa. at 44 cts per bushel.

There is a fair amount of Cloverseed offering, most of it of inferior quality. Sales of 200 bus. good and prime at \$5 12½ a 5 25 per 64 lbs., and 450 bus. common at \$5 a 5 06½. 700 bus. Timothy sold to go out of the market at \$2 50 per bushel. Flaxseed is worth \$1 55 per bushel.

HEAVY BLEACHED SHIRTINGS made from AMERICAN COTTON, warranted in all respects the product of *Free Labor*. For sale by

ELI DILLIN,
No. 1218 Green st., opposite Ridge Avenue.
11 mo. 26, 1859.

TWO YOUNG WOMEN, members of the Society of Friends, are desirous of situations as teachers in families where they would make themselves otherwise useful, or would engage as assistant teachers in established schools. Apply at the office of the Intelligencer. 10th mo. 29—2m.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Winter Session of this institution will commence on the 14th of 11th mo. next, and continue twenty weeks.

Terms \$70 per session, one half payable in advance, the other in the middle of the session. No extra charges.

For further particulars, address
HENRY W. RIDGWAY,
Crosswicks P. O., Burlington Co., N. J.
9th mo. 24—3 m.

SPRINGDALE BOARDING SCHOOL, FOR BOTH SEXES, Loudon Co., Va. The next session will commence the 3d of 10th mo.

Terms \$115 for 40 weeks, payable quarterly in advance. Languages and Drawings extra.

It is hoped that Friends interested will avail themselves of the preference by entering pupils early. Apply, for particulars, to

GEO. A. NEWBOLD,
Purcellville, Loudon Co., Va.
8th mo. 6, 1859.—6m.

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, TWELFTH MONTH 10, 1859.

No. 39.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 324 South Fifth Street,

PHILADELPHIA,

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

EXTRACT FROM THE LIFE OF JOHN RICHARDSON.

Now the time came on for my leaving all my near and dear friends in these parts, and I embarked for the islands the 6th of the Ninth month, 1702, with my companion James Bates, on board of a sloop, Samuel Salter, master, for Barbadoes; and we put into Bermudas in our way. Soon after we landed, being on the 21st of the same month, we were sent for by Governor Bennett to come before him, and being near his door, a man came and clapped me on the shoulder, as we were walking on our way, and said roughly to us, You must go before the governor, and seemed to hasten us. I replied meekly, I am willing to go as fast as I can, but I have been very sea sick, and can go but weakly. The man fell from his roughness, bid us take time, and carried himself very civilly, and put us by a man who was keeping sentry at the governor's door with his musket on his arm. When we were come into a large room the man left us, and we waited a while. I began to reason in myself, What if the governor should be a rigid man, and severe to us, and either confine or punish us? But I said in my heart, Lord, thou that knowest all things, knowest that I have not only offered up my liberty, but life also, for thy name and Gospel's sake; and immediately all fear and reasonings about human power were taken away from me.

Being unwell, and weary with walking from the ship, I sat down to rest myself unbidden, when there came a friendly well-carriaged young woman, who I supposed to be a servant, and spoke kindly to us. I desired her to do as much for us as to give us something to drink, for we were very thirsty, and had been much out of health, and were not well recovered since we came from the

sea, having had rough weather. She brought us wine and water, and taking most of a glass of water, and a very little wine poured into it, I drank and was very well refreshed. By this time the governor called us into an upper room, and as I came near to the top of the stairs, going but faintly, for reasons before given, the governor put forth his hand and reached to take hold of mine, and like a tender father drew me up, and led me along towards a great window, and stood and looked on me and said, he believed he knew what I was, and my business too. I replied it might be so, and asked if he was the governor of that place: he said he was, and bowed his head. I then spoke to him in the love of God and said, Thy countenance bespeaks moderation, and the apostle said, "Let your moderation appear to all men, for the Lord is at hand:" and it was with me to say to him, The Lord of heaven and earth bless thee and all thine. He bade us sit down, and gave us each a glass of wine, and inquired from whence we came. I told him my home was in Old England, but it was long since I was there; my companion's was in Virginia. He wanting to know the affairs in Europe, I told him there was a merchant belonging to the same ship that we did, was lately come from Europe, and I thought was a man of parts and memory, and well versed in the affairs of those parts of the world, and when we came into this place he was with us. The governor sent for him, and when he came, he answered his expectation in resolving all or most of his questions, for the knowledge of the news appeared to me to be the young man's talent. Having dismissed him, he said he must now have some discourse with us; then rose up all the great men who were with the governor, to make way that I might come near him. I said if it was the governor's mind I had rather sit where I was, for I sat in the air, and that suited well with my present weakness. So he bade them all sit down, and they did so.

Now, said he, I want to know the reasons why you, as a people, do not assist the king and country with men and arms, for their and your own defence and safety, against all that may attempt your hurt. I replied, the most convincing reasons I have to offer to the governor are, we have neither precept nor example from Christ, or his apostles, to use the sword to hurt one another with. No, said he, what then means that saying of our Saviour, when he bade him that

had no sword, sell his cloak or coat and buy one? I replied, one of his disciples answered and said, Lord, here are two; Christ said, It is enough. Now how two swords can be enough to answer for a general precept, I leave the governor and all these men to judge. So after a little pause he said, In case you were assaulted by robbers that would break your house, and take what they could get from you, or upon the highway, and would take your purse or horse, what would you do in that case? I replied, I could not directly answer what I should do in such a case, because through the Lord's mercy I was never yet so assaulted; but it appears most likely, that I should endeavor to keep my house from being broken up, and yet withal be tender of men's lives; and as to the other assault, inasmuch as it is well known I do not provide any outward weapon for my defence, neither sword, pistol, nor any such like weapon; therefore I must rely upon the Lord for protection and help, who is able to rescue me out of the hands of all such ungodly men: or if he does not, I must endeavor to bear what the Lord suffers such to do to me. The governor said, You say well: for inasmuch as you have not provided any things for your defence, you have nothing to fly to but the Lord; you say very well; and said, he hoped what he had offered had not given any offence. I replied, it was so far from that, we were glad he was so free with us; yet if he pleased to dismiss us, we should be willing to be going, for night came on. He said, there were some of our friends would be glad to see us. I replied, I understood there were some on the island that did own us, but how much they were of us I could not tell, for I had not seen any of them. He asked, whether we had a mind to go by water or by land, for he had a boat, and a couple of hands should carry us where we would; or if we had a desire to ride, he had two horses, we might take them and keep them as long as we staid upon the island. I endeavored to persuade him to let us go without troubling himself any further, for I was sensible of his good will and love to us, and having his countenance, was more than we expected, and as much as we desired. He still urging to know after what manner we would choose to go, I told him, I was very sensible of his generosity to us who were strangers, and if he would be easy and let us pass, we had wherewithal to defray our necessary charges, either by water or land, as would answer best with our conveniency. He pressed upon us to accept of his offer, for he said he did not do it in compliment to us. Seeing no way but to accept of his generous offer, I said riding at present would be much more acceptable to me, considering how I had been lately fatigued at sea, of which I was not yet well. He immediately gave orders for the horses to be brought to the door, which being done, and we having notice thereof, I rose up and made an

offer to go, and the governor likewise rose up and came and took me by the hand, and we went down into the great room where we first entered in the Lord's dread and holy fear. I had resigned my life and all to the Lord who gave it, and my life at that time, as at many others, was not dear to me for Christ's sake; and being thus resigned, I felt the love of God, and a measure of that life was manifest, in which I had dominion over men, bonds, and over death, and the powers of darkness; blessed be the Lord for ever.

Coming to take horse, I looked out at the door, and saw two horses. The one next the door, which I supposed I was to ride on, had a saddle set about with three rows of shining silver lace, I thought about two inches broad on each; the governor holding me by the hand, and looking in my face, said, I am apt to think you are not used to ride upon such a saddle as this. I told him, if he could let me have one more like myself, plain, without much trouble, I should like it better, but if not, I could ride on it, I thought, without much straitness, in case of necessity. He answered, he could not, for horses and saddles were scarce on that island; one was that which he rode on, and the other was for his man; but he said he would tell me how to prevent all this. If, said he, you get over the inlet of water though he questioned it, because the wind blew very strong in the mouth or inlet of the river, and should come to Richard Stafford's an old judge of life and death, we might ask there for the cover of his saddle, which ties on with little straps at each corner and hides all this, and then it will be like yourself. But if the ferryman says he cannot carry the horses over, what man soever you meet, white or black, if capable, tell him he must bring me my horses, he dares do no other but bring them; and be sure you take no further thought for them: and if we met with any thing that troubled us, let him know and he would help it, if it lay in his power. So with his blessing on us, we took leave of him, and came to the water-side, but could not get the horses over, therefore we sent them back again, and intended to stay at the ferryhouse all night; but the boat was about going over as we alighted; and notice being got to the judge, that there were two strangers on the other side of the water, he sent a boat and a couple of men for us, who said we must go, for the judge said he could not sleep until we came. So we went, after asking if they at the ferry-house had been at any cost or trouble on our account in providing supper, for as yet we had not eaten anything since we landed; the people said no, they had not done any thing which we should pay for. It grew dark and very stormy, and the sea broke over the boat, so that some of us were forced to hold our coat laps one to touch another on the weather-side, to keep out the breakers, that they might not fill the boat.

We came safe over to the judge's house, and no sooner got into the passage but his friendly wife met us, and asked us if we were the strangers her husband had sent for? I said, we are strangers. She bid us follow her to the judge, and we did so. When we came to him he rose up, and took the candle in his hand and said, Are you the strangers I sent for? I said, who thou mayest expect I know not, but we are strangers. When he had looked well in my face, he sat down the candle, and said, What a mercy is this, that the Lord should send men from I know not where; in his love to visit me! and took me in his arms and kissed me; and I said to him, The Lord of heaven and earth bless thee; and we shed many tears and wept together.

As I entered the house, I felt the love of God, and his glory, I thought, shone in and filled every room as I passed through them, and I said, peace be to this place, and I felt it was so. He inquired of our travels, and from whence we came, of which we gave him a brief account; he also asked, if I knew any thing of the family of Staffords, at Lahorn, near Haverford-west, in South Wales. I told him all I knew about them, both of the dead and of the living; with which he was much pleased, and said he had not heard of them for many years, and that family were his near kindred.

I found his usual bed time drew near, and I made an offer to go away lest I should incommode him, yet he appeared unwilling to part with us; but considering his own ailments, and our early rising in the morning, he at length consented. Before we parted, his wife asked leave of him to go with us on the morrow to the meeting, to which he readily assented, if he was not worse of his distemper, and then ordered how we should ride, and which negro should go, not only to help his wife but us also, and take our horses when there was occasion, and do any thing he could for us; and indeed so he did, and appeared to me to run on foot without much trouble, being a lively young man.

I omitted before, that the judge asked if we had seen the governor, and if he was kind to us. I told him he was very friendly to us, and said if we met with any trouble that he could help us in, only let him know and he would right us. The judge said it was very well, and he was glad of it. I perceived the judge was rather a moderator of the governor, he being an ancient wise man, and had lived long as a judge upon the island, and understood, it is likely, more fully the state of things here than the governor, he being but a young man, although he appeared to be a wise man, and, as William Penn said, came of an ancient and honorable family in England which he knew very well, whose name was Bennett. Afterwards I told William Penn how it had fared with us on that island; and especially the kindness of the two chief men in power there,

and William Penn wept; and said, he had not heard any account of this nature, that he had been so much affected with, as he remembered; these many years.

We left the judge until the morning, and got some refreshment it being late; and I had been faint for several hours for want of eating; but the Lord's heavenly power bore me up over all, so that at times I felt no want of any thing. Oh! renowned over all be the name of the mighty God, now and for ever. We went to bed, and when morning came, I and my companion were stirring early, having eight miles to the meeting, and it being in the latter end of the Ninth month, we were willing to be in time that we might give some notice to the people. I was waking in our lodging room early, and the judge's wife came to the door and asked if she might speak with us; I said she might: then she came in and said she had a message from her husband to us. I queried what it was; she said he desired we would come and pray for him before we went away. I desired she would favor us so much as to lay before her husband something which I had to say, and she promised she would; Well then, tell the judge, that if he will suffer us to come into his room, and sit down and wait upon the Lord, as our manner is in such a case as this, if it please the Lord to move us by his Holy Spirit to pray, we may; but if not, let not the judge take it amiss, for we are willing to be at the Lord's disposing in all things. She went, and I believe, as she said, laid the matter before him, as I had delivered it to her; for she was a woman of a good understanding, and came back again to us in a very little time. I asked what the judge said; she replied, he said, let the men take their own way, and whether they pray for me or not, I believe they are men of God. So after some little respite, being brought to the judge's bed-side, we sat down and waited upon the Lord, who was pleased in his love, and by his mighty power to break in upon us, and also opened my mouth in his gift of grace and of supplication, in which gift ardent and fervent cries went up to the Lord of heaven and earth, that he would send health and salvation to the judge, and also to all his family, and to all people far and near, that all every where might repent, and come to the knowledge of the Truth and be saved. The judge wept aloud, and a mighty visitation it was to his family, and especially to himself and his tender wife. We left the judge in a fine frame of spirit, and no doubt near the kingdom, having his blessing and earnest request, that when we could reach his house we would not fail to come to it, for we were very welcome; and I found and felt it so, and it was mostly our lodgings. His wife and foot page went with us to all the meetings, except one, while we were on the island, which was about two weeks, in which time we had many good opportunities among a

soberly behaved people, amongst whom we met with no opposition, but had large quiet meetings.

When we were clear, as we thought, of the island, we went to take our solid leave of the governor, acknowledging his civility and generosity to us. I told him and the judge, that they would not want their reward for what they had done to us, and if such who should take their lives as in their hand, and come in the love of God to visit those remote parts of the world, which we durst not have undertaken if we had not believed it required of us by the Almighty, and our peace concerned in it, as also the glory of God, and the good of the children of men; these are the motives to those our great undertakings, or words to that purpose. So we parted in much love, with these great men, especially the judge, with tears on his face, as also his tender and friendly wife, who had been very serviceable to us in ordering meetings, and making way for us. There was none like her in all the island, that we met with, being given up to that service, for encouraging Truth and Friends in what she was capable of.

Being invited to a Friend's house to dine one day, when we were sat down at the table, the woman of the house desired that one of us would say grace; from which I took occasion to show her and several more in the company, who appeared not much more grown in the Truth than she, that since we had been a people, we had both believed, and accordingly practised, that true prayer was not performed without the help of the Holy Spirit of God, and no man could pray aright and acceptably without it; nor was it in man's power to have it when he pleased. Therefore it is man's place to wait upon the Lord for the pouring forth of this gifts upon him, and also to know whether it be required of him to pray so as to be heard by man, or only to pray secretly, so as to be heard of God, as did Hannah, and as many more have done; which, as they do aright, no doubt, but as Christ said to his disciples, their Father will hear them in secret, and reward them openly; or to this affect; with which they all appeared satisfied.

We then went on board our vessel, and set sail with a fair wind for Barbadoes; but soon after we got out to the mouth of that inlet where we arrived first, the wind came full against us, and we put in there again; and the master, although not called one of us, said, in a friendly manner, What is the matter now? This is because of you, Mr. Richardson, as he was pleased to call me; although I often showed my dislike to it, you have something to do yet upon the island. I said I know not of any thing; but he seemed positive, and said, if the wind came fair at midnight he would call, if I was willing, if not, he would stay as long as I pleased. I said I knew not of any thing to hinder, but he

might call as soon the wind came fair. So we parted, only telling him we intended to go for the judge's house. It was late in the evening when we got there, and the judge was gone to bed; but his wife was up, who lifted up her hands with more than ordinary surprise, and much joy, and said was always glad to see me, but never more than now: I said why so? She then began to tell, that since I went away, there had been a man with the judge, who had incensed him against me all that he could, and said he knew me in England, and that I was broken, and came into these parts to preach for a living. I asked what her husband said to all that? She said his answer to the man was, that he believed I was no such person, but an honest man; yet the accuser seemed very positive. I said it would be well if this man could be brought with me to the judge's face, that he might be convinced, not only of the man's ignorance of us a people, but of me in particular, and his envy against me be made known. I opened to her the nature of such journeys and services, how we proceeded, and how the meetings were constituted in which we did so proceed, and from whence we had certificates, viz: from Monthly and Quarterly Meetings, or meetings of ministers to which we belonged, and from Friends in the several provinces and islands where we travelled, if we desired them, many of which I could show the judge, if time would admit. She said, lest we should be called away in haste, she craved to see some of those certificates. I showed her them, beginning at the first, wherein Friends of Kelk, now Bridlington, Monthly Meeting in Yorkshire, to Friends in America, declared not only their full unity with my present journey, but also with my service for the Truth, and conversation in the same, where I had lived and travelled; and that I had settled my outward affairs to Friends' satisfaction, under many hands variously written.

When this great and wise woman saw this, she said it was enough: but I showed her other certificates from divers places, wherein Friends had signified sufficiently their unity and satisfaction with me. I likewise informed her, that in case any man, not approved by us as a minister, attempted to impose his preaching upon any who were strangers to him, such as knew him took care to acquaint the churches therewith, if his intentions could be known, that no impostor might do any hurt. All which she admired, and said she had never heard so much before, neither did she think there had been such excellent order amongst any people.

Having thus acquainted her with our order and discipline, and afterwards informed her of the cause of our unexpected return, I renewed my proposal of having my accuser before the judge. She told me she had good place with her husband, and would endeavor to obtain it; and accordingly, after talking with him, she let

me know, that the judge expressed his readiness to do me any service which lay in his power, and was of opinion my accuser durst not face either him or me in that affair. If the wind continued against us, he would try to find him out, and bring him, which might be of service; but if the wind favored, she thought I might be easy to go; as indeed I was, and the more so, considering that our captain, Salter, who lived near the judge on the same island, had showed a great deal of patience and good disposition to us, for about two weeks, yet would gladly be gone. About midnight we were called to go on board the ship, for the wind was fair, if we were ready. I replied, we come quickly: and so we did, and took leave of all we saw of the family, and remembered our dear love, with grateful acknowledgments, to the judge, for all his civility and kindnesses to us, with reasons why we could not see him, for he had been afflicted some time with the gout, and was now fallen into some rest, and we going away very early, were not at our own disposal.

I admired the Lord's good providence in all this, and there was something from the same watchful Providence, to order that to be put into my certificate which did so fully remove the slur this enemy would have fastened upon me, *i. e.* That I had broken in England, and could not pay my debts, and therefore had come into these remote parts of the world, where I was unknown, to preach for a livelihood. But it fully appeared, that I was known, and well beloved too, and had effects to discharge any just demand upon me, blessed be the worthy name of the Lord now and for ever.

As the shadow of the sun is largest when his beams are lowest, so we are always least when we make ourselves the greatest.

EXTRACT OF PAUL'S SPEECH TO THE BISHOP OF CRETE.

BY HUGH TURFORD.

(Continued from page 597.)

Sixth question. We must confess that we have known inward rebukes for sin; we have been checked, reprov'd and convicted in ourselves after we have done amiss; but we have not found anything in and of ourselves, when strong motions and temptations have arisen in our minds, to restrain us as with bit and bridle from doing amiss; and to deny ungodliness and worldly lusts in our own strength seems too hard for any mortal, especially when sin hath got the dominion over us: what can we do in such a case?

Answer. If man in his own strength could deliver his soul from under the power of sin,—return unto God, and lead a sober, righteous and godly life in this present world,—there would be no need of a Redeemer,—no occasion for a Sa-

viour,—no use of a quickening spirit to give life to our souls,—no necessity of God's writing His law in our hearts for a rule to guide our steps by,—no want of a light in our souls to show us the motions of sin. But man can no more deliver his soul from the power of sin, without the Lord's help, than Israel when in Egypt could go free from the servitude of Pharaoh without His help;—therefore grace appears unto all men for their aid.

And though the first appearance of grace may seem but small aid to set our souls free from the servitude of sin, and to conduct us in the way of life and salvation, till we come to the end of our race, so to live under Christ's government,—yet it is not smaller than Israel's aid was to bring them from under the servitude of Pharaoh, and conduct them to the promised land. For this purpose there were but two aged men, the younger of them being about eighty years old, having no weapon but a rod in one of their hands; and yet by this small means, God being with them, there were brought from under the power and servitude of Pharaoh, six hundred thousand men, besides women and children. And grace being a Divine inspiration, is aid enough to bring six hundred thousand millions from under the servitude and power of sin, if men would but confide therein, and give themselves up to be guided by it.

Inward rebukes, if attended to, beget a fear in men, as the shaking of the rod doth in children; and as "the fear of the Lord is the beginning of wisdom," so is it the beginning of a reformation of our lives.

If I am checked in myself for making a lie, and have regard to that which checked me, I shall be afraid of telling another. If I feel in myself rebukes for not keeping my promise, or for doing anything amiss, and have regard to such rebukes, I shall be afraid to do the like again, lest the next rebukes should be sharper. As this holy fear abides in us, we learn to deny ungodliness; and in denying ungodliness, we learn righteousness. But such as find in themselves rebukes for sin, and have no regard thereto, are like unto children that carry horn books at their sides, but learn nothing therein,—they are not scholars in the school of grace.

We read that "the reproofs of instruction are the way of life;" and there are many good men who can acknowledge that they had never come to a life of righteousness, had they not the reproofs of instruction in their own hearts; by attending to which they came to deny and turn from unrighteousness. For where rebukes for sin are received in love, the Lord doth not leave such souls, but follows them therewith, and enables them to forsake sin and subdue evil motions. The more we walk in the light of the Lord, the more we shall receive power from Him to overcome all sin.

But if one rebuke will not make us willing to part with a beloved sin, we shall have another; yea, trouble and terror. Paul knew terror before he found peace with God and peace in his own conscience; he was acquainted with judgment before he came to obtain victory. Nothing has power to break the bonds of captivity to sin, and to set us free from the law of sin and death, but the law of the Spirit of life in our own hearts.

The body of sin is not subdued as soon as we begin to turn from unrighteousness;—but when we come into the life of righteousness, we have grace in our hearts, and sin cannot stand before us.

And even if violent motions to sin should arise, we may stand still in the power of grace, and the Lord will fight for us. Thus, as our hearts become possessed of Divine grace, if the enemy should come in as a flood, the Spirit of the Lord being in us as our saviour from sin, will lift up a standard against him.

The Lord's controversy is not, as some vainly imagine, against the sinner, but against the sin. His appearances are all in love, in order to save the sinner; and his rebukes and judgments are to weaken the strength of sin. When man is once freed from sin, he is as willing to live a righteous life, as any ungodly man can be to lead a wicked life; and far more joy he hath, though the world cannot see it.

Seventh question. What may truly and properly be called a sober, righteous, godly life?

Answer. A sober life may in some measure be acquainted with; but a righteous, godly life is rarely considered.

Devotion, which is thought by many to consist in hearing sermons, reading good books, performing family duties, &c., hath for many ages been accounted godliness, and those who practice such things have been thought righteous men. And these things are not to be discommended, when they are done in sincerity; but they are not the true characteristics of righteousness and godliness.

These things were found among the Scribes and Pharisees; yet Jesus told his disciples, that except their righteousness exceeded the righteousness of the Scribes and Pharisees, they could in no wise enter the kingdom of God.

Many in the present day who are called Christians, will one day in seven be exercised in something that is called godliness, although they have not learned to deny ungodliness. But such as have not learned to deny ungodliness, are far from such a righteous, godly life, as the grace of God teaches all its followers to live in this world.

One way to know what is righteous and godly, is to consider what is unrighteous and ungodly; for the one is as opposite to the other as light is to darkness. Drunkenness, whoredom, theft, envy, hatred, bloodshed, swearing, cursing, lying, ex-

tortion, fraud, double-dealing, tale-bearing and whispering, which is the seed of strife; all these things are unrighteous; and pride above many evils is most ungodly.

These are not fruits proceeding from the good Spirit of God, but from the flesh or the evil spirit of this world; they are not the issues of life, but streams that flow from a corrupt source. These ungodly things come not from the teachings of Divine grace in the heart, but from the evil motions that arise in the mind. These render men sinners before the Lord; and as long as men live in the practice of any of them, they will not be accounted righteous in His sight. Those that have brought forth fruits of this kind, have, in all ages of the world, been testified against as unrighteous and ungodly livers. These are called infirmities, that millions of money have been given to pretended physicians to cure; but behold spiritual health hath not been by them restored. These are weeds that thousands have been hired to pluck up; but they have never made clean gardens, and never will by all the art they have; for Christ is the physician of souls, and none can take away the sins of the world but Christ alone.

Whosoever thinks to attain to a righteous, godly life, in any other way than by the teachings of Divine grace in his own heart, deceiveth his own soul. Men may lop or hinder the growth of many branches of iniquity that appear outwardly; but they cannot take away the root cause, which is within: and until the cause is removed, there can be no thorough cure.

As grace hath a spring, so iniquity hath a root; and the axe that smites at this root is in Christ's hands. What is the axe that is laid at the root of the corrupt trees, but the law of the Spirit of Life,—the law of righteousness manifested in our inward parts? This wrought a perfect cure in Paul; this made him a free man, a good man, a preacher. And that which cured Paul, and set him free from the power of sin, hath a sufficiency in it to set all men free from sin.

"Walk in the Spirit," said Paul, "and ye shall not fulfil the lusts of the flesh." That is the only remedy,—that is the soul-healing salve. And what is this walking in the Spirit but following the leadings of Divine grace in our own hearts. For grace, as it comes to have the rule over us, brings down all exalted thoughts,—abases pride,—shuts out covetousness,—gives no place unto wrath,—reduces us to, and preserves us in a cool, quiet frame of spirit; in which calm state we can bear and suffer. Grace will not allow us to do any unjust thing, nor to speak an ill word; much less to be drunk, steal, or any other abominable vice; for it is the promised "Spirit of Truth" that leads into all truth, and out of all error; and so brings salvation indeed.

No man can lead a righteous life until a right

spirit comes to have the whole possession of his heart; because from the good treasures of the heart proceeds all good living. A right spirit being in us, and this being a Divine guide, brings us to be heavenly-minded. And the righteousness that proceeds from a right spirit in our own hearts, is the righteousness of Christ; and not our own righteousness.

As murder, adultery, theft, and all other gross evils, proceed out of the heart while the evil spirit of this world has possession thereof; so good-will to all men, and all other virtues proceed out of the heart when the good Spirit of God comes to make its abode therein. But this abiding is not known till, by denying ungodliness and worldly lusts, the spirit of this world is denied, and the heart cleansed; then, and not till then, can we come to know "the Lord our righteousness."

He that is reduced to a qualification to feel good-will to all men, is of all men most godly: for as God in His unlimited love to mankind, "causeth His sun to shine on the evil and on the good, and His rain to descend on the just and on the unjust,"—so he that hath good will to all, will not wrong any, nor oppress any; neither will he show violence to any, nor speak evil of any; but will be ready to serve all men in love and faithfulness. This is the true character of a sober, righteous, godly man. Such are converted indeed, and are entered into that kingdom which consists in righteousness, peace and joy in the Holy Spirit.

As this reformation is effected wholly and alone by the grace of God, let me say with the prophet, "Ho every one that thirsteth, come ye to the waters and drink." Every one that hath a desire in his soul after righteousness, turn unto the grace of God in your own hearts. The water to which the prophet invited all thirsty souls, is no other than that which Christ giveth; and whosoever drinketh thereof thirsteth no more, but hath (as many can bear witness) a well in himself, not only issuing but flowing up to eternal life.

The grace of God is a free gift without money and without price. Nothing is required on man's part but to hearken thereunto, and take council therefrom. "Hear," said the prophet, "and your souls shall live."

Adam, by hearkening to evil motions, died unto righteousness, and so do all ungodly men; but he that hearkens to the voice of Divine grace, lives unto righteousness; and from the flowings of that spring which he hath in himself, he leads a sober, righteous, and godly life in this present world.

Hearing and reading, at the best, tend only to instruct us in what we ought to do, but godliness is doing what grace teaches; and all such doings are right and good.

(To be continued.)

THE SONG IN THE NIGHT.

Last spring, a mocking bird built her nest in a rose-tree, just below my window, and every night about twelve o'clock, sent forth the sweetest strains of music. Often have I lain wakeful upon my bed, or stood by the open window, with the soft moonlight falling around, and listened to the bird's clear notes. I know not how much influence was from the stillness of midnight and the solemn awe that steals over the soul at that impressive hour, but it seemed to me my ear had never heard so sweet a song as that of the mocking-bird.

There came a night, when "the clouds poured out water: the skies sent out a sound:—the voice of his thunder was in the heaven: the lightnings lightened the world," and I did not expect my bird's song,—when suddenly and sweetly it rose amid the storm! It cheered my heart and touched my very soul. The rain fell in torrents; loud thunder succeeded the vivid flashes; and the mighty wind blew,—but the bird ceased not her song, and as its silvery notes arose, I could but deem it a pleasant offering of praise and thanksgiving to God; a token of perfect trust in Him who over-rules.

Let the song in the night and the storm bring a lesson of submission, of trust and thankfulness to tried and tempted souls. Ye, who are tossed and not comforted, whose earthly lights are all gone out, and over whose head the tempest beats wildly, turn with heart and voice to God; forget not that He rules the storm and sends it for purposes you may not know, you could not understand now, but "ye shall know hereafter." The plumage of the little bird was wet and dripping with the rain and her nest-home was rudely shaken by the wind, but the tribute of song she still gave to God. So let it be with your afflicted souls. You praise the Lord when all is calm and pleasant, praise Him no less when the darkness thickens around you and the storm disturbs your peaceful home. The voice of His children is ever pleasant to the Father's ear; the song of the righteous is at all times His delight, but that song is especially sweet to Him, which arises when all seems adverse below and the storm of affliction rages.

David, the shepherd king of Israel, was a man of sorrow while he was also the recipient of peculiar blessings. Life was not all a calm to him; he bowed his head to many a severe tempest, and thick darkness often settled on his soul;—more than once his language is,—“my sore ran in the night, and ceased not: my soul refused to be comforted.” And in his great grief he says:—“O! that I had wings like a dove! for then would I fly away and be at rest; I would hasten my escape from the windy storm and tempest.” But David did not despair; he was mindful of God and His goodness;—“I call to remembrance *my song in the night,*” and in the

sweet trusting spirit of a child he adds: "Thy way is in the sea, and Thy path in the great waters, and Thy footsteps are not known." "My heart is fixed, O God, my heart is fixed: I will sing and give praise." Then, "praise ye the Lord," whether the sunlight of prosperity is smiling upon you or the storm of adversity is beating around you; "sing unto the Lord a new song," and let David's words be yours: I will sing unto the Lord as long as I live; I will sing praise to my God while I have my being."

Christian Observer.

THE BIRD IN THE STORM.

The rain was falling, the winds were calling,
The clouds swept over the sky,
When 'mid the alarm of darkness and storm
A shower of song swept by—
Says the little wee bird: 'Tis I!

' Ah! is it not dreary, and are you not weary,
Poor little wee bird? ' I said,
' How lonely and queer you must feel out here,
Just under the tempest dread—
Ah! birdie, you 'll soon be dead!'

' While the storm is ringing, is my time for singing,
Says the little wee bird to me;
' Though the clouds be dim, yet I warble my hymn;
And I die not, though cold it be;
For my name it is Hope,' says she.

So the song it is gushing, and seems as if hushing
The atmosphere tempest-stirred;
Softly and clear it falls on the ear,
Through clouds and through darkness heard—
The song of the sweet wee bird!

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TWELFTH MONTH 10, 1859.

"A daily Scriptural Watchword and Gospel Promise."

This is the title of a neat little volume, which is now in press, and will soon be issued, compiled by J. Johnson. It embraces about 200 pages, and contains in addition to the "Watchword and Promise," a selection of several poetic effusions. It will no doubt furnish a suitable and acceptable offering for the New Year.

The book will be for sale by the Publishers, Hayes & Zell, No. 439 Market st., Philada.

A little work entitled "*Honey Blossoms for little Bees*" has been sent us with a request that it might be noticed, in order to give it publicity. It is neatly gotten up, and from a hasty perusal we should judge its moral and spirit to be unexceptionable as a book for children. The book is published by M. W. Dodd, No. 506 Broadway, New York, and it may be procured of H. H.

Henderson & Co., Booksellers and Publishers,
No. 528 Arch St., Philadelphia.

MARRIED, Near Camden, Jay county, Indiana, on the 3d of Eleventh month, by approbation of White Water Monthly Meeting of Friends, CALEB K. FARRINGTON, of Warren county, Iowa, to ELIZABETH JONES, of Jay county, Indiana.

DIED, At his residence near Flushing, on the 26th inst., WILLIAM L. TITUS, in the 65th year of his age.

So sudden has been the transition from an earthly to a Heavenly home of this our beloved friend, that we feel called upon to give a brief notice of his decease. He attended meeting on First-day, as usual, and the following evening after reading, as was his custom, he was about retiring for the night, when he was stricken with paralysis, and sank back in his chair entirely speechless,—although it was thought he could recognize his wife, yet mortal ear heard not again the sound of his voice, and almost before we were aware of his apparent danger, he gradually sank into the cold embrace of death—but if the countenance is an index of the mind, his gave evidence that *all was peace within.*

We can testify to his worth in all the relations of life—both as a man and a christian.

In a neighborhood of Friends, sadly thinned of latter years, his demise cannot but be felt with sorrow by the community at large, but the conviction is sealed upon our minds that, although suddenly called from a sphere of active service—he has been gathered as a shock of corn "fully ripe" to the fold of eternal rest.

He filled the station of Overseer in the Meeting, being one of its most useful and exemplary members.

Remarkably affectionate in his disposition, aided by genuine politeness of character, he had endeared himself to a large circle in a quiet, unobtrusive way.

The following Third-day morning his remains were taken to the meeting house, where a large concourse had assembled to witness the last solemn act of committing the "*frail tabernacle*" to its final resting place.

A solemn and impressive testimony was held forth in the belief that although the messenger of death came, as it were, in the twinkling of an eye, yet it was felt that his work had been done in the daytime, and for him was now prepared a mansion eternal in the Heavens that fadeth not away. E.

—, On the morning of the 24th inst., at his residence in Moorestown, N. J., ASA ROBERTS, a worthy member of Chester Monthly Meeting, in the 65th year of his age.

This beloved Friend endured the sufferings of a short but severe illness with Christian patience and resignation, evincing by his serene countenance and tender affection, a preparation for his change. He passed away like one falling into a sweet sleep, and no doubt, entered into a state of unchanging felicity. He was buried on the 26th inst., from Friends' meeting house. A very large concourse of people assembled to pay the last tribute of respect to a dear friend and relative.

A Stated Meeting of the Committee of Management of the Library Association of Friends of Philadelphia will be held in the Library Room, on Fourth-day evening next, the 14th inst., at half past 7 o'clock.

12th mo. 10th, 1859. JACOB M. ELLIS, Clerk.

Remember the power of indirect influence—that which distills from a life, not from a sudden effort. The former never fail; the latter often.

SELECTIONS FROM THE LIFE AND EXPERIENCE
OF THOMAS BULMAN.

Thomas Bulman was the son of a yeoman in Cumberland. This class of persons is still numerous in that county; many of them are to be found cultivating their own little estates, and living in much simplicity and comfort, especially if walking in the fear of God. Thomas Bulman himself was also a man of this class; but though thus circumstanced, he had not the advantage of a school education. By attention to the teaching of divine grace, he became learned in the school of Christ; and by his own personal diligence he overcame, in some measure, the defects of his education, and acquired the art of writing, so as to be able to note down his religious exercises, and to communicate them by letter. He seems to have thought of leaving upon record a more regular account of the dealings of the Most High with him than is to be found among his papers; but an attempt is here made, in conformity with the object which he had in view, to supply what is wanting, by extracts from a diary which he kept for some time, and from his correspondence.

Thomas Bulman's own record is as follows: "It hath, for some time past, impressed my mind, to leave upon record some of the dealings of God, with me; and perhaps when I am no more in mutability, some poor Zionward traveller may find a little comfort in reading them.

I was born of honest parents, at Irthington, in the county of Cumberland, on the 14th of 4th month, 1747, and was brought up in all the performances of that way of worship called the Church of England, till I attained the age of 29 years. During that time I often felt the good Spirit of the Lord striving with me, and at times so powerfully, that I could have wished I had been as the beasts that perish without accountability; but I was sensible there was an immortal part in me that must exist for ever: and alas! I was unfit to meet a holy God.

Before I could be prevailed upon to take up the cross, and to become a scorn and derision to my former companions in mirth and idleness, how often did I rebel against the Pure Witness for God in my mind! I remember one evening, being loath to be called religious, I gave way to my associates, and went with them into such riotous and vile wickedness, that after I lay down to sleep, I felt as it were the very flames of hell flash within my guilty breast. This time of judgment I trust I shall not soon forget. I was not, however, forsaken, but was mercifully enabled to feel again and again the strivings of that good Spirit, till at last a willingness was wrought in me to take up the cross, and to despise the shame. Once more being thrown amongst my former companions, and seeing in them the same disposition to vanity and idleness, I felt that this was not the way to work out the

soul's salvation; so I withdrew and took a solitary walk in the fields; and I think I shall never forget the evening of that day, when the rain sweetly dropped upon the tender grass, to the refreshing of it; but not sweeter was it to the grass, than was the refreshing dew of heaven to my soul. Then did my soul taste of the heavenly manna; then did I make a covenant with my God, that I would no more bring the vain things of this fading world into the balance with the heavenly blessings which I had that night experienced.

I now forsook all my former connections, and joined in fellowship with the people called Methodists. Whilst with them, I felt at times, many divine consolations to my soul; and yet I saw a more pure and holy worship, and also a further cross to be taken up, before I should find enduring peace."

Whilst Thomas Bulman was in religious profession with the Methodists, he adopted the practice of noting down the daily breathings of his soul. In these there is evinced much of a true hunger and thirst after righteousness. The following extracts from the diary prove that he was no stranger to that warfare in which "the flesh lusteth against the Spirit, and the Spirit against the flesh;" they show also that the longing of his soul was, that he might be enabled to walk in the Spirit, and that the Lord condescended to answer his fervent prayers.

19th. Thanks be to thee, O my God, for preserving me day by day, granting me thy blessing, and continuing to preserve me when almost overcome with temporal matter. Why should I complain when thou art all-sufficient, and willing to help in every needful time?

Jan. 23d, 1776. Merciful art thou, O God, to such an unworthy creature as I am; thou dost still visit me with thy loving tenderness, and preservest me through many dangers. O that I could love all mankind as myself; that I could show pity and kindness to all, even to enemies, as thou hast had pity on me, and hast loved me while an enemy to thee.

28th. Thanks be unto thee, O my God, for turning my face Zionward, and for giving me a desire to seek thee, and to glorify thy name; but oh, I am far short of that holiness which thou requirest, and of that purity which is without spot or wrinkle, or any such thing. May thy love purify my body and soul.

Feb. 7th. O God, how sweet is the least glimpse of thy pure love, to a seeking, burdened soul! It is like the drops of rain to the thirsty ground. May I not only truly seek thee, but earnestly contend for that true faith, once delivered to the saints.

8th. O for the peace of God that passeth all understanding, and that is able to keep my heart and mind stayed upon him at all times, and in all places, and under every exercise that may be-

fall me. In prosperity may I not be lifted up, nor in adversity be cast down; and still whatever befalls me in this life, may I give unto God thanksgiving and praise, and still earnestly crave that he may cast out of my heart every thing that is contrary to his holy will.

11th. I must still entreat thee to carry on thy work in my soul, O God. Let not the world get any place in my heart, to cause thee to withdraw thyself from me, and to leave me comfortless. O grant that the light of thy countenance may shine upon my soul, and destroy all the works of the wicked one.

March 18th. Glory be unto thee, my God, for giving me peace in some measure this day; but O never let me fall into a false peace, or be at peace with my soul's enemies; but do thou enable me to trample them under my feet, till they are all destroyed.

29th. Oh that I could use this world in its proper place, and let it have no share in my heart, nor ever let my affections rest upon it, but still fly to thee, the fountain of all happiness, for my guard and safety.

30th. From what spirit came this exercise, but from thy Holy Spirit; why should I reason upon it, and not rather diligently watch over my words, thoughts and actions, daily and hourly, that I may be enabled to glorify the Giver of every good and perfect gift.

18th May. In all the circumstances of life, and in every part of my duty, may I still keep my eye fixed upon thee, O God! and give to this world my hands, but to thee my heart.

20th. How often have I cried, O Lord, when will it be, when will the happy hour come, when I shall have found my all in thee? Now I experience this in a small degree; but when shall I be satisfied with thy love? When shall I come before thy face and see thee as I am seen, and know thee as I am known.

28th June. Last night, Lord, thou didst keep me in a measure of peace. To-day the sense of thy love is not lost, but a little sullied by worldly cares. O that I may be more and more delivered from the love of this world, and bear the cross patiently; for this is thy will concerning me!

29th. Glory to the Lord! his goodness hath been multiplied unto me. Not unto me, but unto him, be all the praise.

30th. Going to the market in a composed mind, enjoyed my golden moments. O for more deadness to this world, that I may bear its temptations and its frowns with patience!

1st July. This day, kept in a measure of peace, but not filled with the love of my God as yesterday. O thou who hast quickened and raised me again to a measure of my former experience! thou knowest that love to thee is the brightest of all the train of virtues, and quickens all the rest. How swiftly it makes my feet to

run in the way of thy commandments; and how heavily do I go when deprived of thy love!

4th. When thou hast withdrawn a little from me, thou fairest of ten thousands, and to me altogether lovely, and hast left me to mourn thy absence, O preserve me from making unto myself any idols, and enable me patiently to wait for thy return!

5th. Draw me, O Lord, with the cords of thy love: then will I run after thee. What enemy can prevail against me when thou dost uphold me; or what evil, when thou art present? Be pleased to cleanse me from all sin.

7th. Sweet is thy love, O thou Most High! O that it may be more and more shed abroad in my heart, until it hath purified me from all sin, that I may glorify thee according to thy own good pleasure.

9th. Idols, idols, idols! O thou God of purity! how long will it be ere I give up my whole body, soul and spirit unto thee! O that I were so truly wise as to give up all for thee. Every idol fails in time of need, and leads into captivity again; but thou, Lord, endurest for ever!

11th. Stir me up, O Lord, to wrestle for thy blessing—to an earnest hunger and thirst after purity of heart—freedom from all sin; that I may glorify thee with a pure love; without any mixture of self, any sin, or any root of bitterness. Why should I go lamenting all my days?

17th. If I trust in my own strength in the least, how soon do I suffer loss! When in company, I have need to be continually on my guard, and to set myself like a flint against the smiles of the world. O Lord give me more and more deadness to this world, till there be nothing left in me to savour its smiles, or be cast down with its frowns.

21st. I will through thy assistance, love thee, although thou smitest me: O that I could be more and more thankful for crosses—that I could praise thee in every circumstance of life—that I could retain thy love in adversity and in prosperity, and neither be lifted up nor cast down: but thou knowest my failings.

23d. How long will it be ere all my complainings end? Shall I still cry, my leanness, my barrenness! when will all my dross be spent, and when shall I become fully dedicated unto thee, and enabled to praise thy name?

25th. O that I could return thee the thousandth part of that praise which is due unto thee for all thy goodness! Oh what need have I of thy assistance daily, hourly, every moment! Give me grace still to press forward to that holiness, without which I shall never see thy face to my comfort.

29th. Preserve me, O Lord, through all the various trials which thou mayst permit or apportion me. Thou canst, through thy grace, make me pure, so that my ways may please thee. Increase my desires still to press on through this

scene of conflict, so that I may not fall a prey to the enemy of my soul.

(To be continued.)

THE ADVANTAGES OF POVERTY.

Of course by this we do not mean penury and absolute want are beneficial, but that to be so far relatively poor as to feel that one's circumstances do not come up to one's wants and expectations and desires, while it has its obvious disadvantages, is also highly useful and advantageous to most men in several respects. As to *happiness*, for instance. Take two young men of equal health and education, one notoriously rich and the other not worth a cent, and the poor man will, in more than half the number of instances, be the most cheerful and happy man of the two. He will have fewer indulgences and excesses to react upon his system, fewer sources of anxiety and dread, fewer unemployed hours to let the mind turn in broodingly upon itself. He is compelled to be at work regularly, lives carefully, sleeps soundly, and is happy. There is many a young man who begins life cheerful and happy, but who increases regularly in riches and in size, in the comforts of home and the luxuries and refinements of an advancing position, and yet, as he does this, will confess that he is not so happy now, rolling in wealth, as twenty years ago when worth nothing but a clear head, a brisk pair of hands, and the conviction that the world was before him.

As to the prospect even of becoming wealthy, the poor man at starting is, on the whole, we believe, better off than the young man who receives an inheritance to begin with. Facts show this. True, money grows and paves the way finely to success. "The gift of the wise man maketh room for him." But the ways of getting rid of money also grow, and much faster in every young man who has more money in his purse than he knows what to do with. We have known young men not spending more than two hundred dollars a year, yet moving always in the best society, and we have known young men to get through nearer twenty thousand without being really respectable or half so happy. Habits of frugality, forethought and patient calculation as to where the means were to come from for anything wanted, are the necessary foundations of enduring wealth. Without these, no matter how rich a man may be to-day, either he or his children will get through it all in a very short time. So far from a capital to begin with being necessary to operate upon, the want of capital often teaches the poor man superior financial wisdom and economy.

As to fame, few rich men, at the beginning of life, ever win it in any pursuit that requires labor or peril. It is the children tugging at the lawyer's gown that makes him an eloquent pleader at the bar. In fact, strong necessities and press-

ing wants do more to elicit genius and develop greatness than can well be described. A man rolling in wealth and luxury has too many enticements to ease to climb the rugged path of lofty achievement. As to care there is no comparison. The poor man has nothing to lose, while the rich live in perpetual dread. The abundance of the rich will not suffer them to sleep. They are not so sure that their friends are true and disinterested. It has often been said that prosperity makes friends and adversity tries them. But the real fact is exactly the other way. It is adversity that makes *real* friends and prosperity that tries them.

And now, as to the next generation. Are the children of wealthy or of poor parents (those parents being of equal intelligence and character) most likely to prosper? The strongest, healthiest, finest men, grow up from boys who *have* to do all they can for a living. It is possible, no doubt, for the children of the wealthy to be thus brought up. Yet not one child in a hundred is; most of them are pampered and puny, without the same bodily vigor, and, therefore, without the same mental strength and fortitude which those of a more hardy training exhibit. The habit of self-reliance is the foundation of all independence of character, and this is closely connected with every virtue. Yet none are so self-reliant as the poor.

So far, then, the chief advantage of wealth is the means it affords of superior mental cultivation, superior books and *apparatus* of learning of all kinds. This is the chief advantage of it. Where wealth is only regarded as *capital*, the principal of which is only to make the possessor more wise and powerful for good—there it is a blessing and one of the greatest of blessings. But directly any man *feels* wealthy—that is, that he has more money than he knows how and needs to use, as capital for higher good and more extended usefulness—then his money becomes an injury to him and not a blessing. Many, with a little assistance, surmount the evils of poverty in obtaining an education, and everything else—few that of too much wealth. In one State at least, even a University education is without charge. Many work their way through, and those who do, almost always make the best scholars. Indeed, some of those now among the highest literary men in the land, have worked their way through college from the carpenter's bench or by personal labors. Facts like these should remove the discontent of those whose lives are spent in visions of what they *would* accomplish had they only the pecuniary advantages of others around them.—*Ledger*.

A religious or holy life has a voice; it speaks when the tongue is silent; and is either a strong attraction, or perpetual reproof to those around us.

For Friends' Intelligencer.

Review of the weather, &c. for ELEVENTH month.

	1858.	1859.
Rain during some portions of the 24 hours,	6 days	4 days.
Rain all or nearly all day,	4 "	1 "
Snow,	4 "	0 "
Cloudy without storms,	10 "	8 "
Ordinarily clear,	6 "	17 "
	30	30

TEMPERATURES, RAIN, DEATHS, &c.

Mean temperature of the month at Penna. Hospital,	42 deg.	47 50 deg.
Highest do. during month do.	65 "	67 "
Lowest do. do do do.	25 "	28 "
RAIN during the month,	5.61 in.	3.82 in.
DEATHS, during month, count- ing four current weeks for each year,	624	664
DEATHS (omitted in last month's review) in New York for the three months ending Tenth month 31,		6606
Do. in Philadelphia during the same period,		2272
The average of the mean tempera- tures of this month for the past 70 years is	43 deg.	
Highest do. during that entire period, 1849,	50.50 "	
Lowest do. do. do. 1793, 1827, 1842,	38 "	

FALL TEMPERATURES.

Mean temperature of the three fall months of 1858,	55.93 deg.
Mean temperature of the three fall months of 1859,	55.47 "
Average of fall temperature for past seventy years,	54.43 "
Highest fall do. during that period, 1850	58.16 "
Lowest do. do. do. 1827	49.33 "

It will be seen by the above that the temperature of the month under review exceeds that of last year five and a half degrees; the average for the past seventy years four and a half degrees, and is only three degrees lower than the highest on record during that entire period.

It may also be observed that the fall temperatures of the present year, of last year, and for the past seventy years, vary but little from each other.

The entire month, with the exception of a very few days, might have been called an "*Indian Summer*," so remarkably pleasant was the weather—and the writer thinks there can be no mistake as to *when* this fickle and uncertain season made its appearance the *present year*, notwithstanding the difference of opinion so generally existing as to whether its *proper time* is in the *Tenth* or *Eleventh* month.

Philadelphia, Twelfth mo., 1859.

NATURAL CURIOSITIES FROM AFRICA.

An intrepid hunter of this city, Mr. Paul du Chaillu, has recently returned from Africa, where he has been hunting all sorts of monsters for four years back. He brought with him the skins

of his victims. among which, the first that have been seen in this country, are several splendid specimens of that newly-discovered race of Troglodytes known as Gorillas. These creature are exaggerated monkeys, and combine the cunning and nimbleness of the Siniian tribe with the muscular power of at least three prize-fighters. One of Dr. Chaillu's full sized males would probably whip Sayers, Heenan, and Morrissey all together. The larger specimens are about 5 feet 5 inches high, and 25 inches around the chest, with a neck like a bull's, and arms as thick as a man's thighs. They eat fruit, but are furnished with very long and sharp mandibles, like a squirrel's or woodchuck's, and probably could tear flesh as easily as a tiger. The general appearance of the Gorilla is that of a libellous caricature on mankind, and some skeletons of the species, exhibited in the same collection, would be easily mistaken, on casual inspection, for the framework of deformed human beings.

LOSS AND GAIN.

Thou hast done well to kneel and say:
Since He who gave can take away
And bid me suffer—I obey.

And also well to tell thy heart
That good lies in the bitterest part,
And thou wilt profit by her smart.

But bitter hours come to all;
When even truths like these will pall,
Sick hearts for humbler comfort call.

Then I would have thee strive to see
That good and evil come to thee
As one of a great family.

And as material life is planned,
That even the loneliest one must stand,
Dependent on his brother's hand;

So links more subtle and more fine
Bind every other soul to thine,
In one great brotherhood divine.

Nor with thy share of work be vext;
Though incomplete, and even perplex,
It fits exactly to the next.

What seems so dark to thy dim sight
May be a shadow, seen aright,
Making some brightness doubly bright.

The flash that struck thy tree—no more
To shelter thee—lets Heaven's blue floor
Shine where it never shone before.

Thy life, that has been dropped aside
Into Time's stream, may stir the tide
In rippled circles spreading wide.

The cry wrung from thy spirit's pain
May echo on some far-off plain,
And guide a wanderer home again.

Fail—yet rejoice. Because no less
The failure that makes thy distress
May teach another full success.

It may be that in some great need
Thy life's poor fragments are decreed
To help build up a lofty deed.

Thy heart might throb in vast content,
Thus knowing that it was but meant
As chord in one great instrument;

That even the discord in thy soul
May make completer music roll
From out the great harmonious whole.

It may be, that when all is light,
Deep set within that deep delight
Will be to know *why* all was right;

To hear life's perfect music rise,
And, while it floods the happy skies,
Thy feeble voice to recognize.

Then strive more gladly to fulfil
Thy little part. This darkness still
Is light to every loving will.

And trust—as if already plain
How just thy share of loss and pain
Is for another fuller gain.

I dare not limit time nor place
Touched by thy life; nor dare I trace
Its far vibrations into space.

ONE only knows. Yet if the fret
Of thy weak heart, in weak regret,
Needs a more tender comfort yet,

Then thou may'st take thy loneliest fears,
The bitterest drops of all thy tears,
The dreariest hours of all thy years,

And, through thy anguish there outspread,
May ask that God's great love would shed
Blessing on one beloved head.

And thus thy soul shall learn to draw
Sweetness from out that loving law
That sees no failure and no flaw,

Where all is good. And life is good,
Were the one lesson understood
Of its most sacred brotherhood.

—*English Woman's Journal*. ADELAIDE A. PROCTOR.

AMERICANS IN PEKIN.

(Continued from page 606.)

It will not surprise our countrymen, that our Minister refused peremptorily and persistently from the beginning, to perform a ceremony so degrading to himself and to them. He expressed the determination in the most respectful terms, not reproaching the Chinese for their Court customs, or rites, as they call them, but lamenting there was such a difference between American ideas and rites that compliance was impossible, since it would offend his Government and his country, and disgrace him in the estimation of both. He would be most happy to render to the Emperor all the marks of high respect which he would to the President of the United States, but no more. Though the discussion was a good deal animated, no bad feeling was exhibited, and the debate closed by appointing the 2d day of August to return the visit of Mr. Ward, when they would resume the consideration of the subject. They sat down to a magnificent dinner,

prepared with all the gastronomic science and art which the Soyers at work in the Imperial kitchen could command. I have not space to name the various dishes—birds' nests, sharks' fins, heifers' teats, watermelon seeds, &c., the whole amounting to no less than 30 courses, and including dishes, apart from those not agreeable to American taste and fancy, which the gentlemen upon their return declared were hardly equalled by anything within their experience or knowledge. The gentlemen of the suite, who have resided for many years in China, said they had never known anything equal in sumptuousness, delicacy and richness, and even one of the Commissioners, when the dinner was complimented, said nothing better could be got up for the Emperor himself. Though only the three Chinese Commissioners and Mr. Ward, his Secretary, and two interpreters, were present and sat down to it, the supply was enough for at least a hundred, and the expense was estimated at \$1,500.

Thursday, Aug. 2, the three Commissioners returned Mr. Ward's call, attended by a great retinue of Mandarins of different grades, who had a long conference with him in the Reception Hall, where the only subject discussed was his performance of the Ko-tow, against which he was as persistent as before.

The same night he received a letter from the Commissioners, stating that as he had then been for many days in the capital, and after repeated interviews had obstinately adhered to his decision in regard to the ceremonies, or Ko-tow, no audience could be had with the Emperor; and they were at a loss to know, therefore, for what reason he had come to the Capital. Mr. Ward replied that he had come there to exchange the ratifications of the treaty, and present the President's letter to the Emperor; but as the forms of the Court rendered it impossible to do this in person to the Emperor, he proposed to deliver the letter to the Prime Minister, and that he was ready to exchange the ratifications any day which might be designated previous to 11th. On the 6th, the Commissioners replied that as Mr. Ward declined an audience with the Emperor, both according to the old "rites" and the lowered terms, they should refuse receiving the President's letter, and the exchanging of the ratifications in Peking, referring the place to be eventually designated to the Emperor. On the 8th, the Deputy Commissioner called again to say that if Mr. Ward would write a letter, stating that if he should fail to treat the Emperor with all the respect and honor he would show the President, the President would be offended by his conduct, the Emperor would order his seal to be affixed to the treaty, which had not yet been done, it seemed. Mr. Ward replied that he had no objection to this, and wrote accordingly. The deputy then said, if Mr. Ward would request the appointment of an officer to receive

the President's letter, one would be designated, and if, moreover, he would express the wish to have the ratifications exchanged at some place in the north of China, it would be granted. He declined doing either, as both points were matters belonging to the pleasure and decision of the Emperor. On the 9th a more conciliatory letter was received from the Commissioners, appointing the 10th for the reception of the President's letter, and the Buddhist monastery as the place, where the first interview was held and the town of Pei-tang where we commenced our journey, as the place for the exchange of the ratifications.

On the 10th Mr. Ward, with his Secretary and interpreters, proceeded to the temple, where again he met the three Commissioners, and delivered the President's letter in the following Oriental style: All the party stood, no business or discussion being allowed till this august ceremony was performed. First Mr. Ward's Secretary took the letter and handed it to him, who raised it above his eyes, signifying that he was inferior to the President; and then passing it over the *left* shoulder, in sign of honor, according to Chinese ideas, handed it to Kweiliang, the Prime Minister, who in turn raised it above *his* eyes, and passed it over *his* left shoulder, handing it to a high Mandarin, who placed it reverently with both his hands upon the table in the centre of the room, around which a guard was at once placed to protect and honor it. Such are Chinese customs and rites. Thus, everything being satisfactorily concluded, and perfect good feeling preserved, the Commissioners and Mr. Ward, with his party sat down with a better relish to the rich tables, spread as at the first visit; when, returning to their quarters by the middle of the afternoon, all preparations were made for our departure to-morrow morning.

It was said by some of the Chinese officials that the Emperor was intent on giving Mr. Ward an audience, and anxious to see him, and would in some way have managed to gratify his wishes, but for the persistent opposition of princes of the royal family. His own mind is evidently more enlightened and liberalized than those of most of the nobility, though the two Commissioners, and especially the Prime Minister Kweiliang, exhibited talent worthy of the respect of even European statesmen. Mr. Ward compared Kweiliang to Gen. Cass, and Hwashana to the late Secretary Clayton.

In the morning we leave this grand capital of three millions of population, as the Chinese officials assure us, which has had such a historic renown, and whose future is so uncertain, in whose center a handful of your unarmed neighbors found themselves, as if by magic power, and where they spent a fortnight in a sort of dreamy, unknowing, doubting, wondering existence, but full of gratification and never to be forgotten—

a privilege for which many would give a fortune, but which cost us nothing but the wear and tear of flesh, and the aches and torture of bone and sinew. What I saw in it, and learned about it, I must defer to another opportunity. A little incident occurred while we were in the capital, whose interest it is impossible for you to appreciate. We left Shanghae June 16th, when our American dates were down to April 11th. Not one word since had been heard from the United States; not one word from Europe, though the papers received from England at Shanghae, just as we left, had intimations of a possible outbreak between France and Austria. In this state of utter ignorance we remained to August 10th, the day before our departure from Peking, when the Russian Minister kindly sent Mr. Ward some twenty numbers of the *London Times*, which he had received overland, via St. Petersburg and the Amoor, coming down to May 20th, and announcing the startling events in Europe. Thus here, in Peking, we read American items, and first learned the happy result of the Paraguay expedition.

When we reach Pei-tang, on our return journey, where the ratifications are to be exchanged, I will give you the finale of the first American mission to Peking.

THE RETURN JOURNEY—THE CEREMONY OF EXCHANGING THE RATIFICATIONS—CHINESE IMPRESSION OF AMERICA AND AMERICANS.

Tuesday, Aug. 16th, 1859.

Leaving Peking as proposed on the morning of Thursday, the 11th, we reached Tung-Chow the first day without much of the suffering endured when we went up, as most of our party were furnished with horses. Three days' tracking, with the aid of the current, brought us through the immense forests of vegetation on the banks of the Pei-ho, and the innumerable towns and villages on each bank, to Pei-tang, where we arrived Sunday afternoon, near evening, and spending the night there in our junks, we left early on Monday morning, and resuming our carriages, reached this place about noon to-day.

On reaching this town, everything was found in readiness for putting the last hand to the treaty. Mr. Ward and his suite were conducted at once to the yamun, or Official Hall, a very respectable structure, and tastefully fitted up for the occasion. A regiment of cavalry lined the street on which the yamun is situated, and soldiers and officers were drawn up at the gate, and lined each side of the passage from the street gate to the yamun, situated some twenty rods back. Some were armed with short swords, others with rusty matchlocks, and others still with bows and arrows! I counted seven arrows in one quiver. The gates and interior of the yamun, were ornamented with strips of red cloth, and also with perpendicular strips of red paper, covered with gilt Chinese

characters, all containing sentiments of respect and good wishes. Three tables were also arranged, one at each end, and one at the centre of the back side of the yamun, all loaded with the choicest delicacies of the Chinese culinary art. Another table was set in front, on which the ratifications, were laid, and around which Mr. Ward and the Chinese officials were standing. Wang-fun, Governor-General of the Province of Chili, was deputed by the Imperial Commissioners to act in their place, an officer who after the Prime Minister has no other before him in the Empire. His residence is Tien-tsin, 70 miles above this town, at this junction of the Pei-ho and the Great Canal, whence he was ordered to hasten down to meet Mr. Ward and exchange the ratifications. Wun-hiuh Treasurer of the province, was also in attendance with a large number of officials, who had travelled quite a distance, some 50 or 100 miles, to do honor to the occasion. The ratifications were laid upon the table, the treaty having the Emperor's seal attached to it, for he never signs his name, and the American President's name fully and boldly written. The business was soon dispatched, and in a most agreeable manner and spirit, all parties standing when Mr. Ward expressed the hope to the Governor General that the treaty would be the bond of lasting peace and friendship between the two nations; to which the Governor replied, with great earnestness, and apparent social tone, that the observance of the conditions by both parties would be much better for this end. Both he and the Treasurer showed decided ability and humane feeling.

Thus beautifully and successfully terminated the first American mission to Peking. There were several grounds for serious apprehension, that the ratification would be defeated, as, 1st, the attack of the French and English upon the forts on the Peiho, which naturally created new suspicions and antipathies on the part of Chinese against all foreign nations. 2d. The course Mr. Ward and Commodore Tatnall thought themselves justified in taking while lying in the Peiho during the battle, all which was well known to the Chinese officials, as one of the Commissioners stated, but which under the known circumstances, they fully ignored. 3d. The persistent refusal of Mr. Ward to perform the Ko-tow, though so much desired both by the Emperor and his Ministers. And, 4th. The bold assertion, and constantly repeated, of the English prisoner, that two hundred Americans had been landed from the Powhatan and actually engaged with the French and English in the attack upon the forts. With such obstacles lying in his way, it is highly to the honor of Mr. Ward that, by his courage, urbanity, and discretion, he brought everything to a successful issue, and left behind him, as I doubt not, impressions most favorable to American character and American interests.

DANGER OF STRAINING THE EYES IN TWILIGHT.

In the London and Edinburgh Philosophical Magazine for May is an account of sudden loss of the power of distinguishing colors, produced by over-taxing the eyes. A sea captain, who was in the habit, when time hung heavy on his hands, of occupying it by working at embroidery, was one afternoon engaged upon a red flower, and being anxious to finish it, prolonged his labor until twilight came on, and he found it difficult to select the suitable colors. To obtain more light, he went into the companion way, and there continued his work. While thus taxing his eyes, his power of distinguishing the colors suddenly vanished. He went upon deck, hoping that an increase of light would restore his vision. From that time to the present, more than ten years, he has remained color blind. Mr. White Cooper, who brought this case to notice, says that, after the great exhibition of 1851, several instances came under his notice in which the sensibility of the retina was temporarily blunted by the excitement to which it was exposed in that brilliant scene.

The path of virtue is the path of peace, in that only we can travel with safety, or rationally hope to enjoy permanent pleasures.

The greatest wisdom of speech is to know when, and what, and where to speak, the time, matter and manner; the next to it is silence.

ITEMS OF NEWS.

WASHINGTON IRVING died, at his residence in Tarrytown, not many miles from New York, on 28th ult. He wanted only a few months of the advanced age of seventy-seven, having been born in New York, on the 3d of 4 mo. 1783.

CONTENTS OF THE DEAD-LETTER OFFICE.—*The Washington Constitution* advertises the catalogue of letters which have accumulated in the dead-letter office since 1848. The department has used every effort to restore them to their proper owners, and, being unable to deliver them, they are now to be sold for the postage, the proceeds, if any, after paying charges, to be deposited in the United States Treasury, subject to order should the proper owners hereafter be found.

The catalogue embraces coats, hats, socks, drawers, gloves, scarfs, suspenders, patent inhaling tube, gold pens, pencils, and all kinds of small jewelry imaginable, undersleeves, fans, handkerchiefs, box of dissecting instruments, pocket Bibles, children's dresses, lace collars, books, buttons, cloth, purses, slippers, chemises, bed-quilts, boots, shirts, gaffs for game fowls, cornfield hoe, black silk basque, hoods, shawls, gaiters, cigar-case, snuff box, spectacles, false teeth, night caps, brogans, aprons, pantalettes, ear-trumpet, shoulder-braces, silk flag, razors, one hundred catechisms, watch crystals, nipple-glasses, demi-veils, edging, and a thousand other things too numerous to mention. No pawnbroker's shop ever excelled in variety the collection of the Dead-Letter Office.

LAND SLIDE.—An extraordinary land slip, or subsidence as it is called, occurred at St. Hilaire, Canada, on Monday, the 14th inst. It commenced about nine o'clock in the evening, accompanied by a sound like thunder, and lasted about half an hour. A correspondent of the Montreal Gazette, who visited the spot, says that about fifty acres of land sank down to the depth of 30 feet.

ICE NAVIGATION TO BE OPENED ON THE UPPER MISSISSIPPI.—Arrangements have been made at Prairie du Chien, to launch the ice boat on the first closing of the river. No doubts are entertained by the proprietor of the success of the enterprise. The boat is to make semi-weekly trips to St. Paul. "The engine is of sufficient force to draw sixteen loaded cars. Grain dealers are stationed at all important points up the river, and will have a hundred thousand bushels of wheat ready for shipment on the first arrival of the boat."

VICTORIA BRIDGE.—This gigantic undertaking and wonder of the New World is at length a fixed fact. The first locomotive with cars attached crossed this majestic structure to-day from shore to shore, conveying about fifty persons the most of the party preceded by the train to Quebec, and the balance returned again to the Montreal side of the river, well pleased with the success of the undertaking, as also the honor of being the first conveyed across it.

A few solid facts may not now be uninteresting. The length proper of the bridge is about two miles, and consists of two abutments, each 250 feet long, and 24 piers 90 feet in length and 16 broad, reduced to 33 feet at the top, and shape of a wedge at the upper end (to divide the ice in Winter), and built of solid blocks of limestone, which, together, makes 3,060,000 feet of solid masonry; then resting upon this foundation are 24 iron tubes, each 242 feet span, and the center one 330 feet, under which steamers will pass on their trips down the St. Lawrence; the tubes are 60 feet above the Summer water level; entire length of tube 6,600 feet; each of the 24 weighs 322 tons, and the center one, being double, weighs 840 tons. Total weight of iron work, 8,000 tons. The size of tube is 22 feet high by 16 broad. The greatest expansion and contraction of each tube caused by the variation in the temperature from 40 below zero to 125 above, does not exceed 3½ inches, which space is left between, each one being placed upon rollers so that the affect of this variation is not at all dangerous or sudden. The only wood used in that whole structure is the string-pieces that the rails are laid upon, and a narrow side walk that is now being laid at the side of one of the rails for the employees to pass with more ease and rapidity upon. The cross pieces are made of ¼ inch iron laid 7 feet apart. The cost of the entire work will be about \$6,500,000.

The bridge will be regularly opened for traffic on and after Monday, Dec. 19, when the Grand Trunk Rail. way of Canada will be one of the largest continuous lines in the world, being over one thousand miles long—now in running order. It is indeed a fine road, and when in connection with this work, may well be considered one of the first public works of the day; and when we consider that the bridge has added nearly \$7,000 per mile to the cost of the same, it is a bold one.

STAMPS.—The London journals report that the annual demand for penny postage stamps in Great Britain is little short of 506,000,000.

AFRICANS ON A FAIR GROUND.—Two genuine Africans were exhibited at the Columbia (S. C.) fair grounds on Saturday last. The South Carolinian, in noticing the fact, condemns it, and loudly disapproves

of this "open demonstration of a violation of the laws." The journal adds: "We cannot doubt that the framers of our federal constitution intended the federal Congress to have full control of the trade, and that the southern States expected it would be prohibited."

John Brown was executed at Charlestown, Va., on the 2d inst. His body was restored to his friends, who passed through this city with it on the following day.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—There is very little demand for Flour either for export or home consumption, but holders manifest no disposition to accept lower quotations. The sales are confined to 400 bbls. good superfine on private terms; 100 bbls. scraped at \$5; and in small lots for home consumption at 5 37½ up to 5 87½ for common and extra brands; \$6 a 650 for extra family, and 6 62½ up to 7 for fancy brands. No change in Rye Flour or Corn Meal. We quote the former at \$4 37½ and the latter at 3 75 per barrel.

GRAIN.—The demand for Wheat is limited and prices are hardly maintained. Sales of 2000 bus. good and prime Pennsylvania and Southern red at 130 a 132c. White 140 a 145c. 500 bushels Pennsylvania Rye brought 93c. Corn is in fair request—sales of 2000 bushels yellow at 73 a 75c. for damp, and 78 a 80c for dry. Old yellow is worth 92 a 93c. Southern Oats are worth 42 cts. and Penn'a. 44 cents per bushel.

CLOVERSEED is less active, but there is less coming forward and prices remain without change. Small sales of fair and prime at \$5 a 5 25 per 64 lbs.

HEAVY BLEACHED SHIRTINGS made from **AMERICAN COTTON**, warranted in all respects the product of *Free Labor*. For sale by

ELI DILLIN,

No. 1218 Green st., opposite Ridge Avenue.

11 mo. 26, 1859.

TWO YOUNG WOMEN, members of the Society of Friends, are desirous of situations as teachers in families where they would make themselves otherwise useful, or would engage as assistant teachers in established schools. Apply at the office of the Intelligencer. 10th mo. 29—2m.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Winter Session of this institution will commence on the 14th of 11th mo. next, and continue twenty weeks.

Terms \$70 per session, one half payable in advance, the other in the middle of the session. No extra charges.

For further particulars, address

HENRY W. RIDGWAY,

Crosswicks P. O., Burlington Co., N. J.

9th mo. 24—3 m.

SPRINGDALE BOARDING SCHOOL, FOR BOTH SEXES, Loudon Co., Va. The next session will commence the 3d of 10th mo.

Terms \$115 for 40 weeks, payable quarterly in advance. Languages and Drawings extra.

It is hoped that Friends interested will avail themselves of the preference by entering pupils early. Apply, for particulars, to

GEO. A. NEWBOLD,
Purcellville, Loudon Co., Va.

8th mo. 6, 1859.—6m.

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, TWELFTH MONTH 17, 1859.

No. 40.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 324 South Fifth Street,

PHILADELPHIA,

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

FROM THE JOURNAL OF JOB SCOTT.

Under the exercises, conflicts, and deep inward trials, which I had to experience through this year, it has gradually, from time to time, been opened and sealed on my mind, that a great part of the Scriptures, which many generally understand to speak only of outward things, is either only a metaphorical or allegorical relation and description of things inward, expressed by outward images or representations, or that the real outward acts and occurrences may be understood, by the truly enlightened mind, to convey much inward and spiritual instruction. God's design is to confound the wisdom of the wise, and bring to naught the understanding of the prudent. He has hid, and will hide, divine things from the wise and prudent, and reveal them unto babes.

The natural man not only *does not*, but *cannot* know them, because they are only "spiritually discerned." To this purpose Christ spake in parables, that such as had an eye inward to the divine light, which alone gives the true spiritual discerning, might understand, receive, and know the mysteries of his kingdom, while all the wise and learned could but guess, mistake, stumble, and be confounded. So when the disciples asked him why he spake in parables, he informed them it was because it was given to them to know these things, but to others it was not given. It was not given to them to the exclusion of others in the same state of inward seeking, docility, and child-like simplicity.

God's design was then, and ever will be, to hide these things from all such as are striving to know them by their own mere natural powers. They may, and do, study the Scriptures, and reason very copiously upon them, and think they clearly comprehend their meaning; and yet re-

main in total darkness, as to the spiritual import, meaning, and mystery of many passages which they are strongly persuaded they understand rightly.

Before this wisdom and creaturely comprehension the stumbling-block is, by God's determination and counsel, *laid*; on purpose laid, that man ever may stumble and fall, and be snared and taken, so long as he goes this way to work to understand divine things: not that God determines any certain number of persons shall so stumble, and be snared, &c. but all universally on this ground, and in this wisdom; for through all ages it is true, "if any man thinketh that he knoweth any thing, he knoweth nothing yet as he ought to know." Even Paul declares, "I know nothing by myself."

While Paul thought he knew something divine by or of himself, his reasoning rose against the Messiah, and with all his might he fought against the only true way of salvation. So, in degree, it will be with all; if they think they know, even *any thing* divine of themselves, or by the exercise of their own creaturely faculties, they have never yet learned any thing as they ought: for as soon as they *know any thing* as they *ought*, they see and know that they knew nothing by or of themselves; but are altogether beholden to a spiritual discerning from the divine light shining in their hearts, to give them this knowledge. Hence, says the apostle, "God, who commanded the light to shine out of darkness, hath shined (take notice where this shining is) *in our hearts*, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Here, first, it is *God that hath shined*; secondly, it is "*in our hearts*;" thirdly, it is to *give us* what we had not before, and could not have without this insinuing, that is, *the light of the knowledge of his own glory*; fourthly, it is "*in the face of Jesus Christ*." It is only in *his face*, his inward appearance, whereby he causeth his *face to shine upon us, in order that we may be saved*, that we can ever see "the light of the knowledge of the glory of God;" according to the true saying, "In his light shall we see light." His light shining "in our hearts," is the only possible medium wherein and whereby we can ever see God, or clearly discern his glory: for it is an eternal truth, "whatsoever doth make manifest is light." Natural light manifests natura

things, and spiritual and divine light, spiritual and divine things. As water rises but to the height of the fountain head; and as effects cannot exceed their causes; so nothing short of divine light, a real, substantial ray from God himself, an emanation of his own holy light, life, and substance, can ever fully manifest him to the mind of man.

The outward sun can only be seen through the medium of its own light. Nothing lower or less can ever manifest or reveal it. A thousand other lights may be lighted up, or schemes contrived to exhibit or reveal its glory; but it is impossible they should ever do it. The sun is essential light in itself. Other lights may show many other objects; but any less lights will be swallowed up, or outshone by the rays of the sun, and cannot manifest the sun. Any greater or brighter light, if such could be in natural things, instead of revealing or showing us the sun, would but outshine, and so obscure it; as we see the sun itself outshines, obscures, or hides wholly from our view, the stars that glow, and in brightness shine by night, when the sunbeams are withdrawn from our eyes, and let the lesser lights appear. So God can never be seen, but in his own divine light. He ever is light, and dwells always in the light, and "in him is no darkness at all." What then can ever manifest or reveal him, but his own light, by which he shineth in our hearts, to give us to know him, and behold his glory.

Those that are bound for heaven, must be willing to swim against the stream; and must not do as *most* do, but as the *best* do.

EXTRACT OF PAUL'S SPEECH TO THE BISHOP OF CRETE.

BY HUGH TURFORD.

(Continued from page 615.)

Eighth question. Were not the Scriptures written for our learning? and are they not a sufficient rule of righteousness?

Answer. The Scriptures are called a rule, but who can walk thereby, unless he be inspired with the good Spirit of God?

The Israelites had only ten commands written on tables of stone; but they had many other statutes and judgments proceeding from a righteous Judge, written in their books, and not only read but expounded unto them every Sabbath day, in order that they might walk in righteous paths. But though they had the words of God in their books, many of them had not the fear of God in their hearts. They thought they had a great zeal for an outward worship and form of devotion; yet they were ungodly in life and conversation.

And what shall I say of us who are called Christians? We have the words of God and

the words of Christ, the words of the prophets and the words of the apostles, in our books,—we have many precepts of righteousness;—but do we guide our steps thereby? or can we, without the aid of divine grace?

The Christian's rule of righteousness is Christ's direction. Let all who say the Scriptures are their rule, examine their abilities to walk by their rule. Are they lights to the world? Do their good works glorify God? or do their lives shame the Christian profession? Are we so far from committing adultery that we have not so much as a lustful thought? Are we so far guided by the truth, that every word that proceeds out of our mouth by way of promise is sure and steadfast? Can we refrain from smiting when we are smitten? Can we give our cloak to him that sues us at the law, and wrongfully takes away our coat? Can we love our enemies? Can we bless them that curse us? Can we do good to them that hate us? Can we pray for them that spitefully use us? Can we depend on God's providence, without taking care what we shall eat or what we shall drink? Can we do unto all men in all things whatsoever we would that they should do unto us?

This is Christ's yoke; can we bow our hearts and minds thereunto? This is Christ's burden, can we bear it? He said his yoke was easy and his burden light; but if these things are too hard and too heavy a burden to us, it is because we have not his grace or his spirit; we have a Christian name, but are not in the Christian nature and spirit; we have a rule, but have not power to walk by our rule; and then what good does our rule do us?

If ever we think to walk by Scripture rules,—if ever we intend to keep our Lord's commands,—and if we would lead a righteous, godly life in this present world, we must turn in to the grace of God in our own hearts; for that gives us power to keep to our rule.

It was for want of grace, that the Israelites did not keep the commands of Moses; and it is for want of grace, that Christians do not keep Christ's commands. He lays no other burden on us than what he bore himself. The fulness of grace that dwelt in him made all these things easy to him; and as we grow in grace till we become filled therewith, they will be easy unto us also. Grace mortifies sin, and when sin is mortified, nothing is easier than to lead a righteous life.

Objection. But some may say, our dependence for life and salvation is not on works of righteousness, but on faith. We believe, and therefore hope to be saved.

Answer. I know that is the dependence of many, and we all think we have faith; but is it a faith that purifies the heart, and makes our bodies fit temples for the Holy Spirit?

Paul put the Corinthians on an examination

of themselves,—on a trial and proof of their faith; and it would not be amiss if all who count themselves believers did prove themselves by the same touchstone. “Know ye not” said Paul, “that Christ is in you except ye be reprobates.”

Was Christ in the Corinthians? And is he not in all men that turn from ungodliness, and come to have their hearts purified?

How can we know the only true God, if we do not behold his presence? How can we know our Saviour, if he be not in us, to save us from our spiritual enemies? And this is life eternal, not only to hear of a God and a Saviour, but to know him,—to feel the power of God,—and to be witnesses of Christ's salvation. These are believers, and true believers; for their eyes have seen what they believe.

True faith and works of righteousness go together. He that hath the one hath the other; and divine grace is the spring from which both proceed. But the ungodly, the graceless, and the reprobate have neither.

Ninth question. If inward and spiritual grace be sufficient to teach us our duty towards God and man, and to establish us in righteousness,—wherefore was there an outward ministry? and to what end were apostles, prophets, evangelists, pastors and teachers given to the church?

Answer. Paul, as he told king Agrippa, was made a minister and a witness. He was a witness of the powerful operation of grace in his own soul, and so could tell others what it would do for them.

In a state of degeneracy, all men are strangers to grace; they know not the Lord. The work of the ministry is to open the understandings of all such, and to turn them to this heavenly teacher; since nothing else can enable us to lead a sober, righteous, godly life in this present world. And as some were to plant, so others were to water, that no young plants might wither before they come to be rooted and grounded in the truth.

In the primitive times we find some declined from what they had attained to; because they kept not with their true guide, and with and for such, Paul had to travail in birth again. As plants are not grounded as soon as they are planted, so men are not established in righteousness as soon as they are turned from unrighteousness. Hence, such as were strong were to watch over the weak, and lend them a helping hand in their travels, until they all came in the unity of the Spirit to be perfect men; and then there was no more need of man's help. We all become perfect men when a right spirit comes to have the whole government in us.

But who are fit to plant and to water? Surely no ungodly man, for such have not the spirit of Christ; such know not the way of God's salvation themselves, and so cannot direct others thereto, nor lend them a hand therein. But

such only are qualified to minister to others, as are what Paul after his conversion was, not only a minister but a witness of what he testified,—even such as have known the way of God's salvation themselves, and are come through the teachings of grace in themselves, to that strength and perfection, as to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world.

A good example, which like the small taper gives light to read by, is preferable to the blazing meteor, which raises astonishment, but soon leaves us in darkness.

SELECTIONS FROM THE LIFE AND EXPERIENCE OF THOMAS BULMAN.

(Continued from page 619.)

The diary at this point is discontinued; but occasional memorandums prove that the work of grace was still going forward. One of these memorandums is as follows:—

It is lovely and reviving to exhort the disobedient to leave off that course of life which is so contrary to the Lord's will; oh that I could do it with that humility, tenderness and holy boldness, which would prevent the cause from suffering by me. Perfect the work in me, O my God! that my example may reprove, as well as my words.

Under the date 1777 are the following remarks:—“When in profession with those called Methodists, very many were the blessed visitations of God to my soul; still it was revealed to me that there was a more spiritual and divine worship to be known, but that for that I must wait the Lord's time.

Travelling on in his fear, and pressing after a more spiritual worship and greater purity of soul, I attended a meeting at the burial of a Friend, where I met with the Beloved of my soul, greatly to my comfort, insomuch that at my return home I was made, like the eunuch formerly, to go on my way rejoicing. So I kept frequenting Friends' Meetings, till it appeared right to request my admittance into membership with them.”

Thomas Bulman's faith had now become strong in the promise of the Most High to his church, “All thy children shall be taught of the Lord;” and in that of Christ, that the Spirit of Truth should guide his disciples into all truth. By attention to the convictions and openings of this Spirit, he had been awakened to a sense of the sinfulness of sin and to his need of a Saviour, had been given to feel the mercy of God in his dear Son to repenting sinners, and had been led onward in the way of holiness; and in the further manifestations of the Spirit he was now given to perceive the contrariety of the ministry of the Episcopal Church, in its appointment, monopoly, authority, exercise and support, to the example

of the primitive church, and the principles and precepts of Christ and his apostles; and he felt it laid upon him of the Lord to refuse an active compliance with the unrighteous laws of the land enjoining the payment of tithes for the support of this ministry. On this subject he writes:—

21st of 7th mo. 1777. This was a day of great exercise of mind with me on account of tithes. I may just unbosom myself, and note down a few particulars to help me in time to come, that I may return praise to my Heavenly Father for his preserving hand and fatherly care over me. I could not pay tithes to support a ministry which I believed was not according to Scripture. My father and brother were very zealous for "The Church," as they called it, and would not by any means forbear rendering to the priest what they estimated his dues. This made my burden the heavier, as I had no horse of my own, but was obliged to borrow from them to lead home my crop. My father desired me to go to tell the priest to come and take the tithe hay; this I refused to do, and told him plainly I could neither do so, nor send any other person on that errand; so he went himself: and when about to lead the hay from the field, my brother would load the carts himself, to prevent my taking that set out for the tithe, away with the rest; and he said the man and I should take the other into the house. This being the case, I thought I might have been excused from farther trouble. Oh this flesh, how unwilling to suffer! But this would not do; my burden still remained, and my life was bitter. I knew that in the place where I lived, there were none who refused to pay tithes for conscience' sake but myself, but I felt constrained to be faithful to the testimony given me to bear; and I durst not omit using the utmost of my endeavors to be faithful to my duty. I was encouraged by the fatherly instructions of my friend, Thomas Blair, of Solport, to keep to the inward light and power of the Spirit which was able to carry me through exercises which nothing else could do. Thus encouraged, I gathered strength, and firmly resolved not to charge my conscience with any fear of man. I told my brother my trouble, and desired he would bring away that left for tithe with the rest, for I could not wrong my conscience by leaving it. My brother, however, entirely refused, saying, I should not load it; neither would he suffer any one to load it on his horse, and he used some arguments trying to prove the lawfulness of the priest having the tithes. Finding I could not prevail without violence, I came away, and found myself clear and my mind at peace. My Heavenly Father, I believe, accepted the will for the deed.

O the goodness of God! who can fully set it forth? Who can worthily magnify his holy name? Marvellous are his condescensions to such a poor unworthy creature as I am. See

how he gathers his lambs in his arms! Who ever trusted in him and was deceived? Now I am on the banks of deliverance, will I sing to my Well-beloved a song. He hath brought me out of the mire and clay, and set my feet upon a rock; he hath ordered and established my goings; he hath put a new song in my mouth, even of praise and thanksgiving; he hath given me the oil of joy for mourning, and the garment of praise for the spirit of heaviness; but I am not able to impress these feelings on the minds of my friends according to the flesh, and they cannot share with me in my joy.

The brother mentioned in the preceding memorandum afterwards became much enlightened on the subject of tithes, and though he did not become a Friend, he rejoiced in seeing his brother bear a faithful testimony against tithes.

When Thomas Bulman believed the time had come at which he ought to request admittance into membership with Friends, he addressed the following letter to Carlisle Monthly Meeting:

Irthington, 18th of 8th mo. 1777.

Many have been the impressions of my mind to request my admittance into membership with Friends, but now it appears with solemn weight. As Paul said the love of God constrained him to preach, so has it constrained me to request this. I trust that in degree, the same love has enabled me to take up the cross, not only outwardly, but likewise in renouncing my own will, which is contrary to the will of God, and to let his will be my law. Glory be to his name, which is as ointment poured forth; it is of his abundant loving kindness, and of his free mercy, that he hath visited my soul with the dayspring from on high; not for any works which I have done. So, if I may, I desire to be one with you, as I hope some of you are one with Christ, or at least right dear in his sight. I have renounced all fellowship with others, and am clearly convinced this is the most spiritual and divine way of worship. Blessed be God! since I first gave up to request this, oh, the sweet enjoyments I have had under his wing! I have at seasons been under the shadow of his wing with great delight, and his fruit was sweet to my taste. Glory and honor be to his name! for he is giving me victory over my besetting sins, and will, I trust, lead me on from one degree of grace to another, till he hath perfected in me that which is lacking. He is giving me to see I have no continuing city here, but that I must seek one to come, eternal in the heavens, whose builder and maker is God. The Scriptures which were to me as a sealed book, are now, in measure, opened unto me, and I see many of the promises belong even unto me. That principle or Spirit, which first condemned me for sin, has now turned to be my comforter. Oh, how many refreshing times and seasons have I enjoyed under this holy and divine guide! Dear Friends! it is to you that I direct this, who re-

joy to see Zion prosper, and Jerusalem a praise, and who sigh and mourn because of the iniquities of the land. If, unworthy as I am, I may be in union and communion with you, and rejoice with those that rejoice, and weep with those that weep, and so fulfil the law of love, well; but if not, then may I be permitted to enjoy with free liberty, which I now do, as it were to eat of the crumbs that fall from the children's table. Now, dear friends! let the secret breathing of every sincere heart be unto the Lord for me, viz. for my preservation; that when I have put my hand to the plough, I may not look back and incur the displeasure of God, and he pronounce me unfit for the kingdom of heaven. Time and paper would fail me to declare all the dealings of God with my soul, but by these few broken hints, you may see what is the desire of the unworthy writer.

THOMAS BULMAN.

(To be continued.)

A minute of Women Friends, at a Yearly Meeting, held at Burlington, for Pennsylvania and the Jerseys, the 23d of the 7th month, 1740.

This meeting tenderly recommends to the Quarterly Meetings the reading of the former advice of this Meeting, for the 21st of 7th month, 1726, against Pride and all sorts of superfluity, and particularly against Hoop Petticoats—

And that all Friends avoid the unnecessary use of Fans in Meeting, but if any are obliged to use them that they be plain, and that no Friend use the indecent custom of Taking Snuff in Meetings.

We also earnestly desire that all Friends in their several meetings be zealously concerned to encourage ye good works of visiting families, keeping near to truth in themselves, which brings into and preserves in True Unity and Gospel Fellowship.

Signed on behalf and by order of said Meeting by
GRACE LLOYD.

A VOICE FROM THE HOP GROUNDS.

RESPECTED FRIENDS,—There may be many who are of opinion, that the vast area of acres in the south-eastern districts of England, devoted to the growth of hops, might be turned to a better purpose. It is not this question I am about to enter upon. Putting the morality of the matter aside, there are perhaps some of your readers who are unacquainted with the production of the article, or, at all events, would feel surprise at the extraordinary abundance and beautiful appearance of the crop now in the course of picking. Whether the subject may be one of sufficient interest for your subscribers generally, I am unable to say.

Those who have been accustomed to districts

where tall chimneys are abundant, and where clouds of black smoke darken the air, would be struck with the contrast, on beholding masses of pure white vapor rolling over our verdant valleys and orchards, during four or five weeks at this particular season, occasioned by the brimstone fires necessary to prepare for the market an article which this year will produce nearly, or quite the sum of £300,000 for the revenue.

To begin, however, at the beginning: when the hops are approaching to ripeness, the grower circulates information among what are termed his "home pickers, poor persons resident near the spot, that on such a day the work will commence; but as it is impossible a sufficient number of this class can be found, means are taken to diffuse such announcement on a more general scale. Aid is solicited on all hands; wagons drawn by teams of horses are despatched to various parts of the country, where the population may be dense and labor not so abundant. Very few refuse to lend a hand; the work is so simple that a child of seven years of age and the man of seventy can equally engage in it. Character is never inquired into; a glut of labor suddenly arises, and a proportionate mass of human machinery is put on to meet it; the "ticket of leave" man and the man of scrupulous honesty stand side by side—the very scum of the alleys of London and the scholars of the humble village school meet upon the same ground.

With those who come from a distance the expense of lodging is, of course, an object; and they consequently postpone their arrival to the latest possible period. This compels them, in many instances, to travel on the first day of the week; and special trains, or trains lengthened in consequence, are appointed to convey them. It is a singular sight to witness vast numbers of the poor creatures wending their weary way through the streets—the stronger members of the family bearing upon their backs all the household goods actually indispensable on such a pilgrimage; huge bundles of bedding, cradles, kettles, and every article possessing the charm of easy portability. Chairs and tables, of course, are supplied by mother earth.

The fact of both parents seeking labor on the same ground necessitates the removal of the youngest child. They have not the means of leaving it at home. All flit, from the infant of a span long to the grandsire who has seen seven years of Sabbath-days. Any observant person, in watching the various groups, as they sit in circles in the inn-yards (for landlords are not ambitious of such customers) eating their humble fare, may often detect the head of a child protruding, in a most unexpected manner, from some high roll of bed-furniture.

These remarks apply more particularly, however, to the Irish, who flock into the hop-gar-

dens by thousands. For weeks previous to the picking, a stream of them is seen, footsore but still cheerful, as though toil and privation were moulded into their very natures. On the route, in many instances, they will not hesitate to enter a shop or private house, if the door be open, and, in a rich brogue, inquire, "Can we boil the kettle here, masthur?"

In repeated instances, those who grow hops extensively see the same faces in their grounds many years consecutively. This fact will prove that the Irish who resort here are those who reside for the remaining portion of the year in London and its environs.

The fares by railways are reduced to meet the influx and circumstances of the class to which I refer; but it is astonishing how soon the vast crowds which the train discharges disappear. Their destinations are almost as various as the colors of their garments; the latter having been described by a witty writer as a "parcel of holes sewn together."

The office of station-master at the railway terminus is far from a sinecure at such seasons. I saw, last year, an Irishwoman attempt to climb into a third-class carriage without a ticket. Her arms were seized in a most determined manner by her companions inside, and her legs were held equally firm by the station-master of the platform.

Throughout most of the towns in Kent notices are placed in the windows where poor persons reside, and who, from some circumstance or another, are prevented going into the hop-grounds, to the effect that "Children are taken care of during the hopping!" This arrangement enables many a mother to close her house entirely during the hours of labor.

The plant, during the whole of the present summer, has received scarcely a single check. The continued drought has suited the hop admirably, and the most experienced planter admits that of the "thousand evils to which hops are heir" he has known nothing. They have enjoyed a singular immunity from flea, fly, fireblast, blight, red mould, lice, dauphin, with a long *et cetera*.

I was conducted to-day, by the superintendent of a hop-ground about two miles distant from this town, into a portion of the plantation, where, although I have seen fine hops in preceding years, I was surprised at the excessive exuberance of the crop. The upper half of many of the poles were quite bare, as the weight of the luxuriant mass had caused it to sink nearly to the ground; while in other instances, where the poles upheld them, they could be compared to nothing but huge "billows" of hops, a sea of which extended as far as the eye could reach. The size of the hops in the garden to which I allude was that of a medium fir-cone. The pliant arms of the plant had grasped the tops of the neighbor-

ing poles on each hand, forming perfect alcoves beneath a complete labyrinth of vegetation; so much so that it was necessary to cut through the superincumbent weight before the pole could be pulled out of the ground.

The question will very naturally arise in the mind of the reader, how such a concourse of individuals can possibly find shelter, incapable, as they are, of obtaining lodging in the house of decent people. The attention of the traveller, while passing along through the lanes in the vicinity of the hop grounds, will be arrested by a long, low building, composed in many instances of mud-walls and a straw roof, innocent alike of either window or chimney. It has of course, a door; but when that is closed, not a ray of light can honestly enter. If a gleam or two does penetrate, it must steal through some cranny not sufficiently large to admit anything else.

These buildings are known as "hoppers' houses;" and, as they are not often inhabited until an hour when

"Tired nature's sweet restorer"
is courted by all, and evacuated with the first beams of the morning, windows are a superfluity. Culinary operations being carried on out of doors, places a chimney in an equally unimportant point of view.

A melancholy instance of the evil consequences attendant on living in such a crowded and unwholesome atmosphere occurred close to this town in the autumn of 1849. Cholera was at that time paying its periodical visit, and, unfortunately, that year in particular the tide of Irish pickers rose to what might be termed "flood." One fell sick, to be succeeded rapidly by a second; and a panic soon spread throughout the class in question. Tales got about that they were being poisoned by their rival pickers, the English (a great feeling of jealousy at all times prevails). The messenger on the pale horse, however, still scattered his arrows among the terrified strangers, and the hand of violence began to show itself in the street of the quiet village. Windows were broken, and threatening language was heard at every corner. The magistrates met, the tumultuous portion of the community were reasoned with; but the phantom their own imaginations had conjured up was not to be so soon laid. The police, as well as a small body of the military, were sent for from a neighboring town, when it occurred to some person in authority to forward a message to London. In the course of a short period an individual arrived, at the motion of whose hand the evil spirit collapsed. Knees were bent at the sound of a few words from the lips of a priest, which operated like oil upon a troubled sea. No fewer than forty-three, however, fell victims to the destroyer; and a humble wooden cross in the neighboring churchyard, bearing a simple inscription, marks the spot where they lie.

On drawing near to that portion of the plantation whereon picking is proceeding, a stranger would be at a loss to imagine where so confused a sound of human voices could possibly proceed from. The poles being lofty, and laden heavily, no sign of human life is visible. It is like approaching a fair; for probably, on turning the next corner, a mingled crowd bursts upon the view. Labor and laughter seem to go hand-in-hand; and the loud voice of the superintendent mingles with the feeble wailing of some embryo picker as it lies extended in its cradle. A great source of annoyance, almost necessitating the use of a veil, is experienced by visitors on traversing the hop-grounds. This arises from vast numbers of small winged insects, who, finding their strong-holds suddenly assailed by the sinewy arms of the pole-puller, sally forth in myriads, beating in one's face like a storm of sleet, and, entering the eyes, cause much discomfort.

The air all around is impregnated with a most delicious aroma, wafted from the whirling crows upon the oast-houses, wherein the hops are in course of drying.

We must now, gentle reader, stand with our back close to the hedge in this narrow lane, while a waggon, creaking under the weight of a hundred "pokes," slowly passes by. A "poke" is a bag containing ten bushels; thus 1000 bushels are on their way to the oast.

In the garden of which I write, 1700 pickers find active employment, and 11,000 bushels are gathered daily. After perambulating many acres, my companion ejaculated—

"We can describe it in four words, Sir, this year—'We are all hops!'"

The "bine," as it is called, is severed at about twelve inches from the root; the heavy pole is then raised from the earth, and is placed longitudinally over a "bin," composed of coarse kind of sacking; active fingers are now at work on both sides of the "bin," and for every eight, nine, or ten bushels picked, they receive a shilling. The price of course varies with the character of the hops; if very fine, the grower will stipulate for ten bushels; but this "tally," as it is termed, is very much complained of, and the average is eight most years. A quick picker will earn 2s. 6d. a day; if a woman can take, which is often done, three or four children with her, the combined earnings amount to something considerable. Voluntary assistance is often forthcoming; for when the weather is fine, the work is really so attractive that visitors will often spend an hour or two at the bin, imbibing the fine aroma of the hop, and carrying out benevolent motives at the same time.

Idleness is a sin very seldom to be met with in the hop plantations—the faster the work goes on, the greater the remuneration. A woman will snatch her infant from a wide-spread shawl on which it has been seated, and while engaged in

supplying it with its natural support, continue busy with one hand in the equally important duty of providing her own.

Persons worse for liquor are, as soon as possible, removed from the grounds, but these fluids are much in request. I saw one poor man go through a variety of manœuvres with both hands, in an attempt to raise to his lips an iron boiler.

It is calculated that in many instances the produce this season will average twenty hundred-weight to the acre; the duty is 18s. 8d. per hundred, with five per cent. recently added. The principal grower in this district is a gentleman from Manchester. He will send 3000 pockets into the market; the weight will be about 200 tons, and the duty consequently near upon £4000. This must be paid whether he sells the article or stores it.

Passing into the stowage or oast-house, the extreme brilliancy of the furnace fires, composed of sulphur and coke, attract attention; and on ascending to the kilns, which dry 11,000 bushels in twenty-four hours, the visitor is soon powdered over with a fine aromatic yellow dust. The hops are spread upon the kilns to the depth of about six inches; sulphureous vapors float here and there over the extended surface like an "*ignis fatuus*;" but the overpowering fragrance of the hop rules paramount.

The packing-room is next shown, and may be briefly explained. Circular holes are seen in the floor of about two feet diameter; in each hole a strong bag or pocket is suspended, and on looking into it, the head of a man is seen bobbing up and down perpetually. His duty is to keep dancing or treading the hops, while a boy stationed on the floor supplies more as they are required. By degrees, as the pocket becomes full, the figure of the man is developed, and, to judge by his appearance, one would suppose him to be laboring under jaundice of the most distressing kind, and which disorder appears to have seized upon his scanty attire as well; the skin becomes so stained with the hop, and the clothes so saturated with perspiration, they absorb the golden dust to such an extent as to convey the impression alluded to. The most unpleasant consequence arising from treading the hops, is their sticky or adhesive character. Not only do they impart a yellow color to the skin, but upon touching it, it has the feel of varnish freshly laid on. While the treading is going on, women are busily engaged in stitching with a greater regard to strength than neatness, the necessary number of pockets. Every pocket is stamped with the name of the grower, the year, and a distinguishing mark that it passed under the notice of the officers of excise.

As the three or four last days of the picking draw nigh, the hilarity of the laborers is manifested on the high grounds by a display of every article in any way approaching to a flag or stream-

er. Long poles are selected, to which are affixed shawls, handkerchiefs, ribbons of all colors, and a perfect saturnalia is enjoyed by the motley company assembled; the men employed in pulling the poles catch the infection, and waving them high in the air, then swaying them to and fro, present almost the appearance of an agitated sea.

Fourteen thousand acres of land in the county of Kent, formerly cultivated as hop gardens, are now appropriated to other produce. By such diminished acreage, it would seem that the pursuit is not a profitable one; but it is more to be accounted for by many of the small planters having abandoned the growth, from the circumstance of the duty pressing heavily upon them, when unable to get a remunerating price for the article. The introduction of pale ale, and the enormous exports of it to India, it is supposed, will keep up the demand for fine hops, and the production of such is now a scientific attainment.

Hop growing has been at all times acknowledged to be a precarious calling. The fluctuations of the market, even when the crop and season are favorable, renders them unsafe to hold. Instances are on record in which a grower, whose capital in poles alone has been £20,000, has actually been summoned for his poor rates.—*British Friend.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TWELFTH MONTH 17, 1859.

By a communication received from a friend, in Reading, and also one from a member of the committee, we learn, that on First-day afternoon, 4th inst., a meeting for worship was held at Reading, under the care of a committee appointed by Philadelphia Quarterly Meeting, which is to be continued four times a year, on the first First-day in the 3d, 6th, 9th and 12th months, at 3 o'clock in the afternoon. Seven of the committee were present, and although the weather was very inclement, the attendance was quite encouraging. Several interesting and touching testimonies were given both in the morning and afternoon meetings, which were listened to with much attention. The views and principles of Friends were presented, and their adaptedness to render man holier, and therefore happier, and we cannot doubt that some of the thoughts uttered will fall as good seed on a prepared soil, growing and producing a harvest in due season.

The social intercourse with some of the Friends of Reading, and their families, formed an inter-

esting feature of this visit. The younger, as well as the elder, seemed to feel that a gain from such intercourse might be realized, encouraging and sustaining each other in our endeavors to maintain the character of a loving brotherhood, desirous of promoting each other's welfare in every relation of life.

There has been a small meeting of Friends at Reading for more than a hundred years; a few years since it appeared to be going down, but by the perseverance of a few Friends it was continued, and is now apparently in an awakening condition. In the public mind there is an anxiety to know what our principles are, as is shown by the large gatherings at that place on occasions of the visits of Friends in the ministry, and we trust that the meeting now established will afford enquiring minds an opportunity of learning more of our religious principles, and be instrumental in causing this branch of our Society to flourish. The meeting house is an ancient structure, small, and built of logs, and though no doubt adapted to the early settlers of the country, is in many respects unfitted for the present purpose.

The interest manifested, as well as the growth of Reading, which now numbers upwards of 20,000 inhabitants, demands a larger and more comfortable house to which Friends need not hesitate to invite their neighbors when a larger meeting than usual is expected.

As Friends of Reading are few in number we hope an interest will be manifested throughout our Quarterly Meeting, to aid them in the erection of a new building, when they are prepared to make the effort.

DIED, Within the limits of Pilesgrove Monthly Meeting, on the 22d of the 11th month, SALLIE, wife of Joseph A. Robins, and daughter of John and Abigail Ogden, in her 24th year.

This dear young woman so early taken from our midst was of a thoughtful turn, and for a time, (after being attacked with a cold which terminated in consumption,) she appeared depressed, and expressed a fear she was not prepared to die. But this feeling was not permitted to continue long; she sought and found her Saviour, who whispered peace to her troubled soul.

To a relative who visited her, she remarked, "I had not expected to have continued so long, but I still linger patiently waiting; willing to go when the summons comes." That some time before, she had seen what appeared a bright light, and a voice saying, "Put thy trust in Me and I will care for thee;" this, she said, "I have been enabled to do, since which time I have seemed to have nothing to do but to wait."

She was remarkably cheerful throughout the latter

part of her illness, and passed gently away, while her purified spirit has, we believe, entered into one of those mansions prepared for the righteous.

[From the Chester County Times.]

THE SENECA CHIEFS—A BILL OF MORTALITY.

To the Editor of the Chester County Times.

Believing that it would be very satisfactory to many of the Society of Friends (as well as others) particularly those who were cotemporaries during the great struggle between the strong and the weak, viz: The Ogden Land Company, and the Seneca Nation of Indians, residing in the State of New York, to be made acquainted with the fate of most of the Chiefs who were engaged in that momentous effort, which caused so much anxiety and expense, and so many heart-rending scenes, I know of no medium by which those interested can be made acquainted with the following cases of mortality since the year 1838, but through a public Journal. They will discover that death has claimed for its victims many for whom they toiled and wept during that onslaught upon the moral, political and civil rights of that greatly wronged and injured people.

Out of 92 Chiefs who were concerned in that long to be remembered conflict, 61 have gone to their spirit home, no longer to be annoyed by land speculators, or an ungrateful government. The following are their names with the places at which they died:

1838—Reuben Pierce, Cattaraugus; George White, Buffalo.

1839—Capt. Snow, Cattaraugus; Wm. Cass, Buffalo; Big Kettle, Buffalo; Isaac Davis, Cattaraugus.

1840—Adam Doxtater, Cattaraugus; Black Chief, Tonawanda; Jas. Robinson, Alleghany; Capt. Pollard, Buffalo; John Snow, Buffalo.

1841—Blue Eyes, Cattaraugus; John Pierce, Alleghany; Walter Thompson, Cattaraugus; Mark Charles, Buffalo; John Dennis, Cattaraugus; Moses Pierce, Alleghany.

1842—Tunis Halftown, Alleghany.

1843—Oliver Silverheels, Cattaraugus.

1845—Johnny John, Cattaraugus; John Pierce, Alleghany.

1846—Capt. Strong, Alleghany; Little Johnson, West; Thomson S. Harris, West; Jas. Shongo, Alleghany.

1847—Wm. Jones, Cattaraugus; Jas. Stevenson, Cattaraugus; George Bennett, Cattaraugus; Jim Jonas, Cattaraugus.

1848—John Gordon, Alleghany; Tall Peter, Tonawanda; Tommy Jimmy, Cattaraugus; Long John, Alleghany.

1850—John Bark, Cattaraugus.

1852—Blue sky, Tonawanda; John Luke, Tonawanda; Robert Watt, Alleghany.

1853—Jacob Blacksnake, Alleghany; Geo. Silverheels, Cattaraugus.

1854—John Sky, Tonawanda, David Snow,

Alleghany; *John Bigfire, Tonawanda; Geo. Kill Buck, Alleghany.

1855—Taffany, Tonawanda; Black Smith, Tonawanda Henry Two Guns, Cattaraugus.

1856—John Tall Chief, Cattaraugus; Joe Himlock, Cattaraugus; Jimmy Johnson, Tonawanda; Jas. Washington, Tonawanda.

1857—Lewis Halftown, Cattaraugus; John Seneca, Cattaraugus.

1858—Young Chief, Cattaraugus.

1859—Saml. Gordon, Cattaraugus; George Fox, Cattaraugus; Sky Pierce, Alleghany; John Green Blanket, Cattaraugus.

Time not known—Gov. Black Snake, Alleghany.

The above is derived from an authentic source. G. M. COOPER.

10th Mo., 1859.

P. S.—Seneca White, who has been a highly respected Chief, is still living, and the oldest survivor, being over 83 years; he retains his health and works on his farm.

THE EFFECTS OF SMOKING.

The remarkable research made by M. Bouisson upon the danger of smoking has attracted the notice of the Academie, and has been rewarded with high praise. The horrors hitherto unknown, or unacknowledged, with which smokers are threatened, nay more, convicted, by M. Bouisson, are sufficient upon bare anticipation to ruin the revenue and the pipe-makers also. Cancer in the mouth, M. Bouisson declares to have grown so frequent from the use of tobacco that it now forms one of the most dreaded diseases in the hospitals, and at Montpelier, where M. Bouisson resides, the operation of its extraction forms the principal practice of the surgeons there. In a short period of time, from 1845 to 1859, M. Bouisson himself performed sixty-eight operations for cancer in the lips at the Hospital Saint Eloi. The writers on cancer previous to our day mention the rare occurrence of the disease in the lips, and it has therefore become evident that it must have increased of late years in proportion with the smoking of tobacco. M. Bouisson proves this fact by the relative increase in the French duties on tobacco, which in 1812, brought an annual amount of twenty-five millions, and now give a revenue of one hundred and thirty millions; almost that attained by the duties on wines and spirits, and far beyond that rendered by those on sugar. M. Bouisson remarks, justly or not, that "this figure, extravagant as it may appear, fades into insignificance before that attained by the British tax, which,

*This Chief jumped out of the third story window at a Hotel in Batavia whilst attending Court in a suit, Tonawandas against Joseph Fellows Agent of Ogden Land Co. He was in a somnambulant state when the accident occurred.

according to Dr. Seymour, amount to a fabulous sum, in a country where boys smoke from five o'clock in the afternoon till three o'clock in the morning, and where children of ten years old are known to consume as many as forty cigars in a day!"

The use of tobacco rarely, however, produces lip cancer in youth. Almost all Bouisson's patients had passed the age of forty. In individuals of the humbler classes who smoke short pipes and tobacco of inferior quality, the disease is more frequent than with the rich, who smoke cigars or long pipes. It becomes evident, therefore, that it is owing more to the constant application of heat to the lips than to the inhaling of the nicotine, that the disease is generated. With the Orientals, who are careful to maintain the coolness of the mouthpiece by the transmission of the smoke through perfumed water, the disease is known. M. Bouisson, whose earnestness in the cause does him the utmost credit, advises a general crusade to be preached by the doctors of every country against the immoderate use of tobacco, as being the only means of exterminating the habit; because, although the most powerful sovereigns have been powerless to prevent it—although Sultan Amurath threatened in vain to cut off the noses of those who smoked, and Peter the Great vowed direst vengeance against all smokers, and even the thunders of the Vatican have been hurled against them in vain, there is one thing which mankind holds in more horror than a noseless face, or even an excommunicated soul—and that is an untimely death. Let young men be once impressed with this truth, and the "Art of Smoking," which one of our best authors has lately extolled as the finest of all the fine arts, will soon be set aside and forgotten.—*London paper.*

Dyers and chemists will be glad to hear of new substances which they may turn to profit. Dr. Hofmann has communicated a paper to the Royal Society, describing products which he obtains from the berry of the mountain-ash; one, to which he gives the name of sorbic acid, and its compounds. Further experiments in Paris confirm the efficacy of keussou as a remedy against tape-worm. Professor Nickles has been at work upon the privet, *Ligustrum vulgare*, known as an oleaceous plant, bearing blackberries, which in Belgium and Germany are called ink-berries. These he finds to contain glucose, raisin-sugar, and a waxy substance of a beautiful crimson color, to which he gives the name of *liguline*. This makes good dye in different shades of crimson and purple, and is available as a test for water. In a tumbler of pure distilled water, a drop of solution of liguline colors the whole a bright crimson; but if the water contains, as many drinking-waters do, carbonate of lime, then the color changes to blue. The test may be ap-

plied as well with liguline paper as with the solution, and paper thus prepared will doubtless come into use, and prove of service to the traveller and scientific explorer. Liguline, moreover, promises to be useful to the optician, as the solution when viewed in glass tubes presents singular optical effects.—*Chambers's Journal.*

Thirtieth Annual Report of the Female Association of Philadelphia, for the relief of the sick and infirm poor with clothing.

In presenting the Annual Report of this Association, it may be well to refer briefly to its plan of operation.

For several years after its commencement, the clothing distributed was made by the members of the Society, at its stated Monthly meetings. So great, however, was the demand of the poor for employment, and so desirable is it to encourage in them a feeling of independence and self-reliance, that it was thought best to enlarge the annual subscriptions of the members, and by this, and other means, raise a fund to employ those that are able to work in making garments which are afterwards distributed among the sick and infirm.

Every succeeding winter has proved the advantage of this mode of operation, and the Association has only to regret that its resources are so limited.

While it gratefully acknowledges many generous contributions, it would urge upon its friends the necessity of continued and increased interest in its behalf.

During the past winter, the receipts of the Society amounted to \$640 00; \$396 62 of this sum were expended in the purchase of goods, and \$241 78 were paid for sewing; 129 ½ garments were distributed, 1241 of these were made by the poor who were employed by the Association. The following donations of goods were received, viz: 20 blankets, 75½ yds. muslin, 43½ yds. gingham, 46 yds. canton flannel, 20 yds. calico, 108 lbs. soap, 25 lbs. candles, 250 bread tickets, and a lot of trimmings.

Hannah Miller, President, 315 N. Eleventh St. Elizabeth Jenkins, Treasurer, 937 Franklin St. Helen G. Longstreth, Secretary, 23 S. Sixteenth St.

To either of whom donations may be sent.

Philadelphia, 3d mo. 5th, 1859.

It has been remarked that the advance of engineering manufactures is shown by the construction of the tools and appliances which they call us into; and we may form some notion of the huge masses of metal henceforth to be operated on in the red-hot state, by the fact, that a steam-hammer weighing seven tons, with a fall of six feet, has recently been made at Morison's Works, Newcastle-on-Tyne. The blow from a

mass of solid steel of more than fifteen thousand pounds' weight, will be tremendous. We hear of a machine that will clean twelve knives at once, and keep the edge in good condition: and of "the renewable stocking," which is to save wives and daughters the trouble of darning. According to the inventor, stockings are so cheap, that it does not pay to darn them, and he therefore manufactures toe and heel pieces, which are to be sewn in when required, and thus make the stocking as good as new.—*Chambers's Journal*.

HYGIENIC HINTS.

Hall's Journal of Health says that a person born scrofulous or becoming so after birth, need not remain so to any specially hurtful extent. If "white swellings" or "runnings" do not relieve the system of ill-humors, the disease may be worked out of the system by a change in the habits of life—such a change as involves large out-door activities for the greater part of every day. The same thing may be accomplished, to a great extent, in-doors, as where a sedentary life is followed, by spending a large portion of each day in active employment on foot. More decided results will follow if the aid is given, meanwhile, of judicious personal habits, as scrupulous cleanliness of body and clothing, of regular, full, and sufficient sleep; of plain, simple and nutritious food, eaten at regular intervals of five or six hours, and nothing between, with that daily regularity which is essential to health under all circumstances. A scrofulous person should eat fresh meats largely, and bread, fruits and berries of every description, using vegetables sparingly. In short, whatever promotes high bodily-health promotes the eradication of scrofulous taint. In regard to internal remedies, one of three things is the uniform result. First, the medicine gradually loses its power; second, the system is benefited only while it is taken; or, third, the remedy gradually poisons the system, or impairs the tone of the stomach, and hastens a fatal result. No medicine ever eradicated scrofula, or kept it under any longer than while it was taken under certain conditions; a scrofulous person has a greater chance of long life than one who is entirely free from it, because, being conscious of a slenderness of constitution, greater care is taken to avoid causes of sickness.

The tendency of India rubber shoes is to make the feet cold, thus endangering the health; hence they are useful only in walking when the ground is muddy or sloshy with melting snow. In these cases they are invaluable. When rubbers are on the feet, persons should keep moving and remove them on entering the house. If the rubbers have been on the feet several hours, both shoes and stockings are necessarily damp by the condensation and confinement of the perspiration;

therefore all should be removed and the naked foot held to the fire till warm and dry in every part. The same rule holds good in relation to leather boots and shoes made water proof. For common purposes leather boots and shoes are the best, if kept well blacked, with several renewals of dry socks during the day if the feet perspire profusely.

If a man begins to cough, as the result of a common cold, it is the result of nature herself attempting a cure, and she will effect it in her own time, and more effectually than any man can do, if she is only let alone, and her instincts cherished. What are those instincts? She abhors food and craves warmth. Hence, the moment a man is satisfied that he has taken a cold, let him do three things; 1st, eat not an atom; 2d, go to bed and cover up in a warm room; 3d, drink as much cold water as he wants, or as much hot herb tea as he can, and in three cases out of four he will be almost entirely well within thirty-six hours. If he does nothing for his cold for forty eight hours after the cough commences, there is nothing that he can swallow that will, by any possibility, do him good, for the cold, with such a start, will run its course of about a fortnight, in spite of all that can be done, and medicine will only hinder a cure. "Feed a cold and starve a fever," is a mischievous fallacy. A cold always brings a fever; the cold never begins to get well till the fever begins to subside; and every mouthful that is swallowed feeds the fever.

THE LATE BARON DE GOLDSMIDT, OF LONDON.

HIS CHARITABLE BEQUESTS BY WILL.

It may not, perhaps, be generally known that this distinguished London merchant, who in early life was a member of the London Stock Exchange, and within the last six years one of the contractors for the Turkish loan, has left the following munificent legacies, and, although of the Jewish persuasion, it will be seen that his liberality was not confined to any sect or religion:

To the widows of decayed members of the London Stock Exchange, to be distributed by the chairman for the time being of that establishment, at his discretion, either in purchasing their annuities in the English funds or in such manner as he may think fit, £20,000, or \$100,000.

To the decayed members of the London Stock Exchange, whose ages exceed 60 years, £20,000, or \$100,000.

To the poor Quakers in England, Ireland, Scotland and Wales, to be distributed by the approval of the monthly meeting of the Quakers' meeting in Bishopgate street, London, £5,000, or \$25,000.

To the sons of poor Quakers, to apprentice them to various trades with consent of the monthly meeting, &c., £5,000, or \$25,000.

To the poor of all denominations in Brighton, in Sussex, England, (where Baron Goldsmidt had a large house property, the sum of £10,000, or \$50,000.

To be distributed annually to the poor of Brighton, in coals, blankets, tea and sugar, and in money, 5s or 1½ dollar, he has left the sum of £20,000, to be invested in Turkish bonds, and the interest only to be applied annually to the above purpose, or \$100,000.

To the London Smithfield Cattle Show, annually, to improve the breed of South Down sheep; the amount to be invested in the name of the Trustees for the time being, and the dividend paid to them of £12,000, or \$60,000

To the porters and policemen on the London and Brighton Railway, to purchase for each porter six pounds of roast beef and a plum pudding on every New Year's Day, the interest annually of £20,000, to be distributed at the discretion of the Chairman and Deputy Chairman of the said railway, or \$100,000.

To Peter Thompson, hairdresser, Brighton, Sussex, England, who had cut his hair for forty-years, £500, or \$2,500.

To each of his clerks, six in number, who have been in his employ fifteen years, if living with him when he dies, £3,000, or \$90,000.

To the omnibus coachman and conductors between Paddington, Regent's Park and the Bank of England, via the New Road, to be distributed by their friend, Sir Peter Laurie, late Lord Mayor of London, each one guinea—£210 or \$1,050.

To the fourteen keepers at the Zoological Gardens, Regent's Park, London, each £5—£70, \$350.

To the poor of Belgravia, to be distributed by his liberal friend, the Marquis of Westminster, £1,500 or \$7,500.

To the committee of the London Reform Club for the time being, to engage competent lecturers on political economy, the interest of £10,000 annually, \$50,000.

To the Liberal Association of the City of London, by his friend the Marquis of Westminster, £20,000 or \$100,000.

For the promotion of social science, by his friend Lord Brougham, the interest of £20,000, to be expended every year, \$100,000.

To the Society of Foreigners of all Denominations in distress in London, by the Chairman for the time being, the interest on £10,000 annually, \$50,000.

The foregoing are exclusive of legacies to an immense amount to Jewish charities, and all free of legacy duty. The Baron Goldsmidt's property exceeds five millions sterling, or twenty-five millions of dollars.

When the winds of applause blow fresh and strong, then steer with a steady hand.

For Friends' Intelligencer.

THE MONARCH.

Why does the flush of beauty fade,
Almost beyond belief?

Why do we see in every glade,
The death of flower and leaf?

And why doth pride and power pale,
In every clime and land?

And why the strength of manhood fail,
Before an unseen hand?

Before its all resistless power
Whole nations pass away;
Are fading as the fragile flower
That blooms but for a day.

While wealth and station cannot steal
Away its fell decree;

Alike the great and poor must feel,
They are mortality.

That they must meet the sickle keen,
And share the common lot,
That knows no difference between
The palace and the cot.

Which scans the ages' rapid flight,
That bow before its power,
While as they pass before its sight
Are as a passing hour.

They pass away—and household bands
In quick succession fall;
But it remains o'er many lands,
The Conqueror of all.

W. W. H.

THE COMPASS FLOWER.

BY PARK BENJAMIN.

Behold the Compass Flower! a little flower
Which starts up in the prairies, like a thought
Of beauty in some wasted bosom wrought,
And cheers the traveller in his dreariest hour—

For it directs him on his devious way,
Even as the needle doth the sailor, tost
On landless billows, desolate and lost,
Without a star to lend its guiding ray.

Pointing due North, its leaves and petals show
Where lie the undiscovered realms, and where
The icebergs lift their pinnacles in air
From deep foundations of eternal snow.

Pointing to where the Arctic circle keeps
Its awful secrets locked in pierceless gloom,
And Franklin, the explorer, in his tomb
Of frost, unchangeable, for ever sleeps.

Pointing to that last, utmost verge, around
The pole, whereon the solid planet turns,
And, all undimmed, the Boreal splendor burns
Out of the darkness of that vast profound.

Thou extreme North! what is the force that draws
Toward thee alike the needle and *this* flower,
What is that wierd, inexplicable power—
Of such mute marvel what the wondrous cause?

Thus, as the traveller his path pursues
Lonely across the Texan wilderness,
Such musings may his idle mind possess
While the small Compass Flower he gladly views.

Brightening the desert, as the swinging light,
Set here and there upon a wave-borne buoy,

Inspires the coastwise pilot's heart with joy,
When he surveys it through the murky night.

How small a thing, and yet how great a deed!
Like many a blessing which our God bestows,
From the sweet scent and glory of the rose
To the strange virtue in a homely weed.

BRITISH GUIANA.

HER LUXURIANT VEGETATION—THE VICTORIA REGIA—REMARKABLE NUT—VEGETATION WONDERS.

British Guiana, lying within the tropics where a constant summer prevails, contains a vigorous and luxuriant vegetation. The grandeur of nature's gigantic efforts, displayed there in the vast size, varied forms, and extraordinary rapidity of growth of the vegetable kingdom, strike the stranger accustomed only to the less luxuriant aspects of colder climates, with astonishment and delight.

The peculiar and distinguishable feature of the coast of Guiana is a fringe or belt of mangrove and courida trees, immediately behind which comes the cultivated strip of land. The intervening space, back to the base of the mountain ridges, is covered with well watered savannahs of great extent, and dense forests. In these primitive scenes, gigantic trees raise their lofty crowns to a height unknown in our northern latitudes. Clusters of palm trees, of all the vegetable forms the most grand and beautiful, rise majestically above the surrounding vegetation, waving pinion-like leaves in the soft breezes. Nature, as if not satisfied with the soil allotted to her, decorates with vegetable parasites the trunks and limbs of trees, the stones and rocks. These parasites, interlacing the branches and trunks of the forest trees, are called *Lianes*, or "bush ropes," which, in many cases, after surmounting the highest limbs, descend to the ground and take root again.

The forests of Guiana are capable of affording supplies of timber unsurpassed in quality and durability for building purposes or in beauty for household furniture or fancy work. Birds of brightest plumage; insects and reptiles, in inexhaustible variety, people the otherwise silent solitudes of these vast domains. It is literally a vegetable realm; even the surface of the water is covered with a carpet of plants, interspersed by magnificent flowers.

The splendid *Victoria Regia*, the most beautiful specimens of the flora found in the western hemisphere, grows in great profusion upon the surface of the lakes and rivers. The following graphic description of this flower is from the work entitled "Brazil and the Brazilians:"—

Of all the nymphacea the largest, the richest, and the most beautiful, is the marvellous plant which has been dedicated to the Queen of England and which bears the name of "*Victoria Regia*." It inhabits the tranquil waters of the shallow lakes formed by the widening of rivers.

Its leaves measure from fifteen to eighteen feet in circumference; their upper part is of a dark, glossy green: the under portion is of a crimson red, furnished with large salient veins, which are cellular and full of air, and have the stem covered with elastic prickles. They are thus described:—

The flowers lift themselves about six inches above the water, and when full blown have a circumference of from three to four feet. The petals unfold toward evening; their color, at first of the purest white, passes, in 24 hours, through successive hues from a tender rose to a bright red. During the first day of their bloom they exhale a delightful fragrance, and at the end of the third day the flower fades away and replunges beneath the water there to ripen its seeds.

Naturalists and travellers become enthusiastic in their admiration when they behold this plant for the first time. It was discovered by Sir Robert H. Schomburgh, on the first day of January, 1837, in the river Berbice, British Guiana. He named it in honor of Queen Victoria.

The cultivated regions of British Guiana—the towns, plantations and settlements—are all within fifty miles of the sea coast. Beyond that is a dense and almost impenetrable forest, abounding in inexhaustible treasures of rare and valuable woods. This region is seldom visited by travellers, or even by the inhabitants of that country, save for the purpose of obtaining the rich woods for exportation.

Excursions into the interior are made with open boats upon the rivers. There are no roads nor foot-paths by land. On these inland voyages the native Indians are employed to propel the boats, and when on shore to clear away with their cutlasses the underwood, vines, &c., which render the forests impassable. On such occasions it is customary for the party to go on shore early in the afternoon, and seek a suitable place to encamp for the night, where they may suspend their hammocks between two trees, and build fires to prevent the unhealthy effects of the decaying vegetable matter, and as a necessary prevention against the attacks of tigers and other wild beasts.

Among the innumerable variety of trees, fruits and nuts which abound in this productive region, there is one, the seed of a tree, a nut, which is more remarkable and curious than all others. It is called the snake nut. While the voyageurs are selecting a place for their night encampment, should they chance to discover any of these snake nuts upon the ground, they quickly abandon the site, return to their boats, and proceed to select another place. The natives regard the presence of this nut as a warning that its locality is inhabited by venomous snakes, the bite of which is certain and almost instantaneous death. It is said that such a snake is found in the vicinity of the tree bearing this nut. The co-existence of the

nut and the snake is a subject which we shall leave for the imagination of others, as we have not been able to glean any facts which explain why they are thus made companions.

This remarkable nut slightly resembles a bitter walnut in external appearance, yet it often attains the size of an English walnut. It grows with a smooth husk, covering a thin stone or shell. When dried, the outside of the shell is of a dark brown color, while the inside is whitish, and has a beautiful, pearly-like surface. The kernel, or embryo of the nut, grows in the form of a snake, as it lies coiled upon the ground. One end is large, resembling the head of a snake, and from this it gradually tapers in coils to the other extremity. Its entire length, if uncoiled, would be from six to eight inches, according to the size of the nut. When green, or fresh from the tree, the kernel may be thus uncoiled, and suspended in a bottle of spirits, in which condition it appears like a miniature snake.

While the nut is fresh the kernel is white and fills the shells, but when it has been kept for a long time the kernel becomes shrunken, hard and of a dark woody appearance, resembling a dried snake. On first opening the shell, the serpentine form of the embryo may be distinctly observed, although it is entirely covered by a thin, brownish skin, which may be easily removed, when the perfect form of the snake appears, with coils distinctly more separated than in the real snake. In the embryo of a fresh nut, the coils are filled with a woolly or downy substance. This hardens in drying, yet is easily removed. When vegetating, its root germ springs from the small end of the kernel. The appearance of the interior of the kernel, under a microscope, is very much like that of a piece of coarse grained maple sugar.

While Sir Robert H. Schomburg was in British Guiana, he discovered this nut in Demarara, and gave it the name it now bears, *ophiocaryon paradoxum*, or paradoxical snake nut. The snake nut tree, which produces this singular seed, is said to belong to the soap nut family. Specimens of this remarkable vegetable production were sent to the exhibition at the Crystal Palace in 1851, also to the exhibition at Dublin.

A few of these nuts have been brought to New York by Mr. Bernhard Reis, who was a resident of Demarara for twenty years, and for several years the Venezuelan Consul for British Guiana. He travelled much in the interior of that country, and to him are we indebted for the possession of a specimen of this wonderful nut, and for many of these facts pertaining to it.

The snake nut is truly among the most remarkable and seemingly paradoxical productions of the vegetable kingdom. Why the kernel of a nut growing on a certain kind of tree should invariably assume the form of a snake in a coiled position, is one of the mysteries of nature which she does not

reveal to casual observers. After extensive yet fruitless researches in the most complete works published on natural history and botany for some account of this curious and mysterious nut, we have come to the conclusion that it belongs to that neglected class whose history has never been recorded.—*Evening Journal*.

[From the Tiffin (Ohio) Tribune.]

AN INDIAN CAPTIVE RECLAIMED AFTER THIRTY-FIVE YEARS' ABSENCE—INCIDENTS OF HIS LIFE.

The following narrative of the return and recognition of Matthew Brayton, the long lost son of Elijah Brayton, of this county, who was stolen by the Indians thirty-four years ago, will be read with interest. It was kindly furnished by Mr. J. W. Chamberlin, of Cary, and can be relied upon as true:

On the 20th of September, 1825, two children of Elijah Brayton, then residing near Springfield, in this county, were sent out after the cows. After going a short distance from home, the younger one, Matthew, a lad between seven and eight years of age, became fatigued and started for a neighboring house, close by, while the other continued the search for the cows. Since that time nothing has been heard of the child, until lately. The country was thoroughly searched by all the whites and friendly Indians that resided near this settlement, and continued several weeks, but without effect. At the time he was lost there were two scars on his person, one on his head, caused by a boil, and one on the big toe of his right foot, caused by a cut with an axe.

During the latter part of last August it was ascertained, through the medium of the papers, that a returned Indian captive was at Cleveland, searching for his relatives. Search was made for this person, but he was not found until Tuesday evening, November 15th, when he was discovered at a farmer's house, near Sugar Grove, Warren county, Pa., by William Brayton, who started with him immediately for Adrian, where he arrived Thursday noon.

The news flew like wildfire through the neighborhood, and the people have been visiting him constantly since his arrival, questioning and cross questioning him until he is almost exhausted. The scars, corresponding to those on Matthew Brayton when lost, were found on his person. He is a man about five feet seven and a quarter inches in height, and of light complexion. He has some tattoo marks on his chest, also some scars on his right leg, caused by wounds received in an Indian battle some three years ago. The Indians, in performing the necessary surgical operation, strapped him to a log, and sewed up the wound, (some eight inches in length,) with a buckskin thong, making but three stitches.

The scars made by the needle and thong are nearly as large as that made by the cut of the tomahawk. He has with him his Indian dog, called Nemi, and a large pipe made of flint, which weighs nine ounces. He says it took him one moon to drill the hole through his pipe, which he did with a piece of steel, some bear's oil and water. He was stolen by the Pottawatomie and Canada Indians, and was shifted from one of these tribes to the other, until he was sold by them to the Pawpaw Indians, who gave five and a half gallons of whiskey for him, and they sold him to the Winnebagoes for seven and a half gallons. They were living at Michigan at that time. The Chippewas bought him of the Winnebagoes, and kept him two months and a half, and then sold him to the Sioux for eleven gallons of the "fire water." This he does not recollect himself, but it was told him by the various tribes, as he traced himself back to Ohio.

He remembers back to the time when he was owned by the Sioux, which he says was twenty-six years ago. To use his language, "I was then a head shorter than I am now." He was purchased from the Sioux twenty-five years ago last April, at Cedar Rapids, Iowa, by the Snakes and Copperheads, with whom he has resided ever since. He lived in Iowa two years, then moved to Minnesota, where he staid six months; thence to California, where he resided five and a half years; thence to Oregon, where they staid two years; thence to the Russian Possessions, where he has resided ever since, except when travelling to and from their trading points. He lived near Behring's Straits, two hundred miles northwest of "Big Esquimaux" village, 60 degrees north latitude. He has crossed the Straits several times in the winter season on the ice. He was crossing once, a few winters ago, on the back of a large elk, going at a pretty sharp pace, when the elk stepped into an air hole throwing him over his head into the water. At the time this took place the lamented Dr. Kane, with his expedition, was in that section. After getting out of the water he met one of his crew, a man by the name of Thomas Hickey. Since his return to the States, on his arrival at Cleveland, when he got off the train, he saw Hickey, who recognized him instantly, calling him by his Indian name.

He was in St. Paul when it only contained seven houses. About eight years ago his tribe, being nearly famished by hunger, went to Hudson Bay in search of provisions, where he first learned that he was a pale face. The whites being unable to purchase him (the Indians refusing to part with him) threatened to take him by force, but the great disparity of their numbers prevented them from putting their threat in force. They would not visit any white settlement for three years after that, for fear he would leave them or be taken away by the whites. They

then visited Lord Selkirk's settlement on Red River, where they got into a skirmish with the whites. The whites told him there, also, that he was a white man. He had been at St. Paul seven or eight times on trading expeditions; also at Lord Selkirk's settlement, Hudson's Bay, and St. Anthony's Falls. The whites repeatedly told his tribe that if they did not let him go to the States to search for his relations, they would take him from them by force. He left his residence September, 1858; left St. Paul on the 16th of April, 1859, in company with his Indian brother, (chief elect last Fall,) six Indians, three ponies and five dogs. They came with him to Chicago, where he was taken sick and placed in the hospital for treatment and kept there till he recovered. His Indian friends there left him and returned to their tribe. He went from there to Detroit, Michigan; thence to Ohio; thence to Northern Pennsylvania, where he was found by William Brayton. He was then on his way to some Indians in New York. He can speak five different Indian languages, viz: Snake, Copperhead, Crow, Utah and Flathead. He also speaks the English language very fluently and correctly, which, he says, came to him almost intuitively on meeting with the whites. The tribe with which he lived had a compass and watch, enclosed in one copper case, which they used in travelling. They purchased it of the Russians, for one hundred dollars.

He says the Snakes, Copperheads, Crows, Utahs and Flatheads, together, number 100,500 souls—men, women and children included.

He married the daughter of the Grand Chief, seven years ago. He has two children, son and daughter. His daughter's name is Tefrona, [Tame Deer,] and is five years old. His son's name is Tulloosa, two years old last June. His own name is Owahowah Kishmewah. When he arrived at Chicago he was dressed in Indian costume, daubed and painted, his hair hanging down to his knees. While in the hospital, they cut off his hair and scrubbed him with sand, soap and water, until all vestige of the paint was removed. He ate meat raw, but will not eat food containing salt.—*Ledger*.

ITEMS OF NEWS.

TELEGRAPHIC EXPEDITION TO THE NORTHERN REGIONS.—The barque Wyman, which sailed from Boston, in 8th month, having on board a surveying party to make surveys and soundings for a submarine telegraph line from the coast of Labrador to Greenland, Iceland and the Faroe Islands to Scotland, arrived at Glasgow on the 14th ult.

THE OVERLAND TELEGRAPH.—The telegraph line now being projected to the southwest towards Fort Smith, in Arkansas, and ultimately to make connection with the line being built eastwardly from California, is finished to Warsaw, in Missouri. It will be completed in about a week to within eighteen miles of Springfield, when the work on it will probably be suspended for the winter.

THE TOTAL ECLIPSE OF THE SUN.—The total eclipse of the 18th of 7th month next will be a very important one to the scientific world. The director of the Dorpat Observatory was the first to remark that at the moment of obscuration four of the principal planets—Venus, Mercury, Jupiter and Saturn—will appear in the vicinity of the eclipsed sun as a kind of rhomboidal figure; a phenomena of such extraordinary rarity that many centuries will elapse before its repetition. Darkness will commence and terminate on the land, the localities being California and shores of the Red Sea. Between these extreme points the eclipse will be visible in N. America, from whence the moon's shadow will pass across the Atlantic, and traverse Spain; total darkness including the following important towns in that country: Ovide, St. Vincent, Santander, Bilbao, Vittoria, Bruges, Pampeluna, Saragossa and Valencia. The line of totality will then cross the Mediterranean and enter Africa, passing across Algiers, Bezan, Tozer, Sockna, Sebba, Goddona and Mourzuk. Thus, although this remarkable eclipse will not be total in any part of the United Kingdom, it will be so in a large portion of Spain and accessible portions of Africa.—*North American.*

POISON IN PLANTS.—Dr. Edmund Davy, Professor of Agriculture and Agricultural Chemistry in the Royal Dublin Society, has made some startling statements, conveying the result of his experiments as to the presence of arsenic in crops. He states positively that arsenic as it exists in the different artificial manures (such as superphosphate) will be taken up by plants growing where those manures had been applied. He found this to be the case with cabbages; and turnips taken from the fields in which superphosphate had been used gave the most unmistakable evidence of having been arseniated. The facts thus collected appear to Dr. Davy to have some important bearings, for "though the quantity of arsenic which occurs in such manures is not large when compared with their other constituents, and the proportion of that substance which is thus added to the soil must be still small, still plants may, during their growth, as in the case of the alkaline and earthy salts, take up a considerable quantity of this substance, though its proportion in the soil may be but very small. Further, as arsenic is well known to be an accumulating poison, by the continued use of vegetables, containing even a minute proportion of arsenic, that substance may collect in the system till its amount may exercise an injurious effect on the health of man and animals."

DESTITUTION OF THE JEWS AT GIBRALTER.—The *Jewish Messenger* publishes letters from Gibraltar, revealing a state of terrible destitution and suffering among the Jews in that part of the world, resulting from the war between Spain and Morocco. The *Chronicle* says:

"Placed as they are between the attacking Spaniards, the defending Moors, with the savage Kabyle ready to pillage and plunder them, need we wonder that hundreds of Jewish families have fled from Tangiers, regardless of their destitution, heedless where they shall find a shelter for their weary heads, a home for their houseless wives and starving children? Twenty-seven hundred of these care-worn beings have arrived at Gibraltar.

HAYTI.—*La Republique* of 11th month 10th, declares that the present Republican Government is the best that has ever existed in Hayti, and enumerates among the good works it has already achieved, the creation of a good police, the re-organization of the tribunals and their freedom from corruption, and the extension of commerce.

In England lately a coal-digger at Hettonle-Hole;

an earnest student of astronomy, and greatly in want of a good telescope, made a direct application to the Queen for an instrument. His hopes were not disappointed, and after the lapse of a short time a very beautifully finished brass instrument was received by the petitioner.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is still dull, but prices are well maintained. There is a light export demand at 5 25, with small sales of extra family at \$6 50, and in small lots for home consumption at 5 37 a 5 44 per barrel for superfine; \$5 62 a 5 87½ for extras. Fancy lots range from \$6 50 to 7. Rye Flour is firm at \$4 37½, and Penna. Corn Meal at \$3 75 per barrel.

GRAIN.—The offerings of Wheat continue light, but the demand is quite active; sales of 2000 bus. prime Delaware and Penna. red at 132c; white at 137 a 143c. Rye is in demand, at 93 cents, Corn is in fair demand, and 8000 bushels new yellow sold at 77 a 80c., afloat and in store, and some damp at 73 a 75c. Oats are steady; 2300 bushels Delaware sold at 42 a 43c.

CLOVERSEED is in fair demand at \$5 a 5 25 per 64 lbs.; 5 50 for a choice lot, and 4 75 for lots from wagons. Timothy sells in a small way at \$2 50, and Flaxseed at 1 56 per bushel.

A YOUNG WOMAN having had some experience in teaching, and possessing a certificate of qualification, is desirous of a situation in a family school. Address C. CLEMENT, 12 mo. 17,—3t. Paulstoro, N. J.

"SCRIPTURAL WATCHWORD"—a little book for daily reading, just issued and for sale by the publishers, Hays & Zell, 439 Market st., Philadelphia. Retail price 31 cents; per dozen \$3.36 cents. Single copies sent by mail, prepaid, for 37 cents. 12 mo. 17.

HEAVY BLEACHED SHIRTINGS made from AMERICAN COTTON, warranted in all respects the product of *Free Labor*. For sale by

ELI DILLIN,
No. 1218 Green st., opposite Ridge Avenue.
11 mo. 26, 1859.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Winter Session of this institution will commence on the 14th of 11th mo. next, and continue twenty weeks.

Terms \$70 per session, one half payable in advance, the other in the middle of the session. No extra charges.

For further particulars, address
HENRY W. RIDGWAY,
Crosswicks P. O., Burlington Co., N. J.
9th mo. 24—3 m.

SPRINGDALE BOARDING SCHOOL, FOR BOTH SEXES, Loudon Co., Va. The next session will commence the 3d of 10th mo.

Terms \$115 for 40 weeks, payable quarterly in advance. Languages and Drawings extra.

It is hoped that Friends interested will avail themselves of the preference by entering pupils early. Apply, for particulars, to

GEO. A. NEWBOLD,
Purcellville, Loudon Co., Va.
8th mo. 6, 1859.—6m.

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, TWELFTH MONTH 24, 1859.

No. 41.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,

No. 324 South Fifth Street,

PHILADELPHIA,

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

LETTER FROM JOSEPH RICKMAN TO ANN GILBERT.

Ann Gilbert, to whom the following letter was addressed, resided at the time of its date in England. She was under religious exercise of mind, and had requested the writer's sentiments on the subject of music, painting and poetry.

7th month, 1795.

My dear young Friend,—There is an originality inscribed on all the works of the great I Am, that claims all our attention, and reverent regard; but we are too apt to overlook it, prescribe likenesses to one another, and expect to receive them.

This is one mischief of what is called "polished life." Nevertheless, thou hast some little reason to believe I am not an advocate for rusticity, nor an enemy to just regulations of civility, within the limits of the pure truth; but these do not extend to a fastidious delicacy, which is easily offended, and is scarcely tenable, compatible with the varieties of probationary life, without being offended or disgusted. Mayst thou be preserved from extremes on every hand; but do not be uneasy,—say rather, do not be too anxiously solicitous; uneasy thou wilt be, about violations of exact propriety. A wise parent, when the child is in no danger of breaking bones, may permit it, at just walking alone, to get now and then a fall, to induce a habit of greater care and watchfulness, in situations where a fall would be seriously hurtful. But *ever settle it in thy mind*, my dear young friend, in thy very outset in the divine life, nor suffer the enemy of thy soul's happiness, the forger of lies, ever to prevail with an insinuation contrary thereto, that "He with whom we have to do,"

as the sacred Scriptures with comprehensive simplicity, express it, is a Father,—a tender parent! It will settle many reluctancies to returning, when thou mayest have wandered a little or much. He is ever ready,—more ready than the tenderest of parents,—than even a maternal tenderness,—to receive the returning mind! Let the divine, all-solacing idea expand, and it will be a volume to thee. Wouldst thou grieve a tender parent,—a mother, for instance, perhaps more nearly affecting,—wouldst thou grieve her, because persuaded she would forgive thee? Would that persuasion induce a wilful violation of her commands and desires? But, if so far lost to proper consideration for a moment, as even wilfully to violate, would a mother refuse to relent, when addressed with the tenderness of filial penitence? It is spoken of, indeed, in holy writ, as a possible case, though altogether so unlikely, as to occasion this mode of inquiry. Can a mother forget her children—the child at her breast—that she would not have compassion for her own son? Yes! even such a strange case may possibly be; but, saith the Lord, "I will never forget—never forsake," &c. And He who prescribed "receiving a returning, repenting brother, not unto seven times only, but seventy times seven," he will much more abound in mercy and condescending regard. Let no distance, therefore, after any offence whatever,—great or small,—keep thee from returning humbly to thy heavenly Father immediately—and, "my life for thine," if lawful to use such strong language, thou wilt find the good effects thereof, and no presumption.

Love softens the heart—and excites he uniform spring of obedience, that no legal conviction can produce; and here thou wilt have to tell unto others, from thy own happy experience, that "God is good"—that his name and his nature is "love"—that "he so loved the world that he gave his son"—the manifested Deity—"not to condemn, but to save the world"—that "whosoever believeth on Him should not perish, but have everlasting life." And who is this glorious Him? "Who is this King of glory?" Why, every thing that is truly amiable and excellent in nature and in grace, in the moral and natural world, is a portion of Him; and the more extensively we see his glory tending to final consummation in the "land that is very far off," the more need we shall rightly value and

prize the beauties that are near at hand, and obviously from him. As thou hast intimated in thy inquiry, from which, as is very apt to be the case with me, my mind has been drawn into a very unexpected and unsought for line of communication; but I hope not wholly unadapted. Speaking of the staining of the beauty of this world, thou must understand of its corrupt mixtures; among which, however offensive this remark to some minds, who would be thought liberated in the pure truth, we must reckon many things deemed *refined*, and classed among the polite arts and sciences.

There undoubtedly is, for instance, a refinement, comparatively, in the pleasures and sciences, of music, painting and poetry; yet how apt are they to be corrupt, either in their degree or application—therefore, how necessary they should be stained, and how certainly they will be, as to their captivating effect, to an extreme, by minds that have felt and tasted “the power of an endless life.” Superior glory lessens, or stains inferior glory; or, as it were, absorbs it. I am no enemy to the useful, and, within certain limits, the pleasing application of the second and third branches, (which last I have often cultivated with satisfaction, on moral and religious subjects); and with regard to the first,—it is not my business either rudely or determinately to censure others:—for myself, having an opportunity in the early part of my life of being much conversant therewith, had I been easy,—I can only say, that in religious, or professedly religious exercises, it appeared to have a more amusing, softening, enervating effect on my system, than to be solidly edifying. But, mindful of the originality in every one’s make, or constitutions, if I may so speak, I will not dare pronounce for another. With regard to that science merely as an entertainment, I observed it to have equally, if not more enervating, dissipating effects; and besides that, as time is precious, and much to be acquired in a small space, there were other entertainments for a young mind, far more interesting than mere sound; and real entertainments too, in which the useful is blended; such as informing the mind by history, &c., so there seemed to me no room, nor any properly cogent inducement for the prosecution of that science. I had opportunities of observing some who excelled in it, sadly ignorant of the true harmony,—the harmony of the mind,—and very uninformed.

Now, if my dear young friend has really more time than she knows what to do with, (a predicament I am much a stranger to,) and can employ it to no more improving and profiable purposes, blending the *utile* and *dulce*,—even let her sing, dance and be merry. “Rejoice, O young woman, in thy youth, &c.” but remember, Solomon adds: and it is a solemn remembrance, if thou recollectest,—calling for se-

dateness, not gloominess. But, O dear Ann! to be serious, thou knowest, and will doubtless more know, that life has its arduous exercises, calling for our being deeply prepared to meet, and to be cautious of its offered amusements and evanescent beauties of man’s creating and inventing, additionally to the genuine and natural ones; as a much admired writer says on another occasion, “God made the country, man the town,” so we may speak on this; there are numerous additions, amusements, &c., of man’s making, that we had more need by example and precept to seek to contract than to expand. Yet enough will be left after a great deal of contracting, to recreate and unbend, which may be requisite for some constitutions, and for some who are much bent, if I may so speak. But, as a memorable character once said, “Those are apt to talk most about its being requisite to unbend, who never were bent.” For my part, I am rather an advocate than otherwise for amusements; but I approve of the union of improvement and entertainment at the same time. There are numerous less exceptionable than some the polite would advocate the cause of; yet I would not be illiberal; what is poison to one, may not be so to another. If a parent had a wild, dissipated, rough, unfeeling son; he might be allowed to be pleased by having his violence restrained a little, by some domestic amusement, and the evil spirit cast out, or soothed into quietude by some potent harp, like David’s, (if he has left such an one below.) But were the same parent a truly wise and judicious one, possessed of a daughter already meekened and harmonized by the sweetness of truth, and a well improved educational care, I do not conceive he would discover that wisdom, or a deep knowledge of human nature, in wishing that daughter to be much conversant with the fascinating charms of music. But though I think thus from my own observation and experience of the powers of music, (God made the voice,—man, the complicated, enervating additions,) I am not to judge for another; sufficient, if I am made sensible, and preserved attentive thereto—that such and such things are most suitable for my line; and this is all I wish to inculcate on the minds of the youth,—a deep attention to the proper use of each, according to that voice, which, if obeyed, produces peace. Thou knowest not what Divine providence may allot for thee in a future day; perhaps such a place as the arts of music will have no proportion of consistency with; yet thou wilt, I hope, ever be preserved from judging others, and only simply say, so and so things appear and feel to me. This is a mode of speaking and a line of communication most easy to my mind, in addressing the variety of characters I am obliged to meet with. The rude insinuation I have heard, that some people are in such and such a contracted

line, from want of taste, is not applicable to all who decline some generally received embellishments; it is from the deep sense of necessity for their minds to abide under the operation of the cross of Christ, and to keep a tight rein on their natural taste, lest it exceeds the bounds of propriety and moderation in degree or application. But I perceive a larger field of communication to thy susceptible mind than the present time will allow of my entering far into. Dwell deep,—be humble, watchful, docile,—and the Lord will bless thee, perhaps make thee in thy day a more desirable character than that which too many of the syren songsters of our day are imitating among the daughters of men. Farewell for the present.

Thy sincere and very affectionate friend,
JOSEPH RICKMAN.

Integrity is a great and commendable virtue. A man of integrity is a true man, a bold man, and a steady man; he is to be trusted and relied upon. No bribes can corrupt him, no fear daunt him; his word is slow in coming, but sure. He shines brightest in the fire, and his friend hears most of him when he most needs him.

SELECTIONS FROM THE LIFE AND EXPERIENCE
OF THOMAS BULMAN.

(Continued from page 619.)

The monthly meeting complied with Thomas Bulman's request, and in reference to his union with Friends he writes,—

“O how shall I express the many visitations of God to my soul! for though I was far from meeting, and had the cross to take in leaving all my near relations, as well as communion with the members of what is called the Church of England and with the Methodists, in order to join myself with this despised people, yet I am satisfied in having done so, believing them to be highly favored. May I adore the Lord's holy name whilst in this world!

My residence being about six miles from meeting, the distance at times felt rather trying to me, and I thought of disposing of my small property, and removing more amongst Friends, and nearer the meeting; but still feeling for the divine hand which had hitherto led me safely along through many trials and difficulties, it clearly opened in my mind that I should remain where I was, to bear a testimony to God's holy name amongst a crooked and perverse generation; unto this I freely gave up; and oh the sweet incomes of divine love vouchsafed to my soul! May the Lord ever keep me in holy obedience to that pure witness in my heart, the Spirit of the living God, the all-sufficient guide through this transitory world. By giving up to this requiring, it never more felt as a difficulty for me to get to meeting; but many times was sweet and

pleasant; blessed be the Lord's holy name, for all his favors, which are more in number than the hairs of my head.”

So far from complaining in after-life of any difficulty in getting to meeting, Thomas Bulman pleasantly replied to a Friend who was sympathizing with him on this subject, “Oh I have whiles three good meetings in a day, viz. in going, when there, and on returning home;” and he remarked, that he thought some of those who lived near the meeting-house were often so engaged with worldly matters till the time for meeting, that they could scarcely get there in due time; and when there, it was hard for them to have their minds rightly directed; and if they sometimes felt a little good, the impression was in danger of being soon lost, as immediately after leaving meeting they were again engaged in the things of the world.

As Thomas Bulman grew in grace he felt with increasing weight the responsibilities of religious fellowship; and as a good steward of the manifold grace of God, he sought, under the constrainings of the love of Christ, to strengthen the weak, and encourage the honest-hearted, as well as to warn the unruly. His services as a father in the church were acceptable to the flock over which the Holy Ghost had made him an overseer, and they recognized his gift by appointing him to the office of Elder.

The following are extracts from some of his pastoral letters.

Dear Friend,

I have been concerned about thy not attending our week-day meetings, and the concern has been so long with me, reviving in my mind again and again, that at length my heart was melted into tenderness for thee. I once thought that thou mightest, as a father, have administered advice to me, poor unworthy mortal. But oh, dear brother, consider the cause of this neglect; plead not thy situation in life as an excuse; it seems far beyond mine in opening a way to attend at these opportunities. Let me tell thee in the feeling of divine love, that I would not part with my share of heavenly blessings, which I receive in these meetings, for all that thou dost possess in this world. O, I say again, consider from whence this neglect arises. Hast thou fallen into a state of indolence and ease? Remember that woe is pronounced against those that are at ease in Zion. Arise and shake thyself from every thing that would hinder thee from taking up the cross and daily following Christ. Art thou ashamed to assemble with a few despised ones? Remember the Lord, whom we profess to serve, can bless, or can blast our endeavors, notwithstanding all our unnecessary care and fretting. Oh my dear friend! let these few hints have place in thy breast, till the Seed of the Kingdom leavens every thing that is of a contrary na-

ture to the pure simplicity of the Truth; and then thou wilt find a concern to attend with thy brethren, and bear thy part in the holy warfare. Then thou wilt feel an earnest desire to become a father in Israel, a pillar in the church, a good example to thy children, a light in the world, a city set on a hill, which cannot be hid. Oh friend, I have nothing in view but love to thy soul in thus addressing thee, being led thereto in obedience to the divine Power which called me from darkness to his marvellous light: and the honor of the cause of Truth is more to me than my necessary food. Therefore submit when thou art warned, lest when thou wouldst, thou shouldst find it more difficult than in this precious season, when our meetings are so divinely favored with heavenly blessings. Why shouldst thou stand at a distance and shut thyself out, whilst we feed on a feast of fat things, on the wine on the lees, well refined, and refresh our spirits at the never failing streams of the Living Fountain? I say arise and come away, all things are now ready; come to the marriage.

THOMAS BULMAN.

In the year 1779, when about 32 years of age, Thomas Bulman believed it best for him to look towards a settlement in life by marriage. And on this important subject many were the prayers of his spirit for right direction, which there is reason to believe he did not seek in vain. By keeping his eye single unto the Lord, he had faith to believe that a suitable help-mate would be provided for him, and that the Lord would bring his desire to pass in his own way and time; and this was remarkably the case. When his choice was made, and his affections centered on her who became his wife, it was his earnest desire that she also might clearly see that the matter was of the Lord, and that his will might be done in them and by them. The following extract from one of his earliest letters to his friend shows the simplicity and integrity of his mind.

"My dear, I am not inviting thee to worldly honor, riches or pleasure, or to vain glory; for these things have not the savour of life in them; but it is to dwell in a lonely cottage, to be a pattern of humility, of lowliness and meekness, such as becomes women professing godliness, that thou mayst become a standard bearer in righteousness."

About this time, he wrote a letter to his former fellow-professors, the Methodists, explanatory of his reasons for withdrawing from their society. It appeared they had expressed some dissatisfaction that he had not mentioned to them his reasons previously. In this letter he reminds them, "that he was born a member of the so called Church of England, and was according to its rites baptised, and brought up in its way of worship," he then says, "But I found nothing among them to comfort or satisfy my immortal

soul. At times, however, the good Spirit of God was secretly striving with me, and condemning me for my wicked course of life, when I could have wished to have been like the beasts that perish; for unto them after death there is no judgment. But I found there was in me an immortal part that could never die; and yet alas! in that condition I was unfit to meet a pure and holy God. Then your example made me think there was something in your society to heal a sin-sick soul; so I took up the cross and joined with you; and at seasons I found the Lord to bless my soul, and comfort me in my heavenward progress, preparing me for a more spiritual worship. For in my nearest access to the throne of grace, I was made sensible there was yet a greater cross for me to take up before I could find true and lasting peace." He then relates how he was led to unite with Friends: "That a servant of the Lord, a Friend, had to tell me he believed I could become one with them, which I then thought little of; but a while after, attending a Friends' meeting on the occasion of a funeral, I felt such love amongst them, and such peace on my return home, that I was made to go on my way rejoicing. And having tasted of such divine love, I was sensible this was the worship well pleasing in the Lord's sight, and that which my soul needed, and I now enjoy true peace. So I could not think of turning my back on such spiritual and divine worship. The savour of the precious ointment was so largely poured forth on my soul, that the cross, which before appeared as a mountain, was laid low, the crooked paths were made straight, the rough places smooth, and the world's frowns as so many blessings to drive me to my Father's house. In the strength of my Father's love I am what I am. Dear friends, I have nothing but love to you all, and wish that you may so far know an overcoming of your spiritual enemies, that you may have to rejoice in the God of your salvation. And in your nearest approaches to the throne of grace, if it be but a sigh or a groan that arises in your hearts for me, breathe it out for my preservation in the Truth.

My love to you all as if named. Seek after and hold fast that which can alone preserve you blameless in the sight of God."

Soon after writing this letter, Thomas Bulman thought it right to call upon some of his former friends, to inform them why he could not accept the invitation which they sometimes sent him, to meet with them when they had the company of any of their most admired preachers. Much conversation seems to have ensued under a feeling of Christian love towards each other. In the course of it, he said, "I have now got a more pure and a more noble testimony to bear;" doubtless meaning to the spirituality of the Gospel, "and I must not violate this noble testimony." He commended them to that measure of grace which was revealed in their hearts; and

both the visitor and visited seem to have been melted into tenderness for each other. On taking leave, the master of the house said in much love, "O Thomas, I never felt the like of this, I think we can never part." A sincere friendship continued to exist between Thomas Bulman and this individual to the close of life. The name of this worthy and venerable man was Robert Bowman; he died at Irthington on the 13th of Sixth month, 1823, at the remarkable age of one hundred and eighteen years.

(To be continued.)

Love silence, even in the mind. True silence is the rest of the mind, and is to the spirit what sleep is to the body, nourishment and refreshment. It is a great virtue; it covers folly, keeps secrets, avoids disputes and prevents sin.

For Friend's Intelligencer.

MORNING REFLECTIONS.

Happening to rise this morning while the stars were still visible, I was struck upon opening the window shutter with the uncommonly beautiful appearance of the eastern sky. As the grey of dawn disappeared, I observed just above the horizon clouds like belts, which presently became a bright purple, then the tints gradually overspread the higher clouds until, like a panorama, the eastern sky kept changing with purple and red, and the most beautiful blue, like a morning in summer, until the golden clouds rolled together in splendor, covering the east, the west, the south and the north, with the clear light of day. These days are so full of events, that many minds are impressed with deep reflections. I could not help thinking while I was gazing at this change from night to day, of the departure of *one* who has lately left the scenes of earth for those, I doubt not, where there is no more night.

It is not my intention to describe *that man* who, while he has written the history of the noble, and true, and dauntless spirit, who seemed to see this land long before his frail ship, with its doubting crew, actually neared its shores, and ended his labors in describing *him* whose name he bore. Washington Irving had a heart, that wasted none of its energies in religious or political excitements, and while his life evinced genial kindness without partiality, he did not fear to satirize the high professors as too often "reading lessons of humility out of gilt edged prayer books, or humbling themselves upon velvet cushions." He drew touching but faithful delineations of truth and virtue—depicted them in simple robes—and so varied were these scenes from the grand drama of life, none can doubt his heart-felt interest in its moral or social welfare.

12 mo. 2d, 1859.

B.

For Friends' Intelligencer.

ANCIENT EGYPT AND THE TRANSLATORS OF EGYPTIAN HISTORY.

In a recent number of "Friends' Intelligencer" we noticed an article taken from "The Public Ledger," which set forth that Professor Mitchell, in his fine astronomical lectures, in Philadelphia, had alluded to a remarkable translation, which had been made of the inscriptions upon the coffin of an Egyptian mummy, by a gentleman of St. Louis, whose name was not given. Supposing that those who are not familiar with the subject may feel an interest in further information respecting this devotee to Egyptian researches, with some account of his labors, we refer them to an article published among the transactions of the Academy of Sciences in St. Louis. We do so with the greater readiness, because, having formed his acquaintance, we are much impressed, apart from his scientific and literary attainments, with his integrity and worth as a man.

The article referred to has the following title: "An Astronomical Inscription, concerning the year 1722, B. C., explained by G. Seyffrath, Professor in the Concordia College, St. Louis." Professor Seyffrath is a native of Germany, and is possessed of numerous titles, conferred upon him by the Universities of Europe, where, we are assured, he is justly considered the most learned translator of Egyptian writings in the world.

His life was spent, until his arrival a few years since in the United States, in the acquisition of knowledge, in decyphering the hieroglyphics on the monuments, and in translating the writings on the papyrus scrolls of Egypt.

From the character of the calculations derived from these sources, they promise to put an end to the discussions respecting the correctness of portions of the Sacred Scriptures, which, since the commencement of the present century, have agitated the minds of speculative readers.

The results of his inquiries have appeared in his books, issued at different periods, from 1832 to 1857, which may all be seen at the Astor Library, New York. They comprise about forty volumes, the greater portion written in Latin, the rest in German, with the exception of the article we have spoken of above, and a larger work, (also written since he became a resident of this country,) published in New York, by Henry Ludwig. Both these are written in English. The last named work contains "A Summary of Recent Discoveries in Biblical Chronology, Universal History, and Egyptian Archeology." We refer the reader to four of the chapters, which we will name.

Chapter X. is devoted to the Inscriptions on the Ceiling of the little Temple of Dendara, which was sawed out of the roof of the temple, with great labor, by one of the savans attached

to Bonaparte's expedition, and transported to Paris in 1799. This wonderful relic of other ages was received there with enthusiasm by all classes, and the most profound scholars of that day lent their energies to giving a correct translation of the inscriptions carved thereon. After a long and patient investigation, they declared that the hieroglyphics on this ceiling set forth that the temple of Dendara had been built seventeen thousand years before Christ. This decision was believed by the French philosophers, and others of that class, who united in representing that the Mosaic account of the Creation and of the Deluge was a "Myth." This was held in favor until 1833, when Professor Seyffarth, having discovered the Key to the Astronomical Calculations of the Ancient Egyptians, visited Paris. He made a study of this remarkable ceiling, and gave a translation diametrically opposite to those who had gone over the ground before him, and pronounced the carved representation of the Heavens, with the signs of the zodiac and other figures thereon contained, to be nothing more than "the planetary configuration of the birth of Nero, the Roman Emperor, which took place the 11th of February, of the 37th year after Christ." Half of the name of Nero is visible on the ceiling, and his name may yet be seen engraved on the parts of the temple which are still standing, where it was originally constructed at Dendara.

According to the writers of Roman History, the Emperor Nero had constructed and restored many temples in Egypt.

The XX. chapter produces "Astronomical Facts, in confirmation of the Chronology of the Old Testament."

The XXI. chapter "corrects the Grecian and Roman History by Astronomical Observations," whilst

The XXII. chapter "Re-establishes by Mathematical Facts the History of the New Testament."

Our space does not suffice to say more concerning the contents of this volume, which is filled with matter of importance to all who feel an interest in the records of ancient time. The learned author is a man of uncommonly retiring and unobtrusive habits, who, after his own labors were accomplished in its preparation, has taken no pains to recommend the work to the attention of the public; but those who have read it carefully, and particularly those readers who are intimately acquainted with Prof. Seyffarth, do not hesitate to believe that the extraordinary Mathematical and Astronomical Calculations published in this book, would all bear a test of similar character to that to which Prof. Mitchell submitted the translation of the Inscription of the Egyptian Coffin, in the British Museum, and with a similar result.

T.

12th mo. 16, 1859.

The following remarkable circumstance is related on the testimony of a minister in the Society of Friends, residing in Cornwall:

A person of respectability and good standing in society, residing in the town of Plymouth, England, was awakened out of sleep one night under strong emotions of mind by a voice sounding in his ear, as he thought, and calling him to "*Arise and go to Launceston*"—Launceston is an ancient town in Cornwall, about twenty-two miles from Plymouth, having an antiquated castle, in which George Fox was some months a prisoner in the year 1656.

Having no acquaintance in the place, nor any known business that would take him there, he treated the occurrence as the effect of a dream, and again composed himself to sleep. In a very short time he was awakened under stronger feelings by a similar command, which he still treated with neglect, though more reluctantly than before; and after falling asleep, was a third time aroused under sensations which admitted of no further postponement. He therefore arose and mentioned the singular occurrence to his wife, who endeavored to discourage him from attempting so long a journey at such an hour of the night, and especially as he had no apparent object in going. But his uneasiness was so great that he was not to be turned aside from his purpose, and saddling his riding horse, he set out. After proceeding some miles in the chilly darkness, groping his way as best he could, his resolution began to waver, and he reasoned with himself on the folly of his undertaking. "Surely," said he, "I am going on a fool's errand. I am an entire stranger in Launceston; I have no business there, nor any one on whom I can call." Under the influence of these cogitations he turned his horse towards home and thought of returning, but had retraced only a few steps when his mind became exceedingly distressed, and the words seemed to sound in his ear, with commanding authority, "Go to Launceston—go to Launceston." Yielding to this renewed requisition he resumed his journey, and reached an inn in the town soon after breakfast time.

While eating his breakfast, he inquired of the waiter what objects of interest there were in the place. "O," said the waiter, "not many—there is the old castle—people sometimes go to look at that. But now everybody is going to the Court of Assizes which is sitting here. The bell is ringing now, and the court assembling." After finishing his meal, he inclined to go to the court house, and found they were trying a man for his life on a charge of burglary. Two witnesses deposed positively that they saw the prisoner in the house at the time of the robbery, and the evidence being conclusive, the judge asked him if he had any defence to make. The poor man was evidently much distressed, and firmly but

earnestly asserted his innocence—declared that he was in Plymouth at the time specified by the witnesses against him, and that there was a gentleman in that town who could prove it, if he were here. The judge told him he had heard the evidence against him—that it was full and positive, and that the court could not receive his assertion in the face of such testimony. That if there was any one in Plymouth who could prove him to have been there at the time specified, he ought to have procured his attendance on the trial. The prisoner said he was poor—had been shut up in jail, and had neither the means nor the opportunity to obtain the attendance of witnesses. That he was an innocent man—that it was hard to die for a crime which he had not committed, and that he had no refuge but to trust in that Being who knew his innocence. His bearing and manner of speaking made an impression on the audience, and attracted more than ordinary attention. The judge said he pitied him, but if he had no testimony to adduce, he must instruct the jury to find a verdict of guilty. The poor man again asserted his innocence—spoke of the gentleman in Plymouth who could exculpate him, and closed by again committing his cause into the Divine hand. The judge made some further remarks about the person of Plymouth, and the desirableness of having him produced, when as the prisoner glanced his anxious eye around the crowd of gazing spectators, he suddenly descried the face of the Plymouth gentleman; and calling to the judge, said, “My lord, there he is now.” The court requested the prisoner to point him out; the traveller appearing to have no idea that he was the individual alluded to. On facing the bench, he was desired to look on the prisoner at the bar and say whether he knew him. “No, my lord,” answered the man, “I never saw him before.” This seemed discouraging; but leave being given to the prisoner to ask him some questions, the following interrogatories and replies, in substance, ensued:

Prisoner. Do you not remember a person calling at your office on the day specified and asking you to give him employment?

Ans. I do not remember such a circumstance.

Prisoner. Do you not recollect his telling you that he had a large family, and was destitute, and in great distress?

Ans. No; I have no such recollection.

Prisoner. Do you not remember that you gave him some encouragement to hope you might soon be able to employ him, and gave him permission to call on you again?

Ans. I do not.

Prisoner. Do you not remember expressing sympathy for his distressed situation, and a desire to help him, and that you might not overlook his case, making a memorandum of his

name, and the date, &c., on a note-book with a red morocco cover?

Ans. I cannot recall any such circumstance.

The prisoner seemed distressed at the want of recollection in the witness, and ceased to question him. After a few moments' silence, the witness remarked, “But I believe I have my note-book in my pocket, and will refer to it, and see if there is any such entry.” On this, he drew from his pocket the little book with the red morocco cover, and turning over the leaves, suddenly paused, and looking towards the bench with a countenance expressive of strong emotion, said, “Why, here it is—the name, the date and all about it. It had all entirely passed from my memory.” The excitement throughout the court-room had been increasing in intensity during the questioning, and now seemed at its height. The judge examined the memorandum book, and by comparing the date with the time at which it was proved that the burglary had been committed, it was obvious the prisoner could not have been there, and consequently could not have been the robber. The judge was so fully satisfied of his innocence that he directed the jury to find a verdict of acquittal, and thus the life of an innocent man was spared to his needy family.

Looking out of his window one summer evening, Luther saw, on a tree at hand, a little bird making his brief and easy dispositions for a night's rest. “Look,” said he, “how that little fellow preaches faith to us all. He takes hold of his twig, tucks his head under his wing and goes to sleep, *leaving God to think for him!*”

FINDING FAULT WITH YOUR CHILDREN.

It is at times necessary to censure and punish. But very much more may be done by encouraging children when they do well. Be, therefore, more careful to express your approbation of good conduct than your disapprobation of bad. Nothing, can more discourage a child than a spirit of incessant fault-finding on the part of its parent. And hardly any thing can exert a more injurious influence upon the disposition, both of the parent and child. There are two great motives influencing human actions—hope and fear. Both of these are at times necessary. But who would not prefer to have her child influenced to good conduct by a desire of pleasing, rather than by the fear of offending. If a mother never expresses her gratification when her children do well, and is always censuring them when she sees any thing amiss, they are discouraged and unhappy. They feel that it is useless to try to please. Their dispositions become hardened and soured by this ceaseless fretting; and at last, finding that whether they do well or ill, they are equally found fault with, they relinquish all

efforts to please, and become heedless of reproaches.

But let a mother approve of her child's conduct whenever she can. Let her show that his good behaviour makes her sincerely happy. Let her reward him for his efforts to please, by smiles and affection. In this way she will cherish in her child's heart some of the noblest and most desirable feelings of our nature. She will cultivate in him an amiable disposition and a cheerful spirit. Your child has been throughout the day very pleasant and obedient. Just before putting him to sleep for the night, you take his hand and say, "My son, you have been very good, to-day. It makes me very happy to see you so kind and obedient."

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TWELFTH MONTH 24, 1859

We have forborne an extended notice of the sad occurrences which have taken place at Harper's Ferry, because we were aware they were almost universally known to our readers, and because we believed that during the progress of the trial of John Brown, and its attending circumstances, the wisest course was to be still.

The events of the past few weeks should cause every thoughtful mind to look at the subject of slavery, as it now exists in the United States. In some sections of the Southern States, so rapid has been the increase of slaves, that they largely outnumber the white population, and those who have had opportunities of observation assert that they are also increasing in intelligence. The ruling classes, accustomed as they are to depend upon the labor of others, are rapidly losing that energy and independence of character which are necessary to success in life.

Surrounded by an oppressed and servile population who are smarting under a sense of their degradation, the oppressor is harassed by fears and perplexed by the difficulties of his position. Habits and associations are thus formed which often unfit an entire community for the enjoyment of rational freedom, and in time degrade them to the condition of the class whom they hold in bondage. Such is the effect of slavery upon a community subjected to its influence, and it is no marvel that those who have been educated to believe that carnal weapons may be awfully used in the redress of grievances, should seek this unrighteous remedy for the evil; nor

is it matter of surprise that some of the servile class, who have been raised by circumstances or force of character in the scale of intelligence, should have attempted by the same unjustifiable means to secure the freedom of themselves and brethren. Facts like those which have occurred in our history, and may occur again, point with unerring significance to the great truth that no country can long flourish in an open violation of the laws of justice and right, without suffering the penalty. It is earnestly to be desired that the occurrences which have been adverted to will awaken our government, and our brethren of the South, to the danger which always threatens such a state of society, and to the adoption of means which will prepare the way for universal emancipation. Nor should we of the North refuse to share in the general burthen caused by this state of things, remembering that our forefathers fastened this festering sore upon the body politic, which is destroying the peace and prosperity of the whole country.

We should never forget that there are many of our southern brethren and sisters who sympathize with the feelings of those in the free states who are laboring in this cause, and we should be willing, if needful, to make heavy sacrifices to bring about the great day of emancipation. Especially should we avoid the use of harsh and irritating language, which is calculated to excite the angry passions but does not convince the judgment.

Without attempting to arrogate any thing to our own Society, we think it may be claimed for our predecessors in religious profession that they were actuated by a high sense of duty, and governed by that wisdom which is from above, in their efforts for emancipation among themselves. From that day to this, the Society have, upon suitable occasions, borne testimony against this great national sin, and have at times entered their protest to the general government of our country, and their appeal in behalf of the down-trodden and oppressed descendants of Africa.

We earnestly desire they may continue to maintain this testimony against slavery, and seek to know when they may availingly approach the powers of government to stop its encroachments.

The outbreak at Harper's Ferry, the execution of the conspirators, and the political aspect which the question has assumed, all call upon us, as

members of the Society of Friends, to be watchful, lest we be leavened into a spirit and action contrary to our professed principles.

We cannot expect to reform others either by denouncing, or ridiculing them, and it will be found that persuasion is always more available than force in the correction of an evil. Principle and a wise policy must ever go hand in hand, and it is far better to promote a good cause by love, faith and charity, than to hold up to reproach and ridicule those who still adhere to the prejudices of a false education. We must be large and catholic in our sympathies, use the arguments of justice and truth, and be willing to allow time for them to make a proper impression, ever bearing in mind that we too are guilty concerning our brother in this thing. A reference to our own experience will convince us that we are but slowly emerging from the darkness, and that the truth opens upon our vision only as we are humble and obedient to the light. We are among those who desire that the light with which we have been enlightened upon this subject may not be put under a bushel, that we may be willing to labor and to wait for the Divine blessing, remembering that our success will depend upon the spirit and manner in which we perform it.

A copy of the extracts of Indiana Yearly Meeting has been sent us for publication; but as we gave a short account of that Yearly Meeting, as well as those of New York and Genessee, it seems not necessary to publish them at this late day.

DIED.—On the 17th of 10th month last, at Yonge Street, Canada West, ANNA wife of Seth Armitage, nearly 63 years of age. She was an Elder of Yonge Street Monthly Meeting, much beloved by her relatives and friends generally.

THOUGHTS ON LABOR.*

BY T. PARKER.

“God has given each man a back to be clothed, a mouth to be filled, and a pair of hands to work with.” And since wherever a mouth and a back are created, a pair of hands also is provided, the inference is unavoidable, that the hands are to be used to supply the needs of the mouth and the back. Now as there is one mouth to each pair of hands, and each mouth must be filled, it follows quite naturally, that if a single pair of hands refuses to do its work, then the mouth goes hun-

gry, or which is worse, the work is done by other hands. In the one case, the supply failing, an inconvenience is suffered, and the man dies; in the other he eats and wears the earnest of another man's work, and so a wrong is inflicted. The law of nature is this, “If a man will not work neither shall he eat.” Still further, God has so beautifully woven together the web of life, with its warp of Fate, and its woof of Freewill, that in addition to the result of a man's duty, when faithfully done, there is a satisfaction and recompense in the very discharge thereof. In a rational state of things, Duty and Delight travel the same road, sometimes hand in hand. Labor has an agreeable end, in the result we gain; but the means also are agreeable, for there are pleasures in the work itself. These unexpected compensations, the gratuities and stray gifts of Heaven, are scattered abundantly in life. Thus the kindness of our friends, the love of our children is of itself worth a thousand times all the pains we take on their account. Labor, in like manner, has a reflective action, and gives the working man a blessing over and above the natural result which he looked for. The duty of labor is written on a man's body; in the stout muscle of the arm and the delicate machinery of the hand. That it is congenial to our nature appears from the alacrity with which children apply themselves to it, and find pleasure in the work itself, without regard to its use. The young duck does not more naturally betake itself to the water, than the boy to the work which goes on around him. There is some work, which even the village sluggard and the city fop love to do, and that only can they do well. These two latter facts show that labor, in some degree, is no less a pleasure than a duty, and prove, that man is not by nature a lazy animal who is forced by hunger to dig and spin.

Yet there are some who count labor a curse and a punishment. They regard the necessity of work as the greatest evil brought on us by the “Fall;” as a curse that will cling to our last sand. Many submit to this yoke, and toil, and save, in hope to leave their posterity out of the reach of this primitive curse!

Others, still more foolish, regard it as a disgrace. Young men,—the children of honest parents, who, living by their manly and toil-hardened hands, bear up the burthen of the world on their shoulders, and eat with thankful hearts their daily bread, won in the sweat of their face,—are ashamed of their fathers' occupation, and forsaking the plough, the chisel, or the forge, seek a livelihood in what is sometimes named a more respectable and genteel vocation; that is, in a calling which demands less of the hands than their fathers' hardy craft, and quite often less of the head likewise; for that imbecility, which drives men to those callings has its seat mostly in a higher region than the hands.

* From the Dial for 4th mo., 1841.

Affianced damsels beg their lovers to discover (or invent) some ancestor in buckram who did not work. The Sophomore in a small college is ashamed of his father who wears a blue frock, and his dusty brother who toils with the saw and the axe. These men, after they have wiped off the dirt and the soot of their early life, sometimes become arrant coxcombs, and standing like the heads of Hermes without hands, having only a mouth, make faces at such as continue to serve the state by plain handiwork. Some one relates an anecdote, which illustrates quite plainly this foolish desire of young men to live without work. It happened in one of our large towns, that a Shopkeeper and a Blacksmith, both living in the same street, advertised for an apprentice on the same day. In a given time fifty beardless youngsters applied to the Haberdasher, and not one to the Smith. But that story has a terrible moral, namely, that forty-and-nine out of the fifty were disappointed at the outset.

It were to be wished that this notion of labor being disgraceful was confined to vain young men, and giddy maidens of idle habits and weak heads, for then it would be looked upon as one of the diseases of early life, which we know must come, and rejoice when our young friends have happily passed through it, knowing it is one of "the ills that flesh is heir to," but is not very grievous, and comes but once in the lifetime. This aversion to labor, this notion that it is a curse and a disgrace, this selfish desire to escape from the general and natural lot of man, is the sacramental sin of "the better class" in our great cities. The children of the poor pray to be rid of work; and what son of a rich man learns a trade or tills the soil with his own hands? Many men look on the ability to be idle as the most desirable and honorable ability. They glory in being the Mouth that consumes, not the Hand that works. Yet one would suppose a man of useless hands and idle head, in the midst of God's world, where each thing works for all; in the midst of the toil and sweat of the human race, must needs make an apology for his sloth, and would ask pardon for violating the common law, and withdrawing his neck from the general yoke of humanity. Still more does he need an apology, if he is active only in getting into his hands the result of others' work. But it is not so. The man who is rich enough to be idle, values himself on his leisure; and what is worse, others value him for it. Active men must make a shamefaced excuse for being busy, and working men for their toil, as if business and toil were not the Duty of all and the support of the world. In certain countries men are divided horizontally into two classes, the men who WORK and the men who RULE, and the latter despise the employment of the former as mean and degrading. It is the slave's duty to plough, said a Heathen poet, and a freeman's business to en-

joy at leisure the fruit of that ploughing. This same foolish notion finds favor with many here. It is a remnant of those barbarous times, when all labor was performed by serfs and bondsmen, and exemption from toil was the exclusive sign of the freeborn. But this notion, that labor is disgraceful, conflicts as sharply with our political institutions, as it does with common sense, and the law God has writ on man. An old author, centuries before Christ, was so far enlightened on this point, as to see the true dignity of manual work, and to say, "God is well pleased with honest works; he suffers the laboring man, who ploughs the earth by night and day, to call his life most noble. If he is good and true, he offers continual sacrifice to God, and is not so lustrous in his dress, as in his heart."

Manual labor is a blessing and a dignity. But to state the case on its least favorable issue, admit it were both a disgrace and a curse, would a true man desire to escape it for himself, and leave the curse to fall on other men? Certainly not. The generous soldier fronts death, and charges in the cannon's mouth; it is the coward who lingers behind. If labor were hateful, as the proud would have us believe, then they who bear its burthens, and feed and clothe the human race, and fetch and carry for them, should be honored as those have always been, who defend society in war. If it be glorious, as the world fancies, to repel a human foe, how much more is he to be honored who stands up when Want comes upon us, like an armed man, and puts him to rout? One would fancy the world was mad, when it bowed in reverence to those who by superior cunning possessed themselves of the earnings of others, while it made wide the mouths and drew out the tongue at such as do the world's work. "Without these," said an ancient, "cannot a city be inhabited, but they shall not be sought for in public council, nor sit high in the congregation;" and those few men and women who are misnamed the World, in their wisdom have confirmed the saying. Thus they honor those who sit in idleness and ease; they extol such as defend a State with arms, or those who collect in their hands the result of Asiatic or American industry, but pass by with contempt the men who rear corn and cattle, and weave and spin, and fish and build for the whole human race. Yet if the state of labor were so hard and disgraceful as some fancy, the sluggard in fine raiment and that trim figure—which, like the lilies in the Scripture, neither toils nor spins, and is yet clothed in more glory than Solomon—would both bow down before Colliers and Farmers, and bless them as the benefactors of the race. Christianity has gone still farther, and makes a man's greatness consist in the amount of service he renders to the world. Certainly he is the most honorable who by his head or his hand does the greatest and best work for his race.

The noblest soul the world ever saw appeared not in the ranks of the indolent, but "took on him the form of a servant," and when he washed his disciples' feet, meant something not very generally understood perhaps in the nineteenth century.

Now manual labor, though an unavoidable duty, though designed as a blessing, and naturally both a pleasure and a dignity, is often abused, till, by its terrible excess, it becomes really a punishment and a curse. It is only a proper amount of work that is a blessing. Too much of it wears out the body before its time; cripples the mind, debases the soul, blunts the senses, and chills the affections. It makes a man a spinning jenny, and a ploughing machine, and not "a being of a large discourse, that looks before and after." He ceases to be a man, and becomes a thing.

In a rational and natural state of society,—that is, one in which every man went forward towards the true end he was designed to reach; towards perfection in the use of all his senses; towards perfection in wisdom, virtue, affection, and religion,—labor would never interfere with the culture of what was best in each man. His daily business would be a school to aid in developing the whole man, body and soul, because he would then do what nature fitted him to do. Then his business would be really his calling. The diversity of gifts is quite equal to the diversity of work to be done. There is some one thing which each man can do with pleasure, and better than any other man, because he was born to do it. Then all men would labor, each at his proper vocation, and an excellent farmer would not be spoiled to make a poor lawyer, a blundering physician, or a preacher, who puts the world asleep. Then a small body of men would not be pampered in indolence, to grow up into gouty worthlessness, and die of inertia; nor would the large part of men be worn down as now by excessive toil before half their life is spent. They would not be so severely tasked as to have no time to read, think, and converse. When he walked abroad, the laboring man would not be forced to catch mere transient glimpses of the flowers by the way side, or the stars over his head, as the dogs, it is said, drink the waters of the Nile, running while they drink, afraid the crocodiles should seize them if they stop. When he looked from his window at the landscape, Distress need not stare at him from every bush. He would then have leisure to cultivate his mind and heart no less than to do the world's work.

(To be continued.)

No man can tell whether he is rich or poor, by turning to his ledger. It is the heart that makes a man rich. He is rich or poor according to what he *is*, not according to what he *has*.

THE SCHUYLKILL RIVER.

The people of Philadelphia have been excited of late, touching the condition of the Schuylkill river as the fountain from which a large population must look for its supply of wholesome water. Certain appearances in the river indicated to common eyes, as in the case of our own Croton, that the water had become foul, and it was presumed that this foulness was the effect of an excessive growth of some injurious plant. It was known that the river water at and above Reading was unfit to drink, and that no fish could live in it, all kinds except eels having long since disappeared. But it was also known that great revolutions had taken place among the finny inhabitants even as low down as Fairmount. These changes were as harmless, however, as they were curious, and were owing to the damming of the river at that point, to furnish power to force the water up into the basin. The building of the dam was followed by the appearance of several kinds of fish which had not previously been known in the river, and which took up their quarters in the slack-water above that work, where they have continued to increase and multiply. Other kinds as mysteriously evacuated the same locality, while the delicate white catfish, peculiar to the Schuylkill, and famous, with its collateral coffee, as the staple luxury of tavern and picnic along the shores of the river for a hundred years, has almost wholly disappeared.

The discussion growing out of the alleged impurity of the Schuylkill water has developed facts far more striking than any which the condition of the Thames or Croton has elicited. It has laid bare the chemistry of a vast river, showing how beautifully Nature carries on even her most colossal operations for the benefit of man. The great mountain feeders of the river flow into it ninety-four miles above Philadelphia, and within that ninety-four miles the river falls more than six hundred feet. Instead of the sluggish current of the Thames, it may be called a mountain torrent, subject to impetuous freshets which carry havoc along its banks. Why such a stream, so thoroughly purified from its very sources by these freshets at various times in the year, should be fatal to the fish in its upper waters, has been a puzzle to many. But the fact is so, nevertheless. Formerly they were alive with trout, but they, with all other kinds, down as low as Reading, have disappeared. The cause is simple and obvious—the coal mines have done it. A hundred and thirteen collieries are now in operation on the head-waters of the river, forty-seven of which are worked above the water-level, and sixty-six below it. From the slopes and shafts of these collieries, steam engines are pumping out, day and night, great volumes of water charged with sulphuric acid, and emptying it in the river. The shales and slates of the coal seams contain large amounts of sulphuret of iron,

which is constantly oxydating, and generating sulphuric acid, by which the water is extensively impregnated.

In some cases this water is so highly charged with acid that the iron of the gangway railroads is consumed in a few months, requiring new rails. Breakers, screens, tools, and all iron things with which the acid water comes in contact, are speedily eaten up. The engines which raise it from the bowels of the earth are supplied with water brought at great expense from a distance, as the mine water would destroy their boilers. Its ravages on machinery of all kinds occasion a heavy annual expenditure in mines worked below the water level. The stream thus poured into the Schuylkill impregnates the river for thirty miles below the mines. Freshets may suddenly change the body of water in the river, but they no sooner pass away than a new impregnation commences; and as the stream is here ordinarily small, it soon becomes general. All the tributaries of the river are thus acidulated, and from them, as well as from the river down to Reading, the fish have long since disappeared. At that city there were certain indications some weeks ago similar to those which recently alarmed us for the Croton. The water became of a greenish blue, and was covered with an unsightly scum. But, while scarcely fit to use at Reading, it was entirely pure at Philadelphia, as below the former city the great tributaries enter the river, purifying all below them.

Above Reading the river enters the great limestone formation which has given to Berks and the adjacent counties their high agricultural position. It here receives the waters of Maiden Creek, which flows over a limestone bottom, and immediately the river water changes its appearance. The two streams, before they unite, are clear and transparent, but they no sooner mingle their waters than chemistry displays its wonders on the grandest scale. Maiden Creek, impure by being overcharged with lime, combines with the river, equally overcharged with sulphuric acid. These several impurities, having a strong chemical affinity, enter into combination, and render the whole stream perfectly pure, but destroying its transparency and giving it a milky or clouded appearance. The lime which is held in solution by the creek water unites with the acid which impregnates the river, and gypsum is the result, first rendering the water a bluish white, and then purifying it before it reaches Reading, by precipitating the gypsum to the bottom. It is probable that no natural laboratory of similar magnitude is to be found in any other part of the world. It is a beautiful example of the power of an ever-acting agency to make an entire river a blessing to the human species. With no acid from the coal mines to neutralize the lime, the populous city of Reading would be without a pure soft water for domestic purposes.

Her factories, her furnaces, her engines, would otherwise have no means of safely using steam, except by costly Artesian wells. So the Schuylkill, without its limestone tributaries to neutralize the acid from the coal mines, would be unable to furnish pure water to the city of Philadelphia, or to feed the boilers of the twelve hundred steam engines which have made her so great a manufacturing centre. Considering that the Schuylkill is a mountain stream, with a precipitous channel, often completely purified by heavy freshets, and that its chemical condition is absolutely perfect, it is difficult to understand how our neighbors of Philadelphia can be alarmed for the purity of their water. On that score nature has done everything for them but to raise it to their lips; and having made it pure to their hands, it will be their fault alone if it does not continue so.—*N. Y. Tribune.*

TRUST IN PROVIDENCE.

On a bridge I was standing one morning,
And watching the current pass by,
When suddenly into the water
There fell an unfortunate fly.

The fishes that swam to the surface,
Were looking for something to eat,
And I thought that the hapless young insect
Would surely afford them a treat.

"Poor thing!" I exclaimed with compassion,
"Thy trials and dangers abound,
For if thou escap'st being eaten,
Thou canst not escape being drown'd."

No sooner the sentence was spoken,
Than, lo! like an angel of love,
I saw, to the waters beneath me,
A leaflet descend from above.

It glided serene on the streamlet,
'Twas an ark to the poor little fly;
Which, soon to the land re-ascending,
Spread its wings in the breezes to dry.

Oh! sweet was the truth that was whisper'd,
That mortals should *never* despair;
For He who takes care of an insect,
Much more for his *children* will care.

And though to our short-sighted vision,
No way of escape may appear;
Let us *trust*; for when least we expect it,
The help of "*our Father*" is near.

RETIREMENT.

Deep solitude I sought. There was a dell
Where woven shades shut out the eye of day,
While, towering near, the rugged tree-tops made
Dark back-ground 'gainst the sky. Thither I went.
And bade my spirit drink that lovely draught
For which it long had languish'd 'mid the strife
And fever of the world. I thought to be
There without witness. But the little flowers
Looked up upon me,—the fresh wild rose smiled,
And the young pendant vine-flower kiss'd my cheek.
And there were voices too. The garrulous brook,
Untiring, to the patient pebbles told
Its history;—up came the singing breeze,

And the broad leaves of the cool poplar spake
 Responsive, every one. E'en busy life
 Woke in that dell. The tireless spider threw
 From spray to spray her silver-tissued snare.
 The wary ant, whose curving pincers pierced
 The treasured grain, toiled toward her citadel.
 To the sweet hive went forth the loaded bee,
 And from the wind-rocked nest, the mother-bird
 Sang to her nestlings.

Yet I strangely thought
 To be alone, and silent in thy realm,
 Spirit of life and love! It might not be!
 There is no solitude in thy domains,
 Save what man makes, when, in his selfish breast,
 He locks his joys, and bars out others' grief.
 Thou hast not left thyself to Nature's round
 Without a witness. Trees, and flowers, and streams,
 Are social and benevolent; and he
 Who oft communeth in their language pure,
 Roaming among them at the cool of day,
 Shall find, like him who Eden's garden dressed,
 His Maker there, to teach his listening heart.

THE PRAIRIES OF THE WEST.

We all write and speak of the prairies of the West, but no man can have an idea of them, until he has seen them in all their variety in Illinois. The real prairie is at some seasons of the year an unbroken sea of green, and this great landscape grows majestic from its vast extent. Far as the eye can reach in every direction, boundless as the view at sea when the billows are hushed, not a tree or dwelling in sight, these prairies stretch away in their grandeur; and when the change comes, when a group of trees is seen, or a solitary dwelling fills the void, the effect is in no sense weakened. To us it was the most wondrous prospect upon which we had ever gazed, and as we glided on for hours with this unchanged and magnificent view before us, we wondered that the fashionable tide of travel did not set in this direction. As we passed along near one of the towns, we saw a large picnic party emerging from the open prairie with immense bouquets of prairie flowers, which bloom in great variety and beauty of this season. We saw no rose, but almost every variety of small flowers seen at the East may be found here in a profusion which is wonderful.

The formation of these prairies is accounted for on various hypotheses; but the most natural and probable is the idea that they resulted from the deposits of water by which the land was ages ago covered. The clay and gravel which lie beneath have no peculiar qualities; but they are covered by a loam from twelve to thirty-six inches in depth, which is of inexhaustible fertility. It has been produced by the constant springing up and rotting down of prairie grass, which has been going on for ages. One of the most noble characteristics of the prairies is their destitution of vegetation, except in the multitude of rank grasses and flowers to which we have referred; but this is caused by the continual fires which sweep over the plains. Every fall these vast prairies

are burned over, and when this is prevented by the settlement of the country, forests will spring up in great rapidity. There are at present no indications that the soil can be worn out. It requires no manure, and will yield its crops so readily that the farming population pay too little attention to its proper cultivation. All over Illinois there are gross complaints of the careless manner in which agricultural operations are carried on; and so far as our observations extended the charge was substantiated. There are no barns anywhere, and the grain lies scattered about with unparalleled waste.—*Cor. Newark Mercury.*

TEACHING THE EYE.

The great majority of mankind do not and cannot see one fraction of what they might see. "None are so blind as those that will not see," is as true of physical as moral vision. By neglect and carelessness we have made ourselves unable to discern hundreds of things which are before us to be seen. A powerful modern writer has summed this up in one pregnant sentence: "The eye sees what it brings the power to see." How true is this! The sailor on the look out can see a ship where the landsman sees nothing; the Esquimaux can distinguish a white fox amidst the white snow; the American backwoodsman will fire a rifle ball so as to strike a nut out of the mouth of a squirrel without hurting it; the Red Indian boys hold their hands up as marks to each other, certain that the unerring arrow will be shot between the spread-out fingers; the astronomer can see a star in the sky, when to others the blue expanse is unbroken; the shepherd can distinguish the face of every sheep in his flock; the mosaic worker can detect distinctions of color where others see none; and multitudes of additional examples might be given of what education does for the eye.

THE HUMAN HAND.

Cassell's Natural History has the following interesting paragraph upon the human hand, showing how true it is that we are "fearfully and wonderfully made."

Issuing from the wrist is that wonderful organ, the human hand. "In a French book, intended," says Sir Charles Bell, "to teach young people philosophy, the pupil asks why the fingers are not of equal length. The master makes the scholar grasp a ball of ivory, to show him that the points of the fingers are then equal!" It would have been better had he closed the fingers upon the palm, and then have asked whether or not they corresponded. This difference in the length of the fingers serves a thousand purposes, as in holding a rod, a switch, a sword, a hammer, a pen, a pencil, or engraving tool, in all which, a secure hold and freedom of motion are admira-

bly combined. On the length, strength, and perfectly free movements of the thumb, depends, moreover, the power of the human hand. To the thumb, indeed, has been given a special name ("*pollex*," from a Latin verb meaning to be able, strong, mighty,) because of its strength—a strength that is necessary to the power of the hand, being equal to that of all the fingers. Without the fleshy ball of the thumb, the power of the fingers would be of no avail, and accordingly the large ball formed by the muscles of the thumb is the special work of the human hand, and particularly that of a clever workman. The loss of the thumb almost amounts to the loss of the hand.

Conscripts, unwilling to serve in the army of France, have been known to disable themselves effectually by cutting off the thumb of the right hand. The loss of both thumbs would reduce a man to a miserable dependence. Nor should we overlook another peculiarity. Were the tips of the fingers and thumb bony instead of being covered with flesh, many things we readily do would be absolutely impossible. We now can take up what is small, soft and round, as a millet-seed, or even a particle of human hair. So exquisitely prehensile are the human fingers. The nails are often of special service—perhaps always in works of art which require nicety of execution. Their substance is just what is needed; they are easily kept at the precise length which answers every purpose; had they been placed on the tips of the fingers, there would have been a loss of power, but their position ensures their highest efficiency. An interchange of power for velocity which takes place in the arm, adapts the hands and fingers to a thousand arts, requiring quick or lively motions. In setting up the type of this page, there have been movements on the part of the compositor of surprising rapidity to an ordinary observer; these are among many instances of the advantage gained by this sacrifice of force for velocity of movement.

UNHEALTHY POSITIONS OF THE BODY.

Those persons engaged in occupations requiring the hands alone to move, while the lower limbs remain motionless, should bear in mind that without constantly raising the frame to an erect position, and giving a slight exercise to all parts of the body, such a practice will tend to destroy their health. They should, moreover, sit in as erect a position as possible. With seamstresses there is always more or less stooping of the head and shoulders, tending to retard circulation, respiration, and digestion, and produce curvature of the spine. The head should be thrown back, to give the lungs full play. The frequent long-drawn breath of the seamstress evinces the cramping and confinement of the lungs. Health cannot be expected without free

respiration. The life-giving element is in the atmosphere, and without it in proportionate abundance must disease intervene. Strength and robustness must come from exercise. Confined attitudes are in violation of correct theories of healthy physical development and the instincts of nature. Those accustomed to sit writing for hours, day after day, can form some idea of the toilsome and ill-paid labor of the poor seamstress.—*Scientific American*.

THE AFRICAN SLAVE TRADE.

Though the slave trade continues to be prosecuted to a vast extent, and with circumstances of inhumanity no less infamous and appalling than in former years, yet the enlightened world will be gratified to learn of the efforts now being put forth in this country for its more effectual suppression, and the success which has already attended these endeavors.

The brig S. T. Hooper, was seized at New York lately, charged with having shipped a cargo of Africans, and landed them on the south side of Cuba. The U. S. steamer Mohawk arrived at Key West recently, with the brig Cygnet, found a few miles from Sagua la Grande. She was deserted, having evidently landed her slaves but a few hours before. The barque Emily was a few days since brought into New York, on suspicion of being a slaver. The U. S. ship Portsmouth captured her off a noted slave-shipping point on the coast of Africa.

Two slavers have been taken into and condemned at St. Helena, one of which is reported as the Samuel H. Townsend, of New Orleans, and had a full slave cargo and over 200 doubloons. The Laura reached Port Royal in care of a prize crew, on suspicion of being a slaver. Other instances might be named to show the activity of our own and the British African block-ading fleets.

The American African squadron consists as follows:

Vessels.	Officers and men.	Tons.	Guns
Steam frigate San Jacinto,	430	1446	13
Steam gunboat Mohican,	200	994	6
Steamer Mystic,	100	300	6
Steamer Sumpter,	100	405	6
Sailing corvette Constellation,	300	1452	22
Sailing corvette Portsmouth,	300	1022	22
	1430	5619	75

The Mohican has not yet started for her destination. All the others are on duty. The Marion and Vincennes are not named above, as they are ordered home. These vessels draw less water than those heretofore employed in this service, and being mostly propelled by steam, they possess a decided advantage. The depot of the squadron has been removed from Porto Praya to Loando, which is in the neighborhood of the principal slave marts. Great Britain is

represented in the same quarter by eighteen vessels, mostly small steamers, having one thousand eight hundred men, and an aggregate of one hundred guns. Nor is this all. An efficient fleet has been stationed on our own extensive line of sea board to suppress the traffic. This consists of the steamers Crusader, Mohawk, Wyandotte, and Fulton. The British generally keep six or seven ships cruising on the coast of Cuba, to look out for suspicious craft.

The African slave trade always has been, is now, and must ever be maintained by kidnapping, rapine, and endless, desolating, tribal, international wars. Who can estimate the cruelties involved in these, and those borne by the captives while on their journey to the slave mart, during their confinement in the barracoons, and on the voyage across the Atlantic? In this connection we cannot forbear quoting briefly from a very able article against the re-opening of the slave trade, from the pen of John Leighton Wilson, D. D., for upwards of twenty years a missionary to western Africa, and published in the October number of the Southern Presbyterian Review, and which seems to have been received with great favor wherever it has reached:

"After a most careful examination of this whole subject, extending our inquiries over a period of more than a hundred years, and carefully weighing the statements of more than fifty different authors, we have come to the deliberate conclusion that, in the seizure of slaves, in the march to the sea coast, during their detention there, and on the middle passage, the destruction of life must be more than one hundred and fifty per cent. upon those safely landed in America—so that to get one hundred slaves for practical purposes, at least one hundred and fifty lives must be sacrificed! Let us dwell upon this startling fact. In order to procure 100,000 laborers for the cotton and sugar fields of the South, we must go into the business with the full understanding that it cannot be done except by sacrificing the lives of at least 150,000 immortal beings, to say nothing of the wide spread desolation which it must occasion in other respects in Africa."

Speaking of this trade, one of our ablest statesmen forcibly remarked, on a recent occasion:

"I can conceive of nothing in the dark record of man's enormities, from the death of Abel down to this hour, so horrible as that of stealing people from their own home, and making them and their posterity slaves forever."—*North American*.

FLORAL INDICATIONS OF WEATHER CHANGES.

There are a great many plants that give indications of coming storms, or changes in the atmosphere. Several very common flowers close at night and open again in the morning. Dickens' says:

"The scarlet pimpernel (*Anagallis arvensis*), shepherd's barometer or poor man's weather-glass, is the best floral barometer; because, not only does the flower never open on a rainy day, but long before the shower is coming is conscious of its approach, and closes up its petals. This peculiarity was noticed by Derham in his 'Physico Theology;' by Lord Bacon, who calls it vinco-pipe, and by Leyden. Not only does the pimpernel shut up its blossoms during rainy and cloudy weather, but it is one of the best of clock flowers, opening its petals in our latitude at about ten minutes past seven in the morning, and closing them a few minutes after two in the afternoon. Dr. Seeman, the naturalist of Kellet's Arctic expedition, mentions the regular closing of the flowers during the long day of an Arctic Summer. 'Although,' he says, 'the sun never sets while it lasts, the plants make no mistake about the time, when, if it be not night, it ought to be; but regularly as the evening hours approach, and when a midnight sun is several degrees above the horizon, they droop their leaves and sleep, even as they do at sunset in more favored climes.'"

ITEMS OF NEWS.

FREEDOM OF SPEECH.—The right to Freedom of Speech was vindicated in this city on the 15th inst. An effort was made to prevent George W. Curtis from delivering a lecture on slavery. A great crowd gathered in front of National Hall with the design to do some mischief, but the excellent arrangements of the Mayor and Chief of Police defeated the plan.

THERE is to be another expedition for the purpose of pursuing the explorations of Dr. Kane, which will probably start from Boston in the Spring, and be under the command of Dr. Hayes, the Surgeon of the Kane Expedition. The amount required is about \$30,000, and liberal subscriptions have already been made. Many of the scientific societies have already enlisted in the enterprise, and have appointed Committees to promote it.—*N. Y. Tribune*.

EUROPE.—The steamship America brings the intelligence that the European press are chiefly engaged in discussing the approaching congress of the great Powers, which it is rumored will meet on the 5th ultimo. The London Times strongly urges the claims of Lord Palmerston to represent England to the congress.

COOK, Coppie, Green and Copeland were executed at Charleston, Virginia, on the 16th inst.

MORE AFRICANS COMING.—The Sea Coast (Miss) Democrat of the 7th inst., under the head of "Good News," has the following:

"We learn from good authority that a cargo of African slaves is expected in ship island Harbor the latter part of the present month. They will, if they arrive safe, be landed without any attempt at secrecy, the consignees trusting to the sentiment predominant in Mississippi, as to the necessity of increasing the number of laborers, a triumphant acquittal in the event of a government prosecution."

RAFTS ON DELAWARE.—About 100 rafts came down the Delaware this fall. Among the number was a mammoth raft shipped by Thomas Barnes 195 feet long, 63 feet wide, and drawing 3½ feet water. The

raft was manned by eight men, and was composed of the following timber: 3000 railroad ties 6000 hoop poles, 35,000 feet of joist, 108,000 feet wharf timber, 2500 feet tie timber, 10 ship knees. This is the largest raft, and drawing more water than ever before came down the Delaware.

Charles Summer has been chosen a foreign associate member of the French Society of Political Economy at Paris. He is the first American on whom this honor has been conferred.

The freight trains are now crossing the Victoria Bridge, and the passenger trains will soon commence running over.

A bill is pending in the Kentucky Legislature to compel free colored persons to leave the State, or be sold.

A TOUCHING SCENE.—The misshapen form of a little newsboy, afflicted with spinal curvature, is unfamiliar to few persons whose business leads them in the vicinity of the Exchange. The name of this little fellow was John Ellard. He died on the 15th inst., of consumption, at the Newsboys' Lodging House, No. 273 south Third street, above Spruce. The little cripple breathed his last in the arms of the superintendent, surrounded by every comfort that love and compassion could bestow. Few persons in the hurry skurry of business life, perhaps, have ever thought, as they passed the misshapen form of the child, that by his toil he supported a mother; that he possessed a nature alike noble, docile and loving, and that he carried in him the seeds of a wasting disease, by which his days were numbered. "Diddley Dumps" was the soubriquet conferred upon him by his comrades, and by this name alone he was called by his friends and customers. Some four months ago he took what among newsboys is considered a lofty flight. He relinquished his business of newsboy and became a newsman. By this we mean that he gave up his pursuit of crying his merchandise in the streets, and opened a stand at Sixth and Chestnut streets. Here he did a thriving business. The jealousies subsisting among other newsboys were not entertained for him, and in a little time Diddley found his savings increased to the sum of about a hundred dollars. Death, however, had sealed the child for a better world, and some time since he gave up his stand and committed himself to the care of the Superintendent of the Newsboy's Lodging House.

We regret to add, in this connection, that the society which benevolently founded this institution is not sustained by the public as it should be, and that, unless the beneficence, as well as the benevolence, of the public is aroused, such unfortunates as the subject of this paragraph will be homeless indeed.—*North American*.

LIBERATED SLAVES.—Thirteen negroes passed through Pittsburg recently en route from Petersburg, Va., to Portsmouth, O., who were recently manumitted by their masters. There were seven adults and six children. The male adults were freed some time ago, and they remained in the Old Dominion until they secured the freedom of their wives and families. There are sixty-nine more liberated bondsmen, women and children, to come from the same locality in Virginia, who will pass through there between now and Christmas.

POSTAL ARRANGEMENT WITH CANADA.—The recent postal arrangement between the United States and the Canadian government, which have been ratified by the Imperial authorities, provide that the Canadians shall carry the Western United States mails between Detroit and Liverpool, via Portland in the winter, and

via Riviere du Loup in the summer. There will be a saving of time by using the railroad instead of the steamer between Quebec and Riviere du Loup. Canada is to receive the full ocean rate on the Western United States correspondence for the service she is to perform, while she foregoes the inland rate of postage upon it—as do also the Americans the internal postage on Canadian letters between Portland and the Province line.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is firm, and prices are well maintained. There is no export demand. The sales to the trade range from \$5 25 to 5 50 for mixed good brands up to \$7 for fancy lot. Nothing doing in Rye Flour or Corn Meal. The former is held at \$4 37½ and the latter at \$3 75 per barrel.

GRAIN.—The offerings of Wheat continue fair, but the demand is quite light; sales of 1000 bus. prime Delaware red at 133c per bushel; white at 135 a 140c. Rye is inactive at 86 cents. Corn is in fair demand, and 5,000 bushels new dry yellow sold 82 cts. in store, and at the depot at 78 a 80½ cents. Oats are steady; Delaware sold at 43½c, and Pennsylvania at 45.

CLOVERSEED is in fair demand at 5 12 a 5 25 per 64 pounds. Timothy sells in a small way at \$2 50, and Flaxseed at 1 56 per bushel.

A YOUNG WOMAN having had some experience in teaching, and possessing a certificate of qualification, is desirous of a situation in a family school. Address **C. CLEMENT,** Paulsboro, N. J. 12 mo. 17,—3t.

"SCRIPTURAL WATCHWORD"—a little book for daily reading, just issued and for sale by the publishers, Hays & Zell, 439 Market st., Philadelphia. Retail price 31 cents; per dozen \$3.36 cents. Single copies sent by mail, prepaid, for 37 cents. 12 mo. 17.

HEAVY BLEACHED SHIRTINGS made from AFRICAN COTTON, warranted in all respects the product of *Free Labor*. For sale by **ELI DILLIN,** No. 1218 Green st., opposite Ridge Avenue. 11 mo. 26, 1859.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Winter Session of this institution will commence on the 14th of 11th mo. next, and continue twenty weeks.

Terms \$70 per session, one half payable in advance, the other in the middle of the session. No extra charges.

For further particulars, address **HENRY W. RIDGWAY,** Crosswicks P. O., Burlington Co., N. J. 9th mo. 24—3 m.

SPRINGDALE BOARDING SCHOOL, FOR BOTH SEXES, Loudon Co., Va. The next session will commence the 3d of 10th mo.

Terms \$115 for 40 weeks, payable quarterly in advance. Languages and Drawings extra.

It is hoped that Friends interested will avail themselves of the preference by entering pupils early. Apply, for particulars, to

GEO. A. NEWBOLD, Purcellville, Loudon Co., Va.

8th mo. 6, 1859.—6m.

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, TWELFTH MONTH 31, 1859.

No. 42.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,

No. 324 South Fifth Street,

PHILADELPHIA,

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

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SELECTIONS FROM THE LIFE AND EXPERIENCE OF THOMAS BULMAN.

(Continued from page 645.)

At a subsequent period Thomas Bulman was brought under great exercise of mind on account of one of his neighbors, of the Methodist persuasion, who appeared to be convinced of the truth of Friends' principles, but through fear of the cross, and the opposition of his family, was unfaithful to his convictions, and suffered much spiritual loss, and great weakness ensued. But through all, Thomas Bulman seems to have cherished a great regard for him, and to have labored much to bring him into a state of acquiescence to the Lord's will. The following letter was addressed to this individual:

Irthington, 28th of 1st mo., 1781.

My dear friend, In love to thy soul I am constrained to address thee. Often has my mind been pained on thy account, believing thou art stumbling at that which, if submitted to, would bring salvation to thy soul, even the cross of Christ, the power of God. Thou art neglecting that which has been my greatest blessing; and now it appears, thou art looking outwardly for Christ after the lo heres, and the lo theres! O, my friend, turn inward, know Christ within, the hope of glory: there behold Him who sits as a refiner with fire, and as a fuller with soap, to purge away all thy dross and tin. O, mind the pointing and leading of that divine Guide, which it was pronounced should be with the followers of Christ to the end of the world. Let thy obedience keep pace with knowledge, and whatever is made manifest to thee as a duty, do it with all thy might; for there is no work nor levice in the grave whither we are all hastening.

O, my friend, look not at the difficulty of any duty thou mayst be called to, but look at the strength of him who calls thee to it, and he will enable thee to go through every trying circumstance, and bring thee safe upon the banks of deliverance, where thou mayst sing to thy well-beloved, who is altogether lovely, and the chiefest of ten thousand. But I say unto thee again, look into thy own heart; for there must the work be wrought: for the end of all means is to direct men to Christ within, the hope of glory. It was said of the law, that that was only as a schoolmaster to bring us to Christ. Beware of seeing him in outward forms and ceremonies; turn to the revelation of his Spirit in the secret of thy own heart, for it is there that he manifests himself; there he is waiting to be gracious to the parting soul."

The experience which Thomas Bulman entertained his friend, in the preceding letter, to seek after, is doubtless that which Christ urged upon his disciples, when he said, "Abide in me and I in you." This glorious privilege he also asked for his disciples, when in solemn prayer to his Father he used the words, "I in them, and thou in me, that they may be made perfect in one." And this he declared shall be the privilege of those who have his words or commandments and keep them, even that he will love them and manifest himself to them; and that the Father will also love them, and, with the Son, will take up his abode with them. The apostle Paul, in addressing the Colossians, speaks of this privilege as "the riches of the glory of this mystery," which he says "is Christ in you, the hope of glory." John xv. 4. xiv. 21—23. xvii. 22, 23. Col. i. 27.

The individual to whom this letter was addressed, shrank from taking up the cross according to his own convictions of duty, and joining Friends, though still feeling great love to them, until at length he was laid upon a sick-bed. Here he was visited by Thomas Bulman, who told him he believed this sickness would be unto death, and this proved to be the case. It appears that the sick man made a request on this occasion, that he might be buried amongst Friends, but his own family were much against it. Thomas Bulman's kind intercession, however, prevailed; for after representing to them that the dying man's desire was still towards Friends, although he had not been faithful in

giving up to his duty in joining them, he said, that as this was the last and only testimony that the dying man could bear to the Truth, he trusted they would therefore submit, and that his request might be complied with, and that the few hours he had to live, might be peaceful. After some more conversation the family gave way; and when all was over, the remains of the halting man were decently interred in Friends' burial ground at Hetherside.

The following letter was addressed to John and Elizabeth Wigham, ministers who, under a sense of religious duty, had removed from Cornwood, in Northumberland, to Edinburgh:*

Irthington, 1st of 8th mo., 1784.

Dearly Beloveds: For so I can address you; how I long, how I thirst to hear how it is with you in a spiritual sense; time after time I have heard Friends telling how it fared with you as to the outward, but this gave me no relief, but rather added to my burden. My care is not for outward things; these were not your motives in removing to that land of darkness; but, my beloveds, how fares it with you in the better part? I am ready to cry as one did formerly to a faithful servant, O Daniel, is thy God able at all times to deliver thee? Yes verily, I believe he is able and willing to deliver, and will be with you, as he was with those of old. I doubt not, many will be your trials and deep your baptisms, my dear friends! deep calls to deep; we are far fallen; the seed lies low, and we must travail deeply for the rising of that ancient spring which our forefathers enjoyed. Be strengthened, be encouraged to hold on your way, for if the Lord your God be for you, who can stand against you? Yes, my dear friends, I believe he is with you, and that he will support you as you confide in him. I conclude in dear love to you both, and to your dear children, greatly desiring that they may become fruit-bearing trees in the garden of the Lord.

THOMAS BULMAN.

TO A PERSON UNDER CONVICEMENT.

Irthington, 1st mo. 10th, 1785.

Dear Friend, I ought to have paid thee a visit as I was coming from Allendale, where I have been seeing my dear friend, Rachael Wigham; but through diffidence, having no acquaintance with thy family, I disobeyed, and brought upon myself the load, of which, I suppose, by this time, thou hast got a hint from my sister. O, my dear friend, the cause of Truth is at a low ebb amongst us as a people, in this day of outward ease; many of the professors of it seem as if they had turned their backs in the

day of battle. But blessed be our God, he is still calling in others, to bear a testimony to his name. My dear child, let thee and me remember that he hath called us from the barren mountains of an empty profession, and has at times made us to taste of the wine of the kingdom. A cry is raised in my heart, that thou mayst not forfeit thy inheritance in the heavenly Jerusalem, by preferring the trifling amusements of this world; or like Esau, sell thy birthright for a mess of pottage, but mayst come up to the help of the Lord against the mighty. O, my child, as I passed from one place to another amongst you, my very soul mourned for the seed of life,—the plant that should have been the plant of renown in every heart; oh, how few there are that are fully engaged to come up in obedience to the standard of it raised in their own hearts. But my mind was turned to thee, to call unto thee, to keep near to that which smites thee for disobedience and comforts thee for obeying its requirements; I say keep to this, and it will lead thee on from one degree of grace to another, and enable thee to discern the emptiness of this world. Let us ever remember that saying recorded of old, "Israel shall dwell alone, and shall not be reckoned among the nations."

THOMAS BULMAN.

(To be continued.)

SOME ACCOUNT OF JOHN COOK.

Our valuable friend, John Griffeth, informed Robert Dudley that John Cook, one of the earliest and most distinguished ministers amongst the people called Quakers, was remarkable on many accounts, especially during the violent persecutions of that people in the reign of Charles the 2d, a large portion whereof fell to this man. It was observable that his gift in the ministry was such that he frequently in these times of great affliction, whilst free from imprisonment, continued his declarations in public meetings for upwards of three hours, during the whole of which such an increasing degree of authority attended as to convince many of his auditory that nothing short of a commission could produce the baptizing effects attending his ministry, in consequence whereof many were joined to the society he was a member of through his labors, and became ornaments thereof. He outlived those days of dark intolerance some years, much beloved from the remembrance of his past services and sufferings for the noble cause of religion, and frequently appeared in the meetings of his friends in very long testimonies of sound doctrine and pleasing expressions; but some deeply exercised minds among his friends observed with concern that energy of melting virtue that accompanied his gospel labors in former times to their great consolation, was now very little, if at all felt to attend his ministry. Two of those

* For further particulars respecting John and Elizabeth Wigham, see Memoir of John Wigham, by his son, Anthony Wigham, published in 1842, and some Account of the Rise of the Society of Friends in Cornwood, by George Richardson, 1848.

weighty elders, from a sense of duty, when they found their minds suitably qualified, waited on him, and with all the tenderness and deference due to his age, experience and great worth, communicated their fears on this head, and intimated their wish that he would look at this matter, and seek to that gracious Being in whose service he had been so effectually engaged for many years and with such remarkable success, for his blessed counsel on this subject, and at a suitable time favor them with the result of his deliberation on what they had laid before him. He received their communications with great meekness, and after some weeks waited on them in a broken, tender frame of mind, letting them know with many tears that their brotherly or rather fatherly conduct towards him was a kindness that he should never forget, and on deep thoughtfulness on the matter referred to him, he found there was ample cause for it, and he looked on them as messengers of love from his great Master to warn him of his dangerous situation, and then related how he found he had gradually and imperceptibly slid off in these times of public tranquillity from not receiving his ministry through that pure unmixed channel he had formerly received it. The spring of the ministry, he said, during the fiery trials of persecution, flowed copiously through him, that he felt little labor to come at it, but in these latter days of the churches tranquillity, he from the love he felt to the cause delivered words as they occurred to him in the public assemblies which he did not perceive, till their kind intimations to him, were only from his natural powers as a man, and not from the divine gift of gospel ministry as formerly, of which he was now fully convinced, and returned praises for his great deliverance, where first due, and gratitude to them as instruments thereof. He continued for three years after silent as a minister, and about that time again broke forth in a few words just as at his first coming out in the ministry, and gradually increased in his gift to the comfort of his friends, and was always very careful ever after not to exceed the measure of divine opening that he was favored with in the exercise of his gift.

Our aforesaid friend, I heard, was once brought by an informer before a Justice of the Peace for preaching in a meeting, and the Justice being a moderate man was loth to send him several miles to prison so late in the evening as he was brought before him, and told the informer to call in the morning and he would then hear his accusation; and told John Crook, as he appeared to be a decent man, he should have lodging in his house that night if he had no objection to be in a room his servant said was haunted, no other being unoccupied, as he had company on a visit to him. John expressed his acknowledgment for the favor, and accepted the Justice's offer. He was kindly entertained, and had much conversation

with the company on religious subjects, with which he and they seemed well pleased. He was shown his lodgings at the end of a long gallery by the Justice himself, and slept well till about one o'clock, and then awoke with the overflowings of sweetness and peace covering his mind, and such intimations of divine favor as greatly refreshed him. Just at this time a rattling noise was heard along the gallery, which held for some time, and on its ceasing, a shrill voice, as if coming through the keyhole of his chamber door, said, "you are damned," repeating it three times. John answered thou art a liar, for I feel this moment the sweet peace of my God flow through my heart. All the noise and voice ceased, and he soon after fell asleep, and did not awake till about his usual time of rising; he then walked about the garden waiting for the Justice rising. Soon after which a servant man came up to him and fell on his knees and begged forgiveness, and his prayer to God to forgive him, and then confessed that it was he who made the noise near his chamber in the night, and spoke those wicked words, but that his reply pierced him to the heart; and informed him how his master had been robbed by him and others for years past, and concealed discovery of their practice with the pretence of spirits haunting the house; all this, at John's request, the servant told his master with penitence, and obtained his pardon, as did John his dismissal from the informer; and this servant became soon after an honest Friend and minister.

With openness of soul, a man sees some way into all other souls that come near him, feels with them, has their experience, is in himself a people. Sympathy is the universal solvent. Nothing is understood without it.—*Friends in Council.*

From the British Friend.

DIED, 6 mo. 6, 1858, MICHAEL ROBSON, Hartland, New York, aged 94; an elder.

He was born in Yorkshire, England, of humble parentage, and had no knowledge of Friends until the 24th year of his age. His father died before he was four years old. His mother, however, sent him to school when quite young, and kept him there till he could read and write tolerably well. In this school the New Testament was used as a class book. Before completing his sixth year, he went with other boys to see a company of soldiers training. While there in the field, it struck him as a strange thing that men should be learning the business of killing men! Portions of the New Testament which he had read at school were brought to his mind, and the practice appeared to him to be strangely inconsistent with what he had there read, and the query was raised in his mind, "Can this be

right?" His mother died when he was in his tenth year, leaving him without means of support, and with but few friends to care for him.

Shortly after this an uncle, the captain and owner of a small vessel, proposed to him to go to sea with him, which he accordingly did for some time. While his uncle's vessel was laid up for repairs, he was apprenticed by his step-father to the captain of another vessel, which he afterwards regarded as an evidence of the protecting care of his heavenly Father, his uncle's vessel, with all on board, being lost the next voyage.

In the fifteenth year of his age, and during the American Revolution, his early impressions in regard to the inconsistency of war with the doctrines and precepts of the gospel were revived, strengthened, and confirmed. At this period many of the English merchant ships, for protection from American privateers, were provided with arms, a gun being put into the hands of each person on board. This was the case with the ship in which he sailed, and though a boy, he was furnished with a gun.

On this occasion some of the lessons which he had heard read at school were again brought to his mind, and the practice of the people of one nation trying to kill and destroy the people of another, appeared to him to be entirely at variance with the teaching of Christ. Not having yet heard of any who did not believe in the rightfulness of war, he was brought to the conclusion that there were no Christians in the world who obeyed the commandments of their Master in this respect.

In this sentiment he continued till the twenty-third year of his age. Being on shore one winter about this time, he attended a meeting appointed by some Friends in the neighborhood where he then was. In this meeting some familiar passages were quoted and enlarged upon to his satisfaction and comfort. This prepared the way for his seeking a further acquaintance with the doctrines of this Society.

An opportunity for this was soon presented, as a Friend, who had a few of their writings with him, joined the vessel as carpenter. These he read, and to his great joy found he had been mistaken in supposing there were no people in the world who held views in harmony with what he believed to be the doctrines of Christ on the subject of war.

He also then became acquainted with the reason why they differed in their dress and address from those of other persuasions, and says in his journal, "I did think at that time, if they were faithful to their different testimonies, they were the nearest to what Christ taught when personally on earth." While on this voyage he and his associate, the carpenter, experienced a remarkable deliverance from death. On returning from shore in a small boat, with three other sailors, they were capsized by a squall, and supported

themselves for six hours on the bottom of their boat, when they were taken off by the crew of another vessel. During this time one of their number perished from fatigue and exposure.

Almost immediately after this, being again on shore, he was, as is too often the case with sailors, about to enter a drinking house, when his friend admonished him, that after such a deliverance from a watery grave as they had just experienced, they should not be guilty of entering such haunts of vice. He instantly gave up all thoughts of it, and never again yielded to this temptation.

A few years after this he left the sea, became a regular attender of the meetings of Friends, was received into membership at Malton, and from that time to the end of an unusually extended life, was a consistent and worthy member, in whom is no guile."

Soon after his reception into membership he married, and settled on a small farm, where he remained some years, and then removed with his family to the western part of the State of New York.

Here he met with severe affliction, in the removal by death of his wife and two sons, leaving him with only one child: but trusting in the arm that had hitherto supported him, he was enabled to bear these trials with submission, his heart overflowing with thankfulness to Him who had been so strikingly his "Morning Light," and was now his "Evening Song."

In the record of this life it will be noticed that, at the early age of five or six years, a degree of light was spread over the contents of the New Testament which raised doubts, and at the age of fifteen resulted in a thorough conviction, under circumstances apparently the most unfavorable, that the almost universal sentiment of mankind in relation to war was wholly irreconcilable with the doctrines and precepts of Christ. Hence the obligation which must rest on parents, and those who have the charge of training young children, early to make them acquainted with the Holy Scriptures, and encourage them to cherish the secret intimations of the Holy Spirit in regard to what is right and what is wrong.—*American Annual Monitor.*

For Friends' Intelligencer.

MOSES HAIGHT.

Died, in the town of New Castle, Westchester county, New York, after a few days illness, Moses Haight, aged 65 years, a member of Chappaqua Monthly Meeting.

There are occasionally found in neighborhoods and communities, individuals who, while making no apparent effort, yet command the confidence, the esteem, and the affection of those with whom they are brought in contact, above that which is awarded to men in general; and when such men pass away, their loss is felt by the whole community among whom they moved.

To such a class belonged the subject of this notice. His ready and active sympathy, open hospitality and sound and discriminating judgment, caused him to be loved by those in whose society he was thrown; looked up to as a friend and benefactor, by those in indigent circumstances; and advised with, and listened to, by his brethren in the family, social, and religious circles where he was wont to associate.

Surrounded by an affectionate family, he mingled with them ever as a kind and loving husband, and a tender and indulgent parent.

Under such circumstances, life offered to him much that was desirable. "The lines had fallen to him in pleasant places," and possessing the blessing of health in the calculation of human wisdom there was for him a prospect of many years of usefulness and enjoyment.

Thus suddenly stricken down, it was in the few days of his illness that the brightest portion of his character was made manifest; and it is to afford to those still on the stage of action the lesson that was exhibited at the death-bed of our loved friend, that this notice of his character and some of his dying expressions have been penned.

Though the solemn messenger of death came to him at an unexpected moment, he was not found unprepared, his mind throughout remaining clear, calm, and resigned. That this state of preparation had cost him much labor, and close attention to the requisitions of the Divine mind, was evidenced, when he said, that during the latter years of his life he had been more thoughtful in relation to his future condition, (which had been observed by his family,) and that it had been his practice to sum up each day's account before going to sleep.

During the early part of his illness, he suffered much pain of body, yet continued the most of the time in fervent supplication to his Heavenly Father, expressing this language, "O Lord, thou knowest the sincerity of my heart, do with me as thou wilt." To his family he said, "If I should be taken from you, He will take care of you, if you will only be watchful and not admit other guests;" and desired them to remember that they, too, must sooner or later be brought to the same condition in which they saw him.

On one occasion he said, "I have transgressed and been sinful, but the Lord is gracious and will forgive." On another,—he believed he had not an enemy in the world; if he had, he wished them to forgive him. He remarked, that if his life should be prolonged, he might never be as well prepared again, adding, "we are poor, fallible creatures." After another interval,— "I may truly say I am not afraid to die," and frequently exclaimed, "peace, peace, all is peace."

On the evening preceding his death, he said to his beloved wife, "I grow weaker and weaker, but my faith in God grows stronger and stronger, and I have prayed that it might be so."

Thus we may discover that our beloved friend had, though surrounded by much that contributed to strengthen the ties that bind the mind to things of earth, not been neglectful to seek to lay up treasure in Heaven; so that when brought to the confines of earth, and the portals of eternity were opening to his vision, he was enabled to say, "All is clear, I see nothing in my way; the prospect looks pleasant;" feebly adding, "I must go up to the mountain of the Lord,—to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. Lord, come quickly, thy servant is ready."

EXTRACT FROM A LETTER FROM G. M. COOPER
TO A FRIEND IN THIS CITY.

Williamson, Wayne Co., N. Y., 12th mo., 1859.

The idea of a man professing to be opposed in principle to all physical wars and fightings, and at the same time aiding and assisting to promote it, and that *directly* too, is an absurdity. I am induced to believe that such a one stands more in the way of the establishment of peace on earth than the open and avowed advocate of human slaughter. I have thought that such people did not meditate—did not retire into the depths of their own souls, there to listen to the voice of the true Shepherd, for I cannot believe it possible that any one who had penetrated below the surface, could thus mar the exalted testimony they are pretending to bear to the world. If anything deserves the name of Hell, it is the scenes of the battle-field where human wretchedness and misery is seen in its most terrific form, where violence and anger and every evil passion are mingled with confused noise of the warrior, and with garments rolled in blood. Is God the author of this cruelty and outrage? Did he ever, or can he ever approve of the conduct of those who are engaged in them directly, or covertly causing the death of millions of human beings whom the battle-field hurries from time to eternity under the influence of depraved and revengeful feelings? No; this is no part of the moral government of a God of peace and love; neither can it ever be reconciled with any of his attributes. How long, my beloved brother, shall these delusions prevail over the better judgment or feelings of the many who *profess* a testimony against such outrages upon humanity? Can such a one, upon "second sober thought," ever after deposit a vote for the Commander-in-Chief of the army and navy?

No wonder to me that the Society of Friends has not made a greater moral mark in the world; their inconsistent conduct has retarded its progressive tendency. Straight is the way and narrow the gate that leads to love and righteousness.

I hope and trust, my brother, thou wilt do thy day's work in the day time; on this momentous

subject the duty is important—the laborers are few. Let us endeavor, with the help of the “Great Spirit,” to raise up a more faithful generation. How is peace, harmony and love ever to become triumphant, unless those who profess to do the will of the Father, are obedient to his requirings. The older I grow, and the more I become acquainted with the sad condition of humanity, the more earnest I feel for their re-generation.

I have experienced great variety of life. The first language I learned was profanity; and, from my earliest boyhood, my combativeness and destructiveness were encouraged by a father who thought it honorable to resist insult and violence by violence; and having commenced a seaman's life at the age of 16 years, and that before the mast, too, where, during my apprenticeship of five years, I associated with the lowest profligates of humanity, which, of course, did not improve a single moral principle. In 1812, at the commencement of the war with England, I entered the U. S. navy as a master, and passed through two wars, (the latter with Algiers) which still had a tendency to build up a war spirit—have met the enemy again and again, and contended for the mastery. And if any man in this world ought to *venerate, love* and *adore* that inward monitor, that speaks as never man spake, it is the humble writer of this letter, for, notwithstanding my education, I never departed from the line of moral rectitude, or, in other words, violated a law of the Infinite Father, but this reprover met me in the cool of the day; and when at last I yielded to its admonitions, a new life sprang up within me. I have often been led to think of the condition of Jesus in the parable of his being carried to the pinnacle of the temple and tempted with the honor and glory of the world. I have experienced all these temptations, and, by attending to the voice of the Great Teacher, I was enabled to say, get behind me thou tempter. By this means I have overcome much of my early education, and, in some degree, kept my rank in righteousness. Now, as I am no more the favorite of heaven than other children of our Father, God, I am led to believe that all are participants of the same regard; that this grace or favor has appeared unto all men as a teacher.

I am settled in the truthfulness of the philosophy that nothing can overcome evil but love. I have never yet seen the man, however depraved, who did not possess a redeeming quality—and this can be reached by the law of kindness rightly administered. I have greater faith in humanity than most people, for my experience satisfies me that the greatest prodigal has a spark of the Divinity remaining with him; and as like begets like, love can reach it.

I have no faith—no, not a *particle*, that man can be reclaimed by cruelty, by tyrannizing

over his misfortunes; he may be *restrained* for the time being, but not reformed. The Society of Friends might and would exercise a healthful and salutary influence in the world by adhering faithfully to the glorious testimonies they profess to believe emanated from a Divine source.

As thoughts have arisen, I have arrested them—others may present themselves. Fearful of becoming tedious, perhaps I had better close by wishing and desiring thy encouragement in the work of love in which thou art engaged.

For Friends' Intelligencer.

THE FIRST QUARTERLY MEETING HELD IN ILLINOIS.

I read with satisfaction in No. 38, of this month, the remarks of G. T., respecting Quarterly Meetings, and as I had previously felt inclined to make some notes of our own, I now attempt it.

At Clear Creek, near this place, on the 26th of last month, was convened the first quarterly meeting of Friends ever held in Illinois. There are many members of our Society in this State, spread over a large extent of country, some in numbers so near together as to enable them to hold meetings for worship; others, one, two, three families near together, and many of them from fifty to sixty and one hundred miles from this place.

The importance of some measure of sufficient interest to draw them together at suitable time and place, that by mingling together in worship, and also to manifest such care over and interest in one another as our meeting and discipline contemplates, was deeply felt by those among us who had long enjoyed the animating influence of being more closely united in Society.

Under this feeling our Monthly Meeting (Clear Creek) requested of our Quarterly Meeting to hold one or more of its sessions in this neighborhood. The *unselfishness* of the members of the two Monthly Meetings in Indiana was manifest in their uniting with and agreeing to it, when it made the attendance of the meeting so much more inconvenient to them. Only one desire prevailed, and that to promote the best interests of Society.

Our Monthly appointed a joint committee to inform our members far away, of the arrangement, and request their attendance, and when the time came we were not disappointed in the interest shown in it by the numbers convened. Friends from Blue River, Honey Creek, and Richmond, in Indiana, were in attendance, having come several hundred miles on the railroad to be at the meeting. Our own members came from twenty to fifty, sixty, and a hundred miles in their carriages, while those nearer home gathered in and made a goodly number, some of whom had not been at a Quarterly Meeting for twenty

years. One sad disappointment hovered around us, causing mournful feelings for ourselves, our children, and the Society. Our dear friend, Priscilla Cadwallader, was not with us, having been summoned to the "heavenly mansion prepared for her" a short time before. The interest she felt and expressed in this new movement in Society had encouraged us therein, and we hoped for her assistance to begin the work aright on this new soil, knowing that "a good beginning is half success."

The spirit that supported her and made her what she was in this life was with us, and the meetings of discipline as well as those for public worship, were good meetings. The gospel flowed freely, bearing its own evidence of "good will unto men," many were instructed and strengthened in the spiritual journey from the land of earthly-mindedness, from tradition, on reliance on opinions, on any outward thing, it being shown nothing but the Christ of God or *light within* having power to save, and present us faultless before the throne of God. The meetings of Discipline were interesting, more especially on account of the love and harmony that was manifest, and we look forward to another such meeting in this place with satisfaction.

The public meeting the day following (first day) was densely crowded, and many went away not able to get into the house, for though the day was pleasant, it was too chill to stand out. It was a good meeting; it may be said "truth reigned," and it closed in a feeling of solemnity, and will be long remembered by some that were there. On review of all the meetings, it seems to have been a time of spiritual joy; we feel a good beginning is made, and hope for steady progress.

Our numbers continue to increase by emigration and conviction; and as this is a pleasant country, blessed with a healthy and congenial climate, good soil for cultivation, and comfortable homes more easily obtained than in many other places, I look forward for Friends to become numerous, and in time many meetings to become established.

Friends removing to this State *desirous of securing the benefits of Society*, as well as *homes*, would do well to remove to those neighborhoods where there are meetings. Come either to this place, (Clear Creek,) to *Benjaminville*, near Bloomington, or to *Plainfield*, near Ipadia, Fulton county. All who come in a right mind will help the work along.

L. S. W.

Friends will perhaps be interested in the following account of a reading meeting in Leeds, somewhat similar in character to the Reading Association of Friends in our city.

LEEDS READING MEETINGS.

Leeds Preparative Meeting having come to the conclusion that it was desirable that the

Reading Meetings should be re-commenced and continued through the winter, appointed a committee to make and carry out such arrangements as they might deem necessary.

It was thought desirable that the meetings should be held once every fortnight, and that some paper prepared for the occasion, or extract from the writings of Friends, should be read. The committee were very solicitous that the gathering should have more of a social, as well as religious character, than had previously been felt in Leeds; they determined, therefore, to issue invitations to all Friends and attenders of meetings, to tea, provided in the library of the New School, on Third-day, the 11th of 10th Month. About 200 sat down to tea, after which they adjourned to the large school-room (the number being augmented to about 230), to hear a paper by Thomas Pumphrey, of Ackworth, on the Life and Character of the late Joseph Sturge. After the paper had been listened to with deep interest, a few remarks were made by individuals acquainted with the subject of the paper. The meeting was concluded by reading a portion of Scripture. The following papers have since been read, viz:—'Job and his Times,' by J. Hinde, of Nottingham; 'Job and his Times,' by T. Harvey, of Leeds; 'Life and Character of J. J. Gurney,' by F. Cooper, of Manchester.

Women Friends occupy the time in doing plain Dorcas work.—*Leeds, 11 Month, 11th, 1859.*

PARENTS must never put away their own youth. They must never cease to be young.—Their sympathies and sensibilities should be always quick and fresh. They must be susceptible. They must love that which God made the child to love. Children need not only *government*, firm and mild, but *sympathy*, warm and tender. So long as parents are their best and most agreeable companions, children are comparatively safe, even in the society of others.

WHAT LETTERS SHOULD BE.

Many people, and well-informed people too, sit down to write a letter as if they were about to construct a legal document or government despatch. Precision, formality, and carefully worded and rounded periods, are considered all essential, even though the epistle be intended for a familiar friend. Others appear to be writing for publication, or for posterity, instead of making epistolary communication a simple converse between friends. Away with such labored productions. A letter on business should be brief; to a friend, familiar and easy. I like Hannah More's ideas upon the subject. She used to say:

"If I want wisdom, sentiment, or information, I can find them better in books. What I want

in a letter is the picture of my friend's mind, and the common sense of his life. I want to know what he is saying and doing; I want him to turn out the inside of his heart to me, without disguise, without appearing better than he is, without writing for character. I have the same feeling in writing to him. My letter is, therefore, worth nothing to an indifferent person, but it is of value to the friend who cares for me. Letters among near relation are family newspapers, meant to convey paragraphs of intelligence and advertisements of projects, and not sentimental essays."

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TWELFTH MONTH 31, 1859.

THE PAST YEAR.—Standing on the verge of a New Year, feelings and reflections, incident to the season, are naturally presented to the mind. Since the commencement of the 19th century no one revolution of our sphere has been rendered as memorable by the departure of so many of the gifted and the great. Stars have receded from every galaxy, and all departments have contributed their quota to the general loss.

Statesmen not a few, among the most eminent of whom was, perhaps, Thos. H. Benton, have gone to their final audit. Political chicanery and worldly wisdom will avail them nothing before that tribunal where every secret thing shall be unfolded. As they stand face to face with Almighty justice and mercy, may their earthly stewardship have been so tempered by these great attributes that the sentence of "Well done, good and faithful servants" may be awarded them.

Among the authors and historians who, within the same period, have been called from earth, are Herbert, Jay, and Ida Pfeiffer; Prescott, Hallam and Washington Irving. Gifted beyond the common lot with increase of talent, their accountability for the right employment and expenditure of those talents was proportionally augmented. In life's closing scene, how we have fulfilled this great trust, will be the only important consideration, and the applause and admiration of a receding world will seem of little moment in that hour when the future becomes a glorious reality.

The distinguished mechanic, the merchant, the painter, the sculptor, and the man of science have, alike, been followed to their last rest-

ing place "by those who, in their turn, shall follow them." We can no longer be interested and instructed by the active scintillations of the great and good Humboldt, though his works remain; yet the mind that once delighted in the unfolding of nature's simple and perplex laws, is probably rejoicing in the possession of more expanded powers, while the heart that responded to the pleasures of friendship is silent in the grave.

No situation has been exempt; those who, a few months ago, figured so prominently at some of the European courts, have "laid them down to their last sleep" in the same cycle as the "prince of cooks," and Ebenzer Williams, the reputed Bourbon.

Within the same period, Dred Scott, whose name will be famous in the annals of his country for the unjust decision which remanded him into bondage, has been liberated, and, we trust, found worthy to sing the song of freedom in a purer sphere.

In our own Society, the tear has often fallen, and the heart yet bleeds in memory of departed worth. The young, the strong, and the fully ripe have, alike, been removed, and during the past year many have been the exits recorded in our journal. May these painful yet salutary lessons so impress our minds with the mutability of time, that we may be constrained to place our dependence only on those things that perish not with the using. May the example of the faithful and the valiant who have passed through the temptations and endured the crosses of this present life, and who, we doubt not, are now enjoying the "rest prepared for the people of God," cheer us onward in the path of duty. Though dead, they yet speak—and the remembrance of their many virtues and the trials which, through faithfulness, they were enabled to overcome, should encourage us, who continue on the stage of action, so to persevere, that by similar obedience to the blessed principle manifested within us, we may eventually become free from the law of sin and death.

DIED.—On the 24th instant, at her residence in this city, of debility, after a short illness, ELIZABETH S. TAYLOR, wife of GEORGE W. TAYLOR.

In meekness of spirit she lived the life of a Christian, and in sweet composure and unwavering truth she committed her soul to her Heavenly Father; remarking,

near her close, in answer to a question as to her hope, "I just lean on the bosom of my Saviour."

This dear Friend was religiously concerned to maintain, practically, the principles and testimonies of Friends, including a frequent diligent perusal of the Holy Scriptures, waiting attentively on Divine illumination and guidance, and was constant in her attendance on Divine worship.

She was born in Burlington county, New Jersey, and was the youngest child of Benjamin and Hannah Sykes, and grand-daughter of John Sykes and Japheth Leeds, all members of the religious Society of Friends.

DIED, at Colerain Belmont County, Ohio, on the fifth of 11th month, FRANCIS D. FOX, in the 49th year of his age, an exemplary member of Concord Monthly Meeting.

For Friends' Intelligencer.
WASHINGTON IRVING.

Washington Irving was born in New York City on the 13th of 4th Mo. 1783. He received a common school education and at the age of 16 began the study of law. His first literary efforts were contributions to the Morning Chronicle, a periodical edited by his brother Peter Irving. These juvenile essays, under the signature of Jonathan Oldstyle, were afterwards published in a volume. In 1804, Washington Irving, in consequence of ill health, made his first visit to Europe, where he remained two years, travelling through the South of France and Italy.

On his return to his native city he was engaged in the preparation of a continuous series of whimsical papers. In 1808 he published a humorous history of New York, which purported to be from the pen of Diedrich Knickerbocker. The amusing portrayal of the primitive Dutch customs and the mock gravity of the early Dutch governors, and the sly allusions to the political humors of the day, at once gave the book an extensive popularity.

As the pursuit of letters has always been an uncertain dependence, to enable him to pursue his literary labors more advantageously, Washington Irving's brothers are said to have given him an interest in the large and lucrative trade with Liverpool in which they were engaged.

For several years he was editor of the Analectic Magazine, and in 1815 he revisited Europe for the purpose of making a second tour on the continent: but the commercial difficulties in which mercantile affairs were at that time involved, so affected his brothers, that he was not in a condition pecuniarily, to prosecute his intention.

Finding himself in Liverpool in embarrassed circumstances, he concluded to trust to the resources of his pen. After several ineffectual trials, he succeeded in finding a publisher for a collection of desultory essays, which appeared in 1820, under the unpretending title of the Sketch Book. These essays, so replete with humor and pathos, so graceful in style, so genial in feeling and elevated in sentiment, won the author a high

European reputation, and introduced him to the most distinguished British writers; while in his own country his literary success was fully acknowledged.

In 1825 he went again to the south of France and thence to Spain, to collect materials for the Life of Columbus, which he designed writing. Previous to this journey, and on his return, it is to be regretted, his talents were employed on trivial and unprofitable subjects. Employed romances were written in the same genial, his as his Sketch Book, and are free from any positively immoral tendency, they are calculated only to amuse, and must be classed with other fictitious writings, as deteriorating to the mind, because they enervate instead of strengthening it; they unwisely excite the imagination and create an unnatural interest in unreal things.

The life of Columbus evinced maturer powers, but the same unabated charms of style. In proof of its historic value, it may be mentioned that "its publication procured for the author one of the two fifty guinea gold medals instituted by George IV. for eminence in historical composition, the other having been given to Hallam.

After an absence of 17 years, Washington Irving returned again to New York, where he continued to pursue his literary labors. Among several publications of lighter literature, appeared his Tour of the Prairies and Astoria. The closing years of his life were chiefly occupied in writing the life of Washington, which he completed a few months previous to his death. He arose in what might be termed the early period of our literature, and he has completed his earthly course in a cycle rendered memorable by the crowd of luminaries who have finished their labors.

Of his private history we would know more, but from the glimpses which have been afforded of his home-life we cannot but feel assured that he who so beautifully and truthfully sorrowed for the dead, could not but be "faithful and affectionate in the discharge of his duties to the living." The touching recital which only a gentle heart could give, and the love and admiration with which he was universally regarded, are evidences that his life was not a selfish one.

H.

THOUGHTS ON LABOR.

BY T. PARKER.

(Continued from page 651.)

In labor, as in all things beside, moderation is the law. If a man transgresses and becomes intemperate in his work, and does nothing but toil with the hand, he must suffer. We educate and improve only the faculties we employ, and cultivate most what we use the oftenest. But if some men are placed in such circumstances that they can use only their hands, who is to be

blamed if they are ignorant, vicious, and, in a measure, without God? Certainly not they. Now it is a fact, notorious as the sun at noon-day, that such are the circumstances of many men. As society advances in refinement, more labor is needed to supply its demands; for houses, food, and apparel, and other things must be refined and luxurious. It requires more work, therefore, to fill the meshes. To aggravate the difficulty, some are simpler from their share of this labor, by superior energy, shrewdness, and cunning; others by fraud and lies, or by inheriting the result of these qualities in their ancestors. So their share of the common burthen, thus increased, must be borne by other hands, which are laden already with more than enough. Still farther, this class of mouths, forgetting how hard it is to work, and not having their desires for the result of labor checked by the sweat necessary to satisfy them, but living vicariously by other men's hands, refuse to be content with the simple gratification of their natural appetites. So Caprice takes the place of Nature, and must also be satisfied. Natural wants are few; but to artificial desires there is no end. When each man must pay the natural price, and so earn what he gets, the hands stop the mouth, and the soreness of the toil corrects the excess of desire, and if it do not, none has cause of complaint, for the man's desire is allayed by his own work. Thus if Absalom wished for sweet cakes, the trouble of providing them checks his extravagant, or unnatural appetite. But when the mouth and hand are on different bodies, and Absalom can coax his sister, or bribe his friend, or compel his slave to furnish him dainties, the natural restraint is taken from appetite, and it runs to excess. Fancy must be appeased; peevishness must be quieted; and so a world of work is needed to bear the burthens which those men bind, and lay on men's shoulders, but will not move with one of their fingers. The class of mouths thus commits a sin, which the class of hands must expiate.

Thus, by the treachery of one part of society, in avoiding their share of the work; by their tyranny in increasing the burthen of the world; an evil is produced quite unknown in a simpler state of life, and a man of but common capacities not born to wealth, in order to insure a subsistence for himself and his family, must work with his hands so large a part of his time, that nothing is left for intellectual, moral, æsthetic, and religious improvement. He cannot look at the world; talk with his wife; read his Bible, nor pray to God, but poverty knocks at the door, and hurries him to his work. He is rude in mind before he begins his work, and his work does not refine him. Men have attempted long enough to wink this matter out of sight, but it will not be put down. It may be worse in other countries, but it is bad enough in New England, as

all men know who have made the experiment. There must be a great sin somewhere in that state of society, which allows one man to waste day and night in sluggishness or riot, consuming the bread of whole families, while from others, equally well-gifted and faithful, it demands twelve, or sixteen, or even eighteen hours of hard work out of the twenty-four, and then leaves the man so weary and worn, that he is capable of nothing but sleep,—sleep that is broken by no dream! Still worse is it when this life of work begins so early, that the man has no fund of acquired knowledge on which to draw for mental support in his hours of toil. To this man the blessed night is for nothing but work and sleep, and the Sabbath day simply what Moses commanded, a day of bodily rest for Man, as for his Ox and his Ass. Man was sent into this world to use his best faculties in the best way, and thus reach the high end of a man. How can he do this while so large a part of his time is spent in unmitigated work? Truly he cannot. Hence we see, that while, in all other departments of nature, each animal lives up to the measure of his organization, and with very rare exceptions becomes perfect after his kind, the greater part of men are debased and belittled; shortened of half their days, and half their excellence, so that you are surprised to find a man well educated whose whole life is hard work. Thus what is the exception in nature, through our perversity becomes the rule with man. Every black-bird is a black-bird just as God designs; but how many men are only bodies? If a man is placed in such circumstances, that he can use only his hands, they only become broad and strong. If no pains be taken to obtain dominion over the flesh, the man loses his birthright, and dies a victim to the sin of society. No doubt there are men, born under the worst of circumstances, who have redeemed themselves from them, and obtained an excellence of intellectual growth, which is worthy of wonder; but these are exceptions to the general rule; men gifted at birth with a power almost superhuman. It is not from exceptions we are to frame the law.

Now to put forward the worst possible aspect of the case. Suppose that the present work of the world can only be performed at this sacrifice, which is the best, that the work should be done, as now, and seven-tenths of men and women should, as the unavoidable result of their toil, be cursed with extremity of labor, and ignorance, and rudeness, and unmanly life, or that less of this work be done, and, for the sake of a widespread and generous culture, we sleep less softly, dine on humbler food, dwell in mean houses, and wear leather, like George Fox? There is no doubt what answer common sense, reason, and Christianity would give to this question; for wisdom, virtue, and manhood, are as much better than sumptuous dinners, fine apparel, and splen-

did houses, as the soul is better than the senses. But as yet we are slaves. The senses overlay the soul. We serve brass, and mahogany, and beef, and porter. The class of mouths oppresses the class of hands, for the strongest and most cunning of the latter are continually pressing into the ranks of the former, and while they increase the demand for work, leave their own share of it to be done by others. Men and women of the humble prospects in life, while building the conubial nest that is to shelter them and their children, prove plainly enough their thralldom to the senses, when such an outlay of upholstery and joiners' work is demanded, and so little is required that appeals to reason, imagination, and faith. Yet when the mind demands little besides time, why prepare so pompously for the senses, that she cannot have this, but must be cheated of her due? One might fancy he heard the stones cry out of the wall, in many a house, and say to the foolish people who tenant the dwelling,—"O, ye fools, is it from the work of the joiner, and the craft of those who are cunning in stucco and paint, and are skilful to weave and to spin, and work in marble and mortar, that ye expect satisfaction and rest for your souls, while ye make no provision for what is noblest and immortal within you? But ye also have your reward!" The present state of things, in respect to this matter, has no such excellencies than it should not be changed. It is no law of God, that when sin gets a footing in the world it should hold on forever, nor can folly keep its dominion over society simply by right of "adverse possession." It were better the body went bare and hungry, rather than the soul should starve. Certainly the life is more than the meat, though it would not weigh so much in the butcher's scales.

There are remedies at hand. It is true a certain amount of labor must be performed, in order that society be fed and clothed, warmed and comforted, relieved when sick, and buried when dead. If this is wisely distributed; if each performs his just portion; the burthen is slight, and crushes no one. Here, as elsewhere, the closer we keep to nature, the safer we are. It is not under the burthens of nature that society groans; but the work of caprice, of ostentation, of contemptible vanity, of luxury, which is never satisfied—these oppress the world. If these latter are given up, and each performs what is due from him, and strives to diminish the general burthen and not add to it, then no man is oppressed; there is time enough for each man to cultivate what is noblest in him, and be all that his nature allows. It is doubtless right that one man should use the service of another; but only when both parties are benefitted by the relation. The smith may use the service of the collier, the grocer, and the grazier, for he does them a service in return. He who heals the body deserves a compensation at the hands of whomsoever he serves.

If the painter, the preacher, the statesman, is doing a great work for mankind, he has a right to their service in return. His fellow-man may do for him what otherwise he ought to do for himself. Thus is he repaid, and is at liberty to devote the undivided energy of his genius to the work. But on what ground an idle man, who does nothing for society, or an active man, whose work is wholly selfish, can use the services of others, and call them to feed and comfort him, who repays no equivalent in kind, it yet remains for reason to discover. The only equivalent for service is a service in return. If Hercules is stronger, Solon wiser, and Job richer than the rest of men, it is not that they may demand more of their fellows, but may do more for them. "We that are strong ought to bear the infirmities of the weak," says a good man. In respect, however, to the matter of personal service, this seems to be the rule; that no one, whatever be his station, wants, attainments, or riches, has any right to receive from another any service which degrades the servant in his own eyes, or the eyes of the public, or in the eyes of him who receives the service. It is surely unmanly to receive a favor which you would not give. If it debases David to do a menial service for Ahud, then it debases Ahud just as much to do the same to David. The difference between King and Slave vanishes when both are examined from the height of their common humanity, just as the difference between the west and north-west side of a hair on the surface of the earth is inconsiderable to an eye that looks down from the sun, and takes in the whole system, though it might appear stupendous to the motes that swim uncounted in a drop of dew. But no work, useful or ornamental to human life, needs be debasing. It is the lasting disgrace of society, that the most useful employments are called "low." There is implied in this very term, the tacit confession, on the part of the employer, that he has wronged and subjugated the person who serves him; for when these same actions are performed by the mother for her child, or the son for his father, and are done for love and not money, they are counted not as low, but rather ennobling.

(To be continued.)

FUEL.

The value of fuel as a heating material is determined by the amount of water which a pound will raise to a given temperature; thus one pound of wood will convert forty pounds of ice to boiling water, while a pound of coal will thus heat nearly eighty pounds of ice-cold water. Hence, pound for pound, coal is twice as good as wood for mere heating purposes. Coal at \$12 50 per ton of 2240 pounds is as cheap as the best wood at \$5 50 per cord. Wood is the healthiest, says *Hall's Journal of Health*, because it contains a

large amount of oxygen; coal has none, and therefore draws the oxygen necessary for its combustion from the air, which renders a room "close" and oppressive. The relative value of different kinds of wood, for heating purposes, is as follows: Shelbark hickory, 100; pignut hickory, 95; white oak, 84; white ash, 77; dog-wood, 75; scrub oak, 73; white hazel, 72; apple tree, 70; red oak, 69; white beach, 65; black walnut, 66; black birch, 62; yellow oak, 60; hard maple, 59; white elm, 58; red cedar, 50; wild cherry, 44; yellow pine, 74; chestnut, 52; yellow poplar, 52; butternut, 52; white birch, 49; white pine, 42.

LIGHT IN DARKNESS.

"All things work together for good to them that love God."—*Rom.* 8: 28.

How weary and how worthless this life, at times, appears!

What days of heavy musings, what hours of bitter tears!

How dark the storm clouds gather along the wintry skies!

How desolate and cheerless the path before us lies!

And yet those days of dreariness are sent us from above:

They do not come in anger, but in faithfulness and love;

They come to teach us lessons which bright ones could not yield.

And to leave us blest and thankful, when their purpose is fulfilled.

They come to draw us nearer to our Father and our Lord,

More earnestly to seek His face, to listen to His word.

And to feel, if now around us a desert land we see,
Without the Star of promise, what would its darkness be!

They come to lay us lowly, and humbled in the dust,
All self-deception swept away, all creature hope and trust;

Our helplessness, our vileness, our guiltiness to own,
And flee, for hope and refuge, to Christ, and Christ alone.

They come to break the fetters, which here detain us fast,

And force our long reluctant hearts to rise to heaven at last,

And brighten every prospect of that eternal home,
Where grief and disappointment and fear can never come.

Then turn not in despondence, poor, weary heart,
away,

But meekly journey onwards, through the dark and cloudy day;

Even now the bow of promise is above thee, painted bright,

And soon a joyful morning shall dissipate the night.

Thy God hath not forgot thee, and when He sees it best,

Will lead thee into sunshine, will give thee bowers of rest;

And all thy pain and sorrow, when the pilgrimage is o'er,

Shall end in heavenly blessedness, and joys for evermore!

SPITTA.

OMNIPRESENCE.

What throne may bear the eternal God,

Who fills unbounded space?

What palace boast his high abode

What world his dwelling place?

Ye stars that gem your glorious vault,

Above, beneath, around!

Who most your Maker's praise exalt,

Through nature's unknown bound!

Ye sons of light, your God's first-born!

Who saw, from distant spheres,

The dawn of this earth's natal morn,

And all its future years;

Ask ye where dwells the eternal God?

What planets bear his feet!

What clustered suns are his abode,

His burning, dazzling seat?

There is a throne your God will grace,

The pure and lowly heaven;

There will he choose his dwelling place,

And never thence depart.

A VISIT TO THE COUNT VON DER RECKE IN SILESIA, IN AUGUST, 1859.

[We are enabled, through the kindness of a friend, to present our readers with the following abridged account of a visit of the Count von der Recke, in whose philanthropic undertaking many Friends in this country have long been interested. The writer is an English gentleman, whose description may be relied on:—]

A walk of four and a half miles from the town of Militsch to Craschnitz was the very thing needed this fine autumn morning, after being jolted for a day and a night in one of the "King of Prussia's Post" coaches, and right pleasant and friendly looked the well-known features of the open landscape. The road leads through one of the gloomy pine-woods, and then across fields, poor-looking and hedgeless, bounded only by the ever-recurring forest, or the popular avenue of a cross-road. But the avenues look disfigured; for on one side the two years' growth of twigs and leaves is being cut off, and stacked in bundles at the foot of each tree to dry, and then be carefully garnered for winter food for sheep and cattle; each year one row of trees being thus stripped. The village of Wirschkowitz is passed through, which was built by emigrants from Wurtemberg at the end of the last century, and when I reached the well-known gate of the avenue, at the end of which stands the residence of the good Count von der Recke. A noisy recognition from the great watch-dogs—and then entering the open door, I am welcomed with that honest, simple courtliness which impresses more than any demonstration. The house is large, two-storied, with a recessed porch; the great bell stands on the variously colored roof, and is used, not to announce to the world that its owners are about to dine, but to call the neighbours, and all within hearing, to prayers, and on

Sunday to a larger service, both held by the Count in a large room set apart and fitted up for the purpose. Around the house are grass and lawns, bounded by trees and the farm-yard. As I have said, Militsch is the nearest post-town, and Breslaw, the capital of Silesia, is about twenty-eight miles distant. The Count's estate consists of about 6000 acres of forest and water, and about 4000 acres of farm land. There are four villages on the land, and as many farm-yards; no hedges divide the fields, and some one consequently must attend the cattle constantly to prevent their straying.

The ponds are the most curious part of the management. They are allowed to have water in them for three years. In that time the fish, viz., carp, pike, and shad, attain a marketable size: the water is drawn off, and the fish sold alive—then the pond is ploughed and sown with oats, and for three years is used as a field. Besides the fish, they produce bulrushes in great quantities from the shallow water, which are cut and harvested for thatching. Some of these ponds have a surface of 800 acres, one is of 1000 acres; the whole is let to a farmer. The great embankments separating them are planted with oaks, between which runs a narrow farm-road, overhung with the densely intertwining branches from the enormous old trunks.

The laboring men earn from four to six silver groschen a day, and the women about two; so of necessity their wants are simple, as from two to three shillings a week will not purchase meal even in Germany; yet they appear contented, though so poor. Their morality here is far higher than in other parts of Germany. Their worst criminal offences are stealing wood and poaching; but these are rare among the Count's people.

In the villages are always some poor old deserted creatures, whose relations have died or emigrated, and these seem to fall to the Count as their only refuge, and he has to keep them. A few of these live in the wretched hospital, which he is so anxious to rebuild; but his rich neighbors do not help him, and the Count cannot yet afford the expense, though he is earnestly desirous not to delay having a better shelter for them. The present hut has only one room, and stands in a very swampy meadow, yet there is no other place to serve as almshouse or hospital. You know he has established an asylum for poor girls, who are orphans or have been deserted: it is built on a hill above his residence. The girls nearly earn their own living by their labor on the land, and by sewing and other work indoors. And the Count cherishes the hope that he may, in time, get a boys' asylum on the same plan; and he would, I know, be heartily glad of any help towards this good object.

No one can in the least degree estimate the good this excellent man is doing, and has done, by sending forth among the working classes of

Germany, these girls trained up in the fear of God, and having a love of truth impressed on them, so that years of bad influences can scarcely impair their good education. (I would that some one could do as much for the nobles). The ordinary daily routine in the Count von der Recke's family is the simplest possible. The bell rings for prayers at seven, when all the family and servants, and often out-door laborers, assemble to sing a hymn, and hear the Count read a chapter from the Bible, then a short comment and an earnest prayer. After this comes breakfast, served in fine weather in a summer-house out of door,—a sunny place overlooking the flowers, and grass, and pond. Coffee, rye bread, butter, and simple preserved fruit, are sufficient, and then whatever work has to be done is done. A luncheon at eleven, and dinner at two, are as simple in character as the breakfast. After dinner a walk in the forests, or to the ponds, or to Wirschkowitz for letters, or a ride for a wider view of the solemn woods; then home by evening, and vesper meal at eight, also taken out of doors and perhaps the most enjoyable of all, as every evening the day's works are related, and all kinds of experiences have been undergone,—from visits to the sick to the chase of an unusually fine roebuck,—from the Count's success in tooth extraction to the prospect of a village marriage. All is discussed, and the daily newspaper from Breslaw adds its themes. Then again is the bell rung for evening prayers, the same as in the morning. Always charming is the patriarchal simplicity of this little society, and most so is it at the time of evening prayer, when the good Count's voice trembles as it tells of that great love that he is the means of making felt to many a one who would have been otherwise in doubt of its Almighty scope. The perfect stillness within and without, the subdued light, and the simple, honest attention of the little assembly, and, above all, the loving, tender, earnest words, coming as they do from such a true and faithful man, have their effect in making peaceful, holy feelings reign, and hold their sway long after he has ceased; aye, and for long years the influence of those evenings felt. On Sundays there is quite a long service in the afternoon, which is very well attended, and a Sunday school after the English manner is also a part of the day's duty. The Count von der Recke has seriously diminished his fortune by his benevolent acts, and is therefore much limited in his present efforts to do good; but his life alone must be looked on as not one of the least of his powers for doing good—for he has stood up for religion in profession and in life, when there were few indeed in Germany to join him; and to this day, when believing and professing Christians are not so rare as formerly, he is looked on with respect by all good and thoughtful men, as the representative of a great principle and a grand truth. As a consequence of this position, world-

ly men have few sympathies with him or his family, and seldom visit him, and so Craschnitz remains that peaceful, holy home, where the world does not come between its inhabitants and their duty.

J. S.

UTILIZING SMALL THINGS.

A correspondent of the Philadelphia *North American and Gazette* alludes to the saving of what is called "waste" at the Altoona machine shops of the Pennsylvania Railroad as follows: "Waste is cotton shreds and rags used for cleaning locomotives and other machinery. It soon becomes saturated with oil and dirt, and in that condition is useless. This article, seeming like a small item, adds, nevertheless, some eight thousand dollars to the expense account of the road. Some ingenious Yankee proposed washing this waste by steam, using soda or some other cleansing compound, afterwards drying it in a centrifugal drying machine. It was tried and proved that, by renewing, this item of expense can be reduced at least one-half. The degree of attention paid to these minutæ in detail, will, at any time, upon so extensive an undertaking, make the difference between a dividend or non-dividend-paying road."

It is surprising to what an extent seemingly useless articles are utilized in the manufacturing arts.

We will present a few examples to illustrate this point:

The prussiate of potash is made in quantities in Cincinnati, from hoofs, horns and other refuse of slaughtered grunTERS.

Cow hair taken from the hides in tanneries is employed for making plastering mortar to give it a sort of fibrous quality.

Saw-dust is daily sold in our streets for sprinkling the floors of markets; it is also used for packing ice for shipment.

The rags of worn-out shirting, calico dresses, and the waste of cotton factories are employed to make the paper upon which these lines are printed.

Old ropes are converted into fine note paper, and the waste paper itself, which is picked up in the gutters of our streets is again re-converted into broad white sheets, and thus does duty in revolving stages.

The paring of skins and hides and the ears of cows, calves and sheep are carefully collected and converted in Peter Cooper's famous glue made out at "Old Bushwick."

The finer qualities of gelatine are made from ivory raspings—the bones and tendons of animals.

Bones converted into charcoal by roasting in retorts are afterwards employed for purifying the white sugar with which sweeten our coffee, &c.,

The ammonia obtained from the distillation of

coal, in making gas, is employed for saturating orehil and cudbear in making the beautiful lilac colors that are dyed on silk and fine woolen goods.

Carbolic acid obtained in the distillation of coal-tar is employed, with other acids, to produce beautiful yellow colors on silk and wool.

The shavings of cedar wood used in making pencils are distilled to obtain the otto of cedar wood.

Brass filings and old brass kettles are re-melted, and employed to make the brass work of printing-presses and pumps.

Old copper scrape are used in the construction of splendid bronze chandeliers for illuminating our churches and mansions of the wealthy.

Old horse-shoe nails are employed to make the famous steel and twist barrels of fowling-pieces.

Coal tar is burned and made into lampblack used for printer's ink, common black paint and blacking for shoes, &c.

The cast-off gauze dresses of Parisian *belles* are purchased for a mere song and sent to the West India Islands, where they perform a second duty in decorating the sable daughters of the tropics.

Oyster shells are burned in kilns and afterwards used in making cements, their base being pure lime.—*Scientific American*.

One of the most peculiar and interesting applications of centrifugal force is seen in the separation of crystallized sugar from molasses—quite an ingenious process. When lump or loaf sugar has been bleached and purified, and crystallized, there still remains mixed up with the crystals a yellowish brown viscid liquid, which will not crystallize, and this must be separated before the beautifully white sugar is perfected in its quality and appearance. Under the old method, the sugar loaf mould was turned upside down, and liquid was made to trickle slowly through the sweet, spongy mass—this liquid being either water, or a solution of sugar and water; and the molasses, washed out by these means, escaped by a hole at the small end of the sugar mould. But it has been found that the same remarkable centrifugal action which drives out moisture from cloth, will do the same in respect to a mass of wet sugar. The crystallized or granulated sugar, steeped in a murky bath of molasses, is made still more moist with water. About half a hundred weight is put into a sieve-like circular vessel, which vessel is made to rotate one thousand or twelve hundred times in a minute, and the whole of the molasses and water is driven violently and quickly out of the mass, leaving the sugar in nearly a dry and pure state. A Belgian refiner has invented a machine, in which fifty sugar loaves are ranged radially in a kind of horizontal wheel, and then the whole is made to revolve with a speed of eight hundred revolutions in a

minute. The proper liquid is applied by an ingenious contrivance, and in about twenty minutes the loaves are perfected.

JUDICIAL TESTIMONY ON INTEMPERANCE.

Rowland Burr, justice of the peace in Toronto, and jail commissioner for nearly twenty years, in a statement to the Canadian Parliament, says that nine out of ten of the male prisoners, and nineteen out of twenty of the female, have been brought there by intoxicating liquors. He examined nearly 2,000 prisoners in the jails throughout Canada, two-thirds of whom were males, and nearly all signed a petition for a Maine liquor law, many of them stating that their only hope of being saved from ruin was to go where intoxicating liquors could not be sold. In four years there were 25,000 prisoners in the jails of Canada, 22,000 of whom were brought there by intoxicating liquors. He has kept a record of the liquor dealers of a single street in Toronto, 100 in number, for 54 years past. In these families there have been 214 drunkards, 45 widows, and 235 orphans left, 44 sudden deaths, 13 suicides, 203 premature deaths by drunkenness, 4 murders, 3 executions, 1,915 years of human life estimated to have been lost by drunkenness, and a loss of property once owned in real estate amounting to \$293,500.

ITEMS OF NEWS.

THE EUROPEAN CONGRESS.—During the past two centuries there have been no less than seventeen Congresses to settle the affairs of Europe. The earliest one of importance was that of Minister and Osnabruck, in 1644. The subsequent ones were those of the Pyrenees, in 1659, of Nimegnen, in 1678, of Ryswick, 1697, of Utrecht, in 1712, of Aix la Chapelle, in 1748, of Teachen, in 1779, of Rastadt, in 1797, of Ecfurt, in 1808, of Chatillon, in 1814, (which resulted in Napoleon's banishment to Elba,) the great one of Vienna, in 1815, (which reconstructed Europe on the ruins of his empire,) of Aix la Chapelle, in 1818, Carlsbad, in 1819, Troppau, in 1830, Laybach, in 1821, and Verona, in 1822, (all to adjust new questions arising under the decrees of that of Vienna,) and finally that of Paris, in 1856, to settle the hostilities in Russia, Turkey, and the Danubian Principalities.

EUROPE.—We gather the following items from a late list of foreign news:

THE CONGRESS.—Additional adhesions to the Congress had been received at Paris.

Le Nord says the exiled sovereigns and the present chiefs of the Governments of Central Italy will plead their cause before the Congress by notes and memorials.

Advices from Rome say that the official invitations to the Papal Government were to be presented simultaneously by the French and Austrian ambassadors. The Vienna invitation was not expected to reach Rome before the 10th inst.

Baron Schleinitz, it is asserted, will sit at the Congress as representative of Prussia.

M. Mon will be the second plenipotentiary of Spain. It is stated that the English and French Govern-

ments were consulting together upon an arrangement of the Italian question, which will not probably satisfy Austria, but which will encounter no serious objections at Berlin and St. Petersburg. Notwithstanding the objections urged against Count Cavour as the representative of Sardinia at the Congress, the report was persisted in at Paris that Cavour would be the plenipotentiary of the King of Sardinia.

AUSTRIA.—The pretensions of the Hungarians are represented to be of the increase. An impression prevailed among leading men that the restoration of the Constitution would not suffice, unless its maintenance was guaranteed by the Powers.

The ultra-montane journals of the Tyrol assert that any attempts of the Government of Austria to place all the Christian professions on an equality would cause general indignation among the Roman Catholics of the Tyrol.

The directors of the great ship company, in view of their embarrassment relative to the Great Eastern, called a meeting of the shareholders for the 15th of December, but they subsequently issued a notice of their intention to postpone the explanations they intended to make for a month. Great dissatisfaction existed among the shareholders at this proceeding, and it was expected that, notwithstanding the action of the directors, a full meeting would be held on the day first named. It is said the directors had resolved to borrow money on the security of the ship.

The London *Times* in its city article draws attention to the injustice of Government to the Liverpool, New York, and Philadelphia Steamship Company, which is the only British line of trans-atlantic steamers without a subsidy, and which suffers great hardships in the absence of those profits and facilities which a mail grant confers.

Great success had attended the efforts of divers at the wreck of the steamer, "Royal Charter." About £180,000 sterling, or nearly half the amount of gold shipped in her, had been recovered, and great hopes were entertained of obtaining the remainder. The expenses in the recovery had not exceeded £2,000.

FRANCE.—The pacific policy towards England appears to be making good progress. At a grand municipal banquet in Paris, the Prefect of the Seine spoke in a very eulogistic manner of the new pacific era on which he said France had entered.

CALIFORNIA.—A slight shock of an earthquake was felt at San Francisco on the 25th ult.

TELEGRAPH.—The submarine telegraph between Victoria and Tasmania has been carefully submerged, and Hobart Town is now in direct telegraphic communication with the other countries. A bill for the abolition of State aid to religion had passed the Tasmania Parliament, but an influential public meeting had been held to petition her Majesty to withhold her consent. The bill is supported by the Roman Catholics.

ANOTHER MARKET HOUSE.—A new market house for farmers is about to be erected on the north side of Market street, west of Twenty-first street. The building will extend from Twenty-first street west on Market street two hundred and fifty-seven feet, by one hundred and two feet deep. It is to be erected on brick piers twenty-five feet high, with a capitol arch twenty feet high, making 45 feet in height. The structure is to be divided into fifteen avenues each seventeen feet wide, running north and south, each containing twenty-two stalls, or three hundred and thirteen stalls in all. There will be one large avenue running east and west through the centre of the building. The

roof will be of gravel, upon planed and grooved boards, supported by substantial columns. The interior will be well ventilated by means of two large skylights. The whole outside of the building is to be painted and sanded in imitation of Pictou stone. The stalls are to be seven feet long, by two feet ten inches wide, and suitably distributed among farmers, victuallers, dealers, and others.

THE EXPULSION OF FREE NEGROES FROM TENNESSEE.—A bill is now before the Legislature of Tennessee to expel all the free negroes from that State, on penalty of being sold into slavery. It provides that all free negroes found in Tennessee after the first day of 5th month next shall be seized and sold if they are adults and that the children shall be bound out. If the adults agree to emigrate to Africa some slight assistance is to be afforded to them to reach that country; or they may seek a master and go into slavery.

FREE NEGRO BILL IN MISSISSIPPI.—A bill for excluding free negroes from the State of Mississippi passed the House on the 7th by a vote of 75 to 5. It provides that they shall leave the State on or before the 1st of 7th mo., 1860; or if they prefer to remain, that they shall be sold into slavery, with the right of choice of masters, at a price assessed by three disinterested slaveholders, the proceeds to go into the treasury of the county in which the provisions of the bill may require to be executed.

SLAVE TRADE IN LIBERIA.—Dates from Liberia, Africa, to the latter part of September, report a new and most extraordinary phase of the slave trade. The Rebecca, a Baltimore clipper, commanded by Captain Carter, arrived there in 7th mo. last, with forty-two colored immigrants from New Orleans, liberated from the McDonough estate. She was under charter from the Colonization Society; but having landed the free blacks she moved off to the southwest coast and took in a full cargo of slaves, with which freight she is now bound home. Small pox raged in New Georgia. President Benson was about to make war on the natives of the river Po, in consequence of their outrages on the Peddas.

SEVERE STORM ON CAPE COD.—A correspondent of the Boston Journal writes: "From Wednesday noon until midnight, there raged upon the whole extent of Cape Cod, one of the most severe storms of snow and sleet, accompanied with a heavy wind, which has occurred since the destruction of Minot's Ledge light. The storm had full sweep from Cohasset Narrows to Provincetown, leveling at least five hundred telegraph posts. A heavy rain prevailed next day, carrying away all the snow. The inhabitants upon the cape, from one end to the other, turned out to help repair the telegraph lines."

COLD WEATHER IN THE WEST.—The St. Louis Democrat says they have already had fine sleighing and intense winter weather in that city. Further west and north the season has opened still more severe. In Keokuk, last week, the mercury was only two degrees above zero, the river frozen over, and liquids generally in a state of frigidty, if we may credit the local papers. At Waverly, Missouri, on the 6th, it fell twelve degrees below zero, and remained nearly as low till the end of the week. At Council Bluffs, however, it is reported that the thermometer was *sixteen* below zero on the morning of the 7th. This beats the eastern cold weather out of sight thus far, and gives the northwest another triumph to crow over, though of a dubious quality. The icecutters are already in the field, cutting ice for summer.

DECLINE OF WHALING IN NANTUCKET.—There are at present only 21 ships, one brig, and one schooner employed in the whale fishery belonging to Nantucket, of an aggregate of 8022 tons. Twenty-five years ago there were 64 ships, of 21,268 tons.—*Boston Traveler.*

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is inactive, but holders are firm in their demands. There is little or no shipping inquiry, and the sales are mostly confined to the wants of the home trade at \$5 37½ a 5 62½ for common and good superfine; \$5 75 a 5 87½ for extras; 6 a 6 50 for extra family; 5 62½ a 7 for fancy. No change in Rye Flour or Corn Meal, and no sales of either have been reported.

GRAIN.—There is a fair demand for Wheat, and the offerings being light, prices are well maintained. Sales of 2,000 bushels good and prime Pennsylvania and Southern red at 134 a 135 cts. per bushel; white is worth 140 a 150c. No change in Rye. Corn is dull and the receipts by Railroad are increasing. Sales of 1200 bushels prime dry new yellow in the ears, at 80 cts., and a lot of old yellow in store, at 92c.; 800 bus. damp new yellow sold 70 cts. Oats are steady at 43 cents for Delaware, and 45c. for Pennsylvania. 1200 busels Canada West Barley sold at 80 cents, and 1500 bushels Barley Malt at 90 cents per bushel.

A YOUNG WOMAN having had some experience in teaching, and possessing a certificate of qualification, is desirous of a situation in a family school. Address **C. CLEMENT,** Paulsboro, N. J. 12 mo. 17,—3t.

"SCRIPTURAL WATCHWORD"—a little book for daily reading, just issued and for sale by the publishers, Hays & Zell, 439 Market st., Philadelphia. Retail price 31 cents; per dozen \$3.36 cents. Single copies sent by mail, prepaid, for 37 cents. 12 mo. 17.

HEAVY BLEACHED SHIRTINGS made from **AMERICAN COTTON**, warranted in all respects the product of *Free Labor*. For sale by **ELI DILLIN,** No. 1218 Green st., opposite Ridge Avenue. 11 mo. 26, 1859.

CHESTERFIELD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Winter Session of this institution will commence on the 14th of 11th mo. next, and continue twenty weeks. Terms \$70 per session, one half payable in advance, the other in the middle of the session. No extra charges.

For further particulars, address **HENRY W. RIDGWAY,** Crosswicks P. O., Burlington Co., N. J. 9th mo. 24—3 m.

SPRINGDALE BOARDING SCHOOL, FOR BOTH SEXES, Loudon Co., Va. The next session will commence the 3d of 10th mo.

Terms \$115 for 40 weeks, payable quarterly in advance. Languages and Drawings extra.

It is hoped that Friends interested will avail themselves of the preference by entering pupils early. Apply, for particulars, to

GEO. A. NEWBOLD, Purcellville, Loudon Co., Va. 8th mo. 6, 1859.—6m.

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, FIRST MONTH 7, 1860.

No. 43.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,

No. 324 South Fifth Street,

PHILADELPHIA,

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

SELECTIONS FROM THE LIFE AND EXPERIENCE OF THOMAS BULMAN.

(Continued from page 658.)

TO A YOUNG WOMAN.

10 month 1st, 1786.

My dear and well beloved Friend,—I feel such nearness and such love flowing towards thee, that I am constrained to call unto thee, come down, come down, into the valley of humiliation, where the dew lies long, where the children of the kingdom feed daily, where the Lambs of Christ find pasture. My soul is filled with love towards thee, desiring for thee that thou mayst join in with the visitation of heavenly love, which I am sensible is extended to thee. Oh close in with this visitation of God to thy soul; mind every pointing, every drawing of his good Spirit, however gentle, however small. And remember, my dear child, it is the little foxes that spoil the buddings of the tender vine,—the vine of life. Give up every thing that would hinder the flowing of divine love into thy soul. Sacrifice every Delilah, every Amalakite, that there may be no lowing of oxen, nor bleating of sheep heard when thy spiritual Samuel comes to comfort thee. The Lord is at work with some in this place.

Thy sincere friend,

THOMAS BULMAN.

TO A BROTHER AND SISTER-IN-LAW.

Dear Brother and Sister,—For whose welfare Zionwards I sincerely travail. When I received your letter and found that your trials and difficulties still increased, on account of so many straying from the path of life, I was moved with pity for you. But the way appointed for the righteous, in all generations, is, that through

many tribulations they shall enter the kingdom. I was pleased to find that you were engaged in the Lamb's warfare. Indeed, whenever I hear of any thus faithfully engaged, it is cause of rejoicing. The inhabitants of the Rock shall sing both of mercy and of judgment. Let us persevere, "forgetting those things which are behind, and reaching forth unto those things which are before," then at times, though it may be at distant intervals, we shall be permitted to meet at the well-spring of life, there to drink wine and milk, without money and without price. But we must not expect always to dwell there; because Israel has gone into captivity,—the seed is in bondage, so the called and chosen of the Lord have to go down with it, to suffer with it; but when Christ reigns we shall reign with him. Let us be willing to follow him wheresoever he leads; then when the evening is ushered in, and the curtains are drawn, all sorrow and sighing shall pass away, and we shall be centered in that happy state into which no trials, no difficulties, no complainings ever come; but the song of praise,—the song of Moses and of the Lamb is heard for ever and ever.

THOMAS BULMAN.

As Thomas Bulman's children grew up, he felt considerable difficulty in placing them at a suitable school; none but that in the village seemed within his reach; the master of this was much of a stranger to Friends; Thomas Bulman therefore wrote to him a letter, from which the following is an extract, desiring that while his children, were mixing with others they might be trained in the simplicity of the truth.

"My desire is that they may be encouraged both by example and precept, to turn the attention of their minds within, to Christ, 'the hope of glory' through whom all true and acceptable worship can be performed. I desire they may not be constrained to learn any forms of prayer, creeds, catechisms, formal graces, or bowing of the head to any one; or to say 'good morrow' or 'good morning,' because all days are good; when they take leave I wish them simply to say 'Farewell.' I wish them not to give vain or flattering titles to any man, or to say You, to a single person, seeing we address the word, Thou, to the Almighty, whose power and prerogative it is to have the sole rule and right in man. And I do desire, they may be

have and demean themselves to all, rich and poor, in such a becoming manner as is well pleasing in the sight of God, and of good men. I want them to be taught plain reading, writing, and common arithmetic. To name the days of the week, and months of the year, numerically, as First, Second, Third, &c., and not to follow the heathenish practice of calling them Sunday, Monday, or January, February, &c.

Thomas Bulman's care respecting the religious training of his children was much blessed to them. Three of them are now living, (1851,) are Friends in good esteem, and one of these, his son Thomas, is in the station of Elder.

TO A YOUNG FRIEND IN REPLY TO ONE FROM HER.

My dear Child,—I received thy letter and was well satisfied with its contents, especially as it indicated thy progress, in a spiritual sense. I feel a renewed exercise of mind to visit in spirit those little ones whom the Lord has visited, and is preparing for his own work, and fitting for his service. I have been drawn forth in prayer, that these may be preserved in the simplicity of the Truth, that they may grow up like willows by the water courses. So, my dear child, keep to the tender scruples of thy own conscience, in these deep, trying and proving seasons. It is good to keep close to God, who can deliver thee, and from whom alone cometh thy salvation. My hope has been revived in the little ones of the rising generation, that the Truth may yet shine forth in them in its ancient beauty; this makes me often breathe for their preservation, and especially that those called little things may not retard their progress. Unfaithfulness in these, like the ravages of the little foxes, spoils the tender buddings of the heavenly vine. Oh, my dear child! while I am writing, I am breathing for thy preservation, and for all my dear brethren and sisters, that they may be kept from unfaithfulness in these little things; beware, this unfaithfulness is of a devouring nature. It is in the visited ones that my hope lives. As for the generation now passing away, which should have been as waymarks, so many are settled on their lees, there is little hope of truth shining bright in them.

THOMAS BULMAN.

TO A FRIEND, YOUNG IN THE MINISTRY.
2ND OF 10TH MONTH, 1783.

My dear and well beloved Sister in Christ,—For so I can address thee. A few days ago, being at our Quarterly Meeting, and being once more favored with that love which unites all the children of God everywhere, my mind was drawn towards thee with most endeared affection, and I did believe, if thou hadst done right, thou wouldst have been there also. Oh, my child, I sympathise with thee; my soul longs for thy growth in the Truth; but, my dear, withhold not more than is meet, for it will tend to thy poverty. Many times thou mayest feel it very

difficult to get to the Quarterly Meetings, and often poor and low in thy mind; and looking to thy littleness, thou mayst be ready to conclude thy service of little avail. But my child, though thou mayst have many times to go forth weeping, yet bearing precious seed, if thou be faithful, thou wilt doubtless return again rejoicing, bringing sheaves of peace with thee—sheaves of peace in thy own bosom, even that peace which is of more value to the dedicated ones, than the increase of corn, wine, or oil. Oh how hath my soul been led to visit the little ones in Christ, that are scattered up and down, and to breathe to our holy Head for their growth and preservation in the Truth, that they may be faithful to the little that is revealed to them; and then I believe greater things will also be made known; then would they become valiant for the Truth, as were some in days of old, and there would again be judges as at the first, and counsellors, as at the beginning.

THOMAS BULMAN.

TO HIS BROTHER AND SISTER-IN-LAW.

Irthington, 1st of 11th month, 1788.

Dear Brother and Sister,—In that love which never changes or fades away, do I long for your welfare and preservation in the best things. We are far separated from each other, but this love cannot be confined; it often visits in spirit when absent in body. O, my beloveds, above all things, make your soul's welfare your greatest care; for, what shall we give in exchange for our souls? This has been a trying season to us, both inwardly and outwardly, but magnified be the Lord for such trials; he only does with his children according to the pleasure of his own will: and we can say, that all things work together for good to them that love him. Our trying, proving seasons, if rightly made use of, are our most profitable seasons, our times of best improvement. It was from the bottom of Jordan that the children of Israel had to bring stones of memorial, and when in the deeps, we shall experience the loving kindness of the Lord. I conclude in that love which desireth the health and salvation of all, and with the earnest wish, that you may be obedient to the holy and divine witness in your own hearts.

THOMAS BULMAN.

(To be continued.)

TO THE MONTHLY MEETING OF UWCHLAN.

Dear Friends:—In the gentle springing up of Gospel love and fellowship I salute you, my dear brethren and sisters, and hereby let you know that it is my fervent desire and prayer, that you may individually attend to the gift of God in your own hearts, and therein wait upon Him for the arising of his pure life and power, that therein and only thereby the affairs of the church may be transacted to the honor of truth and your own peace and safety. For, to speak in the

church to the business and affairs of truth, by the will, wisdom, and power of man (however knowing he thinks himself,) will lead into its own nature, and in the end minister strife and contention, and break the unity of the one spirit, wherein the peace of the church stands, wherefore I beseech you be aware thereof; and as I know there are among you such whom the Lord by his Spirit and gentle operation of his power is gradually preparing for his own work, in deep humility and holy attention of soul mind your calling, for in your obedience only you will be elected and chosen to the work whereunto he hath called you; so shall you be made as skilful watchmen and watchwomen placed on the walls of Sion, to discover the approach of an enemy in whatsoever subtle appearance, and enabled to give warning thereof to others. May each one of you stand upright in your own lots in the regeneration, waiting for the pouring forth of the Spirit and anointing of the Holy Ghost, by the renewing whereof a true qualification is given in the influence of the love of the Father rightly to oversee the flock and family of our God, amongst whom there are some plants with you worthy of your care.

I should have been glad to have sat with you in your monthly meeting, even from that love which I now renewedly feel to spring and flow towards you, but cannot well leave home. Do therefore at this time, in the pure refreshing stream thereof, again salute and bid you farewell, and remain your friend and brother

JOHN CHURCHMAN.

East Nottingham, ye 4th 1st mo., 1763.

TAKE NO THOUGHT FOR THE MORROW.

To a careless reader, the expression, "Take no thought for the morrow," is a very strange one. It seems to be at variance with a large portion of the Bible; it seems to contradict the calls to consideration and thoughtfulness which abound in the Bible. A glance at the true meaning of the passage removes the difficulty. We are to take no anxious distressing thought respecting our future temporal wants. We are not to distress ourselves by anxiously asking, what shall we eat? or what shall we drink? or wherewithal shall we be clothed? Our heavenly Father knoweth that we have need of these things, and will provide us with them if we follow his directions. The obedient child obeys the directions of his earthly parent, and looks to him for food and clothing. He has confidence that his father will supply his wants. When told to go and labor in the cornfield, he does not spend a part of his time and of his energies in indulging anxious thoughts respecting the supply of his wants for the morrow.

Now our heavenly Father has work for every one of his children; He says to every one, "Go work to-day in my vineyard." He appoints to

every one his own work; He promises to every man his wages. Bread shall be given him; his water shall be sure, and no good thing will be withheld from them that walk uprightly.

* * * * *

By his promises and his reasonings, God is pledged to supply the wants of those who do his work, and put their trust in him. We are to give our whole attention to present duty, and commit the future to the care of God. He will never see the righteous forsaken; He is able and willing to supply all their wants; He may not give them all that they think they ought to have, but He will give them all that infinite love, guided by infinite wisdom, shall think they ought to have.

An aged man was met by one whom he had not seen since their first entrance upon the active duties of life. He was asked if he had secured a competency. His reply was, "I have."

"Have you a farm?"

"I have not."

"What investments have you made?"

"None. I have brought up a large family. My children are all doing well. I have one son in the ministry."

"You look to your children to support you, then."

"I trust they will always be ready to help me, if I should need their help. I have no fear of coming to want; I serve a Master that never lets his servants want anything that is really good for them."

The aged disciple had provided for the future more surely than he could have done by any investments, even if it had been in his power to possess himself of lands or stock. It is in the power of every Christian to make the same provision.

In like manner preparations can be made for future trials. They are not the result of chance; they will come when God sees fit to send them. We cannot avoid them, any more than we can avoid death; but we can always be prepared for them. If we are always at the post of duty, they cannot take us at a disadvantage. We have always at hand the promise, "As thy days, so shall thy strength be."—*N. Y. Observer.*

Manners are the shadows of virtues; the momentary display of those qualities which our fellow creatures love and respect. If we strive to become, then, what we strive to appear, manners may often be rendered useful guides to the performance of our duties.—*Sydney Smith.*

Put no dependence on genius. If you have great talents, industry will improve them; if you have but moderate abilities, industry will supply their deficiency. Nothing is denied to well-directed labor; nothing worth having is to be obtained without it.

THOUGHTS ON LABOR.

(Continued from page 651.)

The law of nature is, that work and the enjoyment of that work go together. Thus God has given each animal the power of self-help, and all necessary organs. The same robin builds the nest and lives in it. Each lion has claws and teeth, and kills his own meat. Every beaver has prudence and plastic skill, and so builds for himself. In those classes of animals where there is a division of labor, one brings the wax, another builds the comb, and a third collects the honey, but each one is at work. The drones are expelled when they work no more. Even the ruler of the colony is the most active member of the state, and really the mother of the whole people. She is only "happy as a king," because she does the most work. Hence she has a divine right to her eminent station. She never eats the bread of sin. She is queen of the workers. Here each labors for the good of all, and not solely for his own benefit. Still less is any one an injury to the others. In nature those animals that cannot work, are provided for by love. Thus the young lion is fed by the parent, and the old stork by its children. Were a full-grown lion so foolish that he would not hunt, the result is plain, he must starve. Now this is a foreshadowing of man's estate. God has given ten fingers for every two lips. Each is to use the ability he has for himself and for others. Who, that is able, will not return to society, with his head or his hand, an equivalent for what it received? Only the sluggard and the robber. These two, the drones and pirates of society, represent a large class. It is the plain duty of each, so far as he is able, to render an equivalent for what he receives, and thus to work for the good of all; but each in his own way; Dorcas the seamstress at her craft, and Moses and Paul at theirs. If one cannot work through weakness, or infancy, or age, or sickness,—Love works for him, and he too is fed. If one will not work, though he can—the law of nature should have its effect. He ought to starve. If one insist simply upon getting into his hands the earnings of others, and adding nothing to the common stock,—he is a robber, and should properly meet with the contempt and the stout resistance of society. There is in the whole world but a certain amount of value, out of which each one is to have a subsistence while here; for we are all but life-tenants of the earth, which we hold in common. We brought nothing into it; we carry nothing out of it. No man, therefore, has a natural right to any more than he earns or can use. He who adds anything to the common stock and inheritance of the next age, though it be but a sheaf of wheat, or cocoon of silk, he has produced, a napkin, or a brown loaf he has made, is a benefactor to his race, so far as that goes.

But he who gets into his hands, by force, cunning, or deceit, more than he earns, does thereby force his fellow mortal to accept less than his true share. So far as that goes, he is a curse to mankind.

There are three ways of getting wealth. First, by seizing with violence what is already in existence, and appropriating it to yourself. This is the method of the old Romans; of robbers and pirates, from Sciron to Captain Kidd. Second, by getting possession of goods in the way of traffic, or by some similar process. Here the agent uses cunning, and not force; the instrument is a gold coin, and not an iron sword, as in the former case. This method is called trade, as the other is named robbery. But in both cases wealth is acquired by one party and lost by the other. In the first case there is a loss of positive value; in the latter there is no increase. The world gains nothing new by either. The third method is the application of labor and skill to the earth, or the productions of nature. Here is a positive increase of value. We have a dozen potatoes for the one that was planted, or an elegant dress instead of a handful of wool and flax. Such as try the two former ways consume much, but produce nothing. Of these the Roman says, "*fruges consumere nati*,"—*they are born to eat up the corn*. Yet in all ages they have been set in high places. The world dishonors its workmen; stones its prophets; crucifies its Saviour, but bows down its neck before wealth, however won, and shouts till the welkin rings again,—LONG LIVE VIOLENCE AND FRAUD.

The world has always been partial to its oppressors. Many men fancy themselves an ornament to the world, whose presence in it is a disgrace and a burthen to the ground they stand on. The man who does nothing for the race, but sits at his ease, and fares daintily because wealth has fallen into his hands, is a burthen to the world. He may be a polished gentleman, a scholar, the master of elegant accomplishments, but so long as he takes no pains to work for man with his head or his hands, what claim has he to respect, or even a subsistence? The rough-handed woman, who, with a salt-fish and a basket of vegetables, provides substantial food for a dozen working men, and washes their apparel, and makes them comfortable and happy, is a blessing to the land, though she have no education, while this fop with his culture and wealth is a curse. She does her duty so far as she sees it, and so deserves the thanks of man. But every oyster or berry that fop has eaten, has performed its duty better than he. "It was made to support nature, and it has done so," while he is but a consumer of food and clothing. That public opinion tolerates such men is no small marvel.

The productive classes of the world are those who bless it by their work or their thought. He

who invents a machine, does no less a service than he who toils all day with his hands. Thus the inventors of the plough, the loom, and the ship were deservedly placed among those whom society was to honor. But they also who teach men moral and religious truth; who give them dominion over the world; instruct them to think, to live together in peace, to love one another, and pass good lives, enlightened by wisdom, charmed by goodness, and enchanted by religion; they who build up a loftier population, making man more manly, are the greatest benefactors of the world. They speak to the deepest wants of the soul, and give men the water of life and the true bread from Heaven. They are loaded with contumely in their life, and come to a violent end. But their influence passes like morning, from land to land, and village and city grow glad in their light. That is a poor economy, common as it is, which overlooks these men. It is a very vulgar mind, that would rather Paul had continued a tent-maker, and Jesus a carpenter.

Now the remedy for the hard service that is laid upon the human race consists partly in lessening the number of unproductive classes, and increasing the workers and thinkers, as well as in giving up the work of ostentation and folly and sin. It has been asserted on high authority, that if all men and women capable of work would toil diligently but two hours out of the twenty-four, the work of the world would be done, and all would be as comfortably fed and clothed, as well educated and housed, and provided for in general, as they now are, even admitting they all went to sleep the other twenty-two hours of the day and night. If this were done, we should hear nothing of the sickness of sedentary and rich men. Exercise for the sake of health would be heard of no more. One class would not be crushed by hard work; nor another oppressed by indolence, and condemned, in order to resist the just vengeance nature takes on them, to consume nauseous drugs, and resort to artificial and hateful methods to preserve a life that is not worth the keeping, because it is useless and ignominious. Now men may work at the least three or four times this necessary amount each day, and yet find their labor a pastime, a dignity, and a blessing, and find likewise abundant opportunity for study, for social intercourse and recreation. Then if a man's calling were to think and write, he would not injure the world by even excessive devotion to his favorite pursuit, for the general burthen would still be slight.

Another remedy is this: the mind does the body's work. The head saves the hands. It invents machines, which, doing the work of many hands, will at last set free a large portion of human time from slavery to the elements. The brute forces of nature lie waiting man's command, and ready to serve him. At the voice

of genius, the river consents to turn his wheel, and weave and spin for the antipodes. The mine sends him iron vassals, to toil in cold and heat. Fire and water embrace at his bidding, and a new servant is born, which will fetch and carry at his command; will face down all the storms of the Atlantic; will forge anchors, and spin gossamer threads, and run of errands up and down the continent with men and women on his back. This last child of Science, though yet a stripling and in leading strings, is already a stout giant. The fable of Orpheus is a true story in our times. There are four stages of progress in regard to labor, which are observable in the history of man. First, he does his own work by his hands. Adam tills the ground in the sweat of his own face, and Noah builds an Ark in many years of toil. Next he forces his fellow mortal to work for him, and Canaan becomes a servant to his brother, and Job is made rich by the sweat of his great household of slaves. Then he seizes on the beasts, and the bull and the horse drag the plough of Castor and Pollux. At last he sets free his brother; works with his own hands; commands the beasts, and makes the brute force of the elements also toil for him. Then he has dominion over the earth, and enjoys his birth-right.

Man, however, is still in bondage to the elements; and since the beastly maxim is even now prevalent, that the strong should take care of themselves, and use the weak as their tools, though to the manifest injury of the weak, the use of machinery has hitherto been but a trifling boon in comparison with what it may be.

There is a melancholy back ground to the success and splendid achievements of modern society. You see it in rural villages, but more plainly in large cities, where the amount of poverty and wealth is summed up as in a table of statistics, and stands in two parallel columns. The wretchedness of a destitute mother contrasts sadly with a warehouse, whence she is excluded by a single pane of glass, as cold as popular charity and nearly as thin. The comfortless hutch of the poor, who work, though with shiftless hands and foolish head, is a dark back ground to the costly stable of the rich man, who does nothing for the world, but gather his treasures, and whose horses are better fed, housed, trained up and cared for than his brother. It is a strange contrast to the church of God, that, with thick granite walls, towers up to Heaven near by. One cannot but think, in view of the suffering there is in the world, that most of it is the fault of some one; that God, who made men's bodies, is no bankrupt, and does not pay off a penny of satisfaction for a pound of want, but has made enough and to spare for all his creatures, if they will use it wisely. Who does not sometimes remember that saying, Inasmuch as you have not done it unto the least of these, you have not done it unto me.

(To be concluded)

For Friends' Intelligencer.

NO APOLOGIES SHOULD BE MADE IN BEHALF OF
SLAVERY.

Among the many self-evident and important truths delivered by the blessed Jesus, is one in which He bore an emphatic testimony to the brotherhood of man. "One is your Master, even Christ, and all ye are brethren."

The system of slavery as now agitating the country, could only have been established and perpetuated by the most palpable violation of this testimony: inasmuch as we are all brethren, children of one common parent. If one man has imparted to him, by a gracious God, the to liberty and the multiplicity of enjoyments dependent upon it, then every other man has the same right; otherwise God must be partial, or imperfect in the administration of his gifts. But he is neither partial nor imperfect.

It is we, (his creatures,) who, through inattention to the wholesome discipline of the divine laws, have become covetous and unjust, and, under such influences have been induced to make merchandize of our fellow men.

To secure so odious an act from reprobation, the strong arm of law has been thrown around the system of slavery. This has blinded thousands, and still continues to obstruct the vision of many who might otherwise see its enormity. But does the solemn sanction of law make it right? Does it impart a particle of justice to the system?

The law in question, with its various provisions, is based upon fraud and violence. Therefore, all claim under such a law is as spurious as it is unjust.

The slave has, to-day, as just a claim of property in his master, as the master has in him, in a moral point of view.

Is it a wonder that such a legalized wrong and aggression should agitate the country? The wonder is that the people have not been agitated long before.

However alarming this agitation may seem, it is the precursor of the downfall of slavery. Before the extinction of the slave trade in England, great agitation prevailed. I think one member of Parliament said, he had not known so great excitement in that house in thirty years as on that occasion.

But, however exciting the subject, however unjust and tyrannical the laws may be, consistent Christians are not at liberty to attempt their abolishment, or to resist them by physical force and violence. The Christian's weapons "are spiritual, and mighty, through God, to the pulling down the strongholds of sin and satan. The sword of the Spirit is the most potent weapon—and it would be difficult to conceive a case more requiring its use: for what stronger hold of sin and satan can be found than is embraced in the

slave system—productive, as it is, of evil, "and that continually."

It is the Christian's service to bear testimony to the truth. Those laws that are inhuman and wholly aggressive, however popular or of long standing, are not to be approved. But this iniquity is to be exhibited to an observing world. Oppression should be rebuked, the way-side sufferer relieved, and those in bonds remembered, as bound with them.

We may be told that the slave system has some redeeming features, and is not as bad as some would represent it. If so, I have yet to learn it. Is it not a wrong without a parallel? The same acts of injustice on which the system is based, if committed without the sanction of law, would be deemed cruel and inhuman crimes. The foreign slave trade being illegal, is punishable with death; but the home trade, made legal, excites little serious reflection.

When I hear a man undertaking to set forth the benefits of the system, viz: "that in traveling through the slave states fifteen hundred miles, the slaves, without exception, appear comfortably clad, well shod, and the services required per day, no more than could be accomplished in half a day, with the reiteration of other slave-holding apologies, I say to myself, that man has never had the teaching which Solomon Northup received in his twelve years' apprenticeship under "the peculiar institution." When he was first kidnapped, being lodged in a Washington jail, and there nearly flogged to death, for claiming to be, as he was, a freeman, he never after could see anything good in such a system. Neither has he had the experience of Peter Still, who, at the age of six years was stolen from New Jersey, and was a learner forty years: he ultimately succeeded in purchasing himself, and, finally, his wife and children, at the enormous cost of five thousand dollars, thus attesting the estimation in which he held the system, and his "irrepressible" desire to be clear of it.

It is perfectly natural for those involved in slave-holding, to apologize for the system, but it is an act of unkindness in others to encourage them in it.

There is no doubt but that some slave-holders, in spite of the bad influences of the system, have comfortably clothed and fed their slaves; and what of that? A judicious man takes good care of his horse, for his own interest. Does the feeding and clothing atone for aggression upon the rights of man, and the deprivation of his liberty?

Man has been made a thinking, intelligent being, designed for nobler and higher purposes than the mere feeding and clothing these animal bodies.

The great business of life, is, by grace, to "work out the soul's salvation, and so to glorify a gracious God while here, as to be prepared to

enjoy him in a future state. But to enslave a man is to attempt to rob him of his free agency, and reduce him to the character of a beast of burthen, to be bought and sold as merchandize. If this is not an effort at defeating the sublime purposes of divine goodness, then we know not what is. The master may claim as a virtue that he feeds and clothes his slaves, but those who deny his right to hold them, should see that the acts of feeding and clothing are based upon the right of holding slaves, and are but a part of the system. It is the slave's right to feed and clothe himself, in his own way,—and if done by his master, should be viewed as a usurpation of that right.

I verily believe the system to be wrong in every part, and far worse than most take it to be. A system at variance with morality, Christianity, and the peace and best interests of the inhabitants of these United States.

"The way of the transgressor is hard." Slaveholders are to be pitied. The direful effects of the system they cannot escape. Slavery and its evils are inseparable. It cherishes selfishness, pride, idleness, unchastity, intemperance and all that is calculated to degrade a human being, and not only embitters this life, but tends to obstruct a right preparation for that life which is to come.

The best manifestations of pity for the slaveholder is to labor to convince him of the injustice and error of his ways; and the efficiency of this service will materially depend upon how clean handed we are ourselves. If we are doing our full share,—prompted by interest and circumstances in sustaining slavery,—will not this fact greatly neutralize the most powerful and eloquent appeals that may be made in behalf of the rights and liberty of the down-trodden and oppressed? Will it not give to the master too much reason for saying "physician heal thyself?" However large, as is the field for anti-slavery labors, non-participancy with the slaveholder seems to be the only consistent starting-point. This would give vitality and force to all other proper measures.

It is neither for envy or for pleasure that the slave is held in bondage. It is simply to obtain his labor without compensation. So that we see the system is sustained by finding a market for its products, which the master has no moral right to sell, or the consumer to purchase.

How clear it is, therefore, that to extinguish such a market, would be to extinguish slavery, just as the extinction of slavery would abolish the slave-trade. It surely would be difficult to discern the difference between the sale of slave-labor produce, by the master, and the purchase of the same by the non-slaveholder, each being sustained only by law, custom, and popularity.

Have not these victims of oppression heavy and valid demands upon the store-houses in the free states, filled, as they are, with the proceeds

of their unrequited toil? Unhappily, we are not in the habit of weighing the slave's and free-man's rights in the same scale.

Jesus drew a simile which is very appropriate to the subject under consideration: "Why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye; thou hypocrite, first cast the beam out of thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye."

If we non-slaveholders were to adopt this recommendation, and wash our hands of that which is represented by the beam in our eye, can we believe that our labors for casting the mote of slavery from our brethren's eyes would not be crowned with a speedy and complete success?

To me the case is so plain, that I cannot see how it is possible, any candid, reflecting mind, should be at a loss in discovering the path of duty.

D. I.

Dutchess Co., 12th mo., 1859.

TRUE AND FALSE CHARITY.

Christmas and New Year's—the season of festivity and enjoyment—are the season also of the severest and most forbidding destitution and suffering. The wealthy and fortunate sit down to a daily feast, combining all that can gratify the palate with all that may nourish the frame, while thousands of the young and innocent pace the streets from day to day in anxious quest of even the driest crust, and at length go hungry to what must serve them as an apology for bed. Thousands of youth of both sexes will this winter take their first lessons in depravity and crime under the impulse of destitution and despair.

This is a fearful truth; but it is an equally important fact that *Alms-giving will never cure the evil*. If there were ten times as much of what is vaguely termed Charity as there is, we doubt that the aggregate of human wretchedness would be sensibly diminished. For it must never be forgotten that, while there are thousands of sufferers utterly guiltless and nobly deserving, yet improvidence is the general cause of destitution. Some, indeed, lack the capacity, the faculty, essential to finding work and earning a livelihood in a great city; but indolence, inefficiency, waste of time, prodigality, intemperance, debauchery, lie at the root of most declensions into utter pauperism. The artisan or mechanic in some factory village, who has lost a good situation by a drunken spree, and thereupon plunged into a great city to obtain work, complains that he can get nothing to do, when he had no right to expect anything in this quarter. An Indian might as reasonably come to a city and complain of the dearth of game there, as a white man or youth thrust himself into a city and murmur at finding no work there. There is almost always, but especially at the beginning of winter, an

enormous overplus of labor seeking employment here; he who don't know and calculate on this knows far too little to qualify him for gaining a livelihood in our city. If two or three millions will insist on living within sight of Trinity steeple, they must starve each other out—that is to say, one half of them must starve out the other—for there is no practicable alternative.

Far be it from us to stay the hand of Charity. There will and must be Alms-giving; We do not think there is too, much of it, but we could wish it more carefully, discreetly bestowed. You can hardly do a man a greater wrong than to make him think he can beg a living or a dollar more easily than he can earn one. Our experience with beggars is tolerably extensive; and it is our sad conviction that a majority of the dollars given do no real good to the receiver nor to any one else. All who have anything that they can spare should give liberally for the relief of the suffering; but be very careful of giving to strolling beggars. The best way is to compute your income of available means, purge away all needless outgoes, and then judge how much you can fairly afford to contribute toward the relief of the needy and suffering. Having decided this point, divide the sum among such well-managed public charities as you have most faith in—saving a fraction to be given personally in cases of pressing want where there is reasonable assurance against imposture.

But the truest and highest manifestation of charity is not made through Alms-giving. It is that which teaches and helps the destitute to help themselves. He who should plan and erect a gigantic workshop, wherein every one who could do anything whatever would find temporary employment at a low remuneration, would do more for the Poor than all the John W. Farmers that ever established or sustained soup-houses. What we most urgently need to-day is the nearest possible approximation to this end. A workshop wherein each child of ten years could earn even ten cents per day, each robust woman twenty-five, each man thirty to fifty, being paid the exact value of their labor or product at the close of the day's work, would be worth ten soup-houses, no matter how gigantic; though the soup-house might be a good thing combined with the workshop, supplying a nourishing bowl at bare cost to all who by labor had earned it. For the great mass of our unfortunates are as devoid of industrial capacity as of food. They are "willing to do anything"—which implies that they know how to do nothing. Give them, bread for work, and they would soon qualify themselves for earning more than you could give them and thenceforward go on without your aid. Now they lack habits of regular industry and skill in any useful vocation, and giving them alms is confirming and hardening them in the evil way whereinto they have fallen.

Once more we entreat our wealthy, capable, philanthropic citizens to take up this problem of Pauperism, trace out all its ramifications, study its cause, and indicate (if possible) its cure. In no other way could they spend their time more usefully to man or more acceptably to God. Simply as tax-payers, it is their urgent duty to institute and prosecute this inquiry. Public Pauperism has cost our City directly Three Quarters of a Million in 1859; indirectly a good deal more; while the amount filched from Thrift by Knavish Beggary and squandered on idleness, intemperance and vice, must be computed by Millions. Yet there is proof on record that this is a wanton, lavish, needless outlay—that the paupers might be made to earn one-half to three-fourths of their own livelihood under an efficient Workhouse system. James Brewster's experiment in New-Haven is of itself conclusive on this point. If every pauper in our Alms-House were made to earn his own living, so far as possible, the number to be supported would rapidly and lastingly fall off; while many, who now know only how to eat, would soon be qualified to earn their own living outside the Alms-House.—*N. Y. Tribune.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIRST MONTH 7, 1860.

THE NEW YEAR.—To each and to all our readers we "wish a happy New Year." For the young we desire those bright and joyous feelings incident to the season of innocent youth, and both for them and for the more mature we crave that calm happiness which follows the right performance of every known duty.

In the review of our motives and actions during the past twelve months, it may be well for us all to examine how we have employed our time, and to what extent we have shared our various gifts, whether of mind or worldly wealth, with those less advantageously situated than ourselves. The position of the members of our religious society is one of great responsibility. The profession which they make of simplicity in their manner of living, dress, and pleasures, releases them from many of the demands upon their time and purse, to which the generality of other denominations think themselves bound to yield. This fact claims serious thought, and it may be profitable for all to inquire whether in their care to provide for themselves and families they are not sometimes induced to lay by more of their yearly income than prudence requires,

and whether a part of this overplus might not be expended in promoting the comfort and improvement of those around them. Even the interesting and profitable reading to which those who live in large cities, especially, have access, may be made the means of selfish indulgence, unless the desire is continually kept alive to share with others the benefits derived from intellectual pursuits.

The Society of Friends has always impressed upon its members the importance of individual responsibility, and in all its teachings it points them to the inward guide as the director of their motives and actions. A faithful adherence to this guide led early Friends to administer to the moral and mental, as well as to the spiritual wants of those around them, and it is reasonable to suppose that an equal dependence upon the same inward monitor would lead the members of the present day into a life of greater mental activity, having for its object the good of others. They would thus be enabled to appreciate and direct the pure and high impulses of the youthful members, and ways would be opened in which these might associate with their older friends to mutual benefit; the gravity and experience of age tempering the ardor and vivacity of youth.

We fear if this encouragement is withheld, many of our young people will be led to seek a sphere of exercise for their good impulses in associations, where, along with much that is excellent, they are in danger of imbibing the forms, ceremonies, and creeds, out of which our fathers were called, and which often obstruct the clear shining of the Divine light.

These thoughts have presented themselves as we leave the old and enter upon the new year, and we trust the suggestions may meet a response with some of our readers.

MARRIED, at Hillside, 27th of 12th mo., 1859, with the approbation of Rensselaerville Monthly Meeting, JOHN U. RUSHMORE and SARAH P. DRAKE, both of Albany county, New York.

DIED, suddenly, on 2d day 11th of 7th mo., 1859, at her residence in Byberry, REBECCA THORNTON, aged 63, widow of the late James Thornton; members of Byberry Monthly Meetings.

—, On 1st day 27th of 11th mo., 1859, in Byberry, RACHAEL PAUL, aged 84 years and 4 months; a member of Byberry Monthly Meetings, and widow of Samuel Paul.

—, On 7th day 3d of 12th mo., 1859, JOSEPH L. ROBERTS; a member of Chester Monthly Meeting, N. J.

He was the eldest son of Hannah and the late Reuben Roberts, of Virginia. From very early life he was afflicted with "hip disease;" the suffering consequent upon this he was enabled to bear with remarkable patience and resignation; his mind was preserved in great serenity and with seeming confidence, that he would enter into that "rest prepared for the people of God," he quietly passed away, in the 24th year of his age.

The funeral met at Friends' meeting-house, Moores-town, on 3d day following.

DIED, On 1st day 11th of 12th mo., 1859, SARAH SINGLEY, about 86 years old; a member of Byberry Monthly Meeting, and widow of John Singley. She was a remarkable instance of plainness and simplicity; a short time before her death, she expressed a wish "to die," and requested that her funeral should meet at the meeting-house (Byberry); that she should be buried in a plain coffin; if pine, the better; no "case;" and that there should be no costly, or even good clothing buried with her, remarking, that she was opposed to so much being used about the dead, that might be of use to the poor.

From the Leisure Hour.

THE BLACKBURN FARMER.

About the middle of last century there resided in the village of Blackburn, in Lancashire, a farmer of small means, but of good natural capacity, of a reflective habit, and endowed with a spirit of persistent perseverance rarely found in his walk of life. He tilled a few acres of land, the produce of which sufficed to support his family, whom he accustomed to fare humbly and labor hard. As for himself, he cared not how much he worked, nor to what employment he turned his hand. Anything that promised a remuneration for his industry, he would attempt; if it prospered, and he obtained the proposed remuneration, it was well; and if it failed, and he got no remuneration, still he extracted experience out of it, and was in a condition to enter on a new experiment with a better chance of success. This patience and good-humored self-possession, under all circumstances, was inherent in the man, and it proved in the end a most valuable quality, as we shall see. He was naturally fond of experiment; and in the evenings of winter, when farming operations were unavoidably suspended, was accustomed to exercise his ingenuity, of which he possessed a more than average share, in mechanical contrivances, either for diminishing labor, or for rendering its operations more satisfactory and complete.

At that period, all Lancashire and the manufacturing districts of the north were more or less excited on the subject of the cotton manufactures, which the inventions of Hargreaves and others had brought to a state of perfection that promised to make this country the commercial centre of the world. It is no wonder, therefore, that the farmer turned his attention to this branch of manufacture. Being struck with the clumsy tediousness of the process by which the cotton wool was brought into a state fit for spinning, he set

about contriving a quicker and more satisfactory method of doing the work. Before long he was led to the adoption of a cylinder, instead of the common hand-cards then in use; and in the end produced machines of simple construction, by which the work of carding was not only performed more effectually, but at a much more expeditious rate. The success of his endeavors in this direction was so decided, that he now found it his policy to relinquish his farm, and devote himself entirely to the new employment which he had thus created for himself.

The cotton fabrics which were produced at this period were far different in appearance from those with which the last three generations have been familiar: they were, in fact, only cotton cloths, either indifferently white, or dyed in such homely colors as the dyers of the time could impart to them. Though useful for a variety of domestic purposes and for under-garments, the idea of making them the materials of personal adornment and elegant attire seems as yet to have suggested itself to no one. But now the Blackburn farmer conceived that idea, and, inspired by his success in the wool-carding department, resolved to carry it out with all the energy at his command.

To talking he was not much given, and to boasting not at all, and on this occasion especially he shrewdly kept his plans to himself. Procuring a stout block of wood, ten inches long by five inches wide, and some two inches thick, he drew with a pencil, on the smooth side of it, the exact representation of a parsley-leaf gathered from his garden. He then set to work, with pen-knife and small chisels, and such other tools as he could purchase, and with his own hands cut away all those parts of the wood not covered with the drawing, leaving the spray of parsley standing in relief; or, in other words, he made a wood-engraving of the leaf, differing in no other respect from the wood-engravings of the artist of to-day, but in the rough coarseness of the work, unavoidable in a first attempt. In the back of the block he fixed a handle, and at each of the four corners of it he inserted a little pin of stout wire. His next step was to mix a lively green color, well ground up with alum, to a consistency fit for printing. The color was contained in a tub, and upon its surface lay a thick woollen cloth, which of course became thoroughly saturated with the coloring matter. Laying a blanket on a stout kitchen table, and stretching the white calico cloth on the top of that, the ingenious farmer applied his wooden block to the saturated woollen cloth, dabbing it repeatedly, until it had taken up a sufficient quantity of the color. He then laid the block squarely on the stretched cloth, and gave it a smart blow on the back with a mallet, thus printing the impression of the parsley-leaf. The four little pins, fixed at the corners of the block, served to guide him in ap-

plying it squarely at each consecutive impression; and thus he worked away, until the whole surface of the cloth was covered with the parsley leaves, and he had produced the *first piece of printed cotton* the world had ever seen.

The parsley-leaf pattern succeeded so well, that he soon found himself called on for others of various designs, which also he made with his own hands, thus keeping his secret to himself, and shutting out rivals in the trade which his own ingenuity had created. And now the demand for his novel wares grew so urgent, that he could not produce them fast enough for his customers. As a matter of course he had impressed the services of his whole family—his sons aiding in the printing, and his wife and daughters working early and late in ironing out of the printed cloths after the coloring matter was dry. This ironing process took a great deal of time; and though the women bent over the flat-irons early and late, they could not meet the urgency of the case, and thus the execution of the orders that poured in was continually delayed.

To overcome this obstacle, the farmer set his wits to work to contrive a machine to supercede the use of the flat-irons. Remembering the advantage he had derived from the use of a cylinder in carding the cotton-wool, he turned again to the cylinder to effect his present purpose. He instructed a carpenter to make a large oblong frame, with a smooth bed of solid planking, supported on upright posts, and with a raised rail or ledge on either side. Running from side to side he placed a roller, with a handle to turn it, and round the roller he wound a rope spirally. Each end of the rope was fastened to a strong oblong box, as large as the bed of the frame; and the box being filled with bricks and paving stones, was heavy enough to impart a powerful pressure. Instead of ironing his pieces of printed cloth, the farmer now wound them carefully round small wooden rollers, which he placed in the smooth bed beneath the box of stones, drew that backwards and forwards over them, by means of the handle affixed to the cylinder, which had the rope coiled round it, and so, without the use of the hot flat-irons, gave the desiderated finish to his work. And thus it was that the *first mangle* came into the world.

This machine answered its purpose admirably, and, by releasing the wife and daughters from the ironing table, increased by so much the producing power of the family. The farmer worked on now with redoubled diligence; the more cottons he printed, the more people wanted them; and as he had taken especial care that no man should become master of his mystery, he retained the trade in his own hands. As years flowed on, wealth poured in, and the small farmer of the village became the principal of one of the largest and most prosperous manufacturing houses in the country. He took his eldest son

into partnership, and applying his capital to the production of machinery to facilitate cotton printing, was enabled to transfer his patterns from blocks to cylinders, and thus to print, in a few minutes only, a piece of cloth which it would have taken a week to complete under the old process with the mallet and blocks.

The farmer's son became a man of vast wealth and influence. It was but a trifle to him, when the burden of war weighed heavily upon his country, and the national emergencies were most oppressively felt, to raise and equip, at his own expense, a regiment of horse for the defence of the country, and present them to the government. This he did; and the government, in return for his generous patriotism, made him a baronet.

The patriotic baronet had a son, who, though inheriting the thorough working faculty and persistent perseverance of the family, was not brought up to the manufacturing business, with the view of adding to the family wealth. The grandson of the Blackburn farmer was placed under skilful instructors, and in due time sent to college, where he set a noble example of subordination and diligence, displayed abilities of the highest order, and won distinguishing honors. He afterwards obtained a seat in Parliament, where he served the country for a period exceeding the average duration of human life, and served it, too, with a fidelity, proof not only against the seductive influence of party, but against his personal interests, and in opposition to the cherished friendships of a whole life. He obtained, and for a long period enjoyed, the greatest honor which it is possible for a sovereign to confer upon a subject. As the prime minister of England, he devoted himself to the welfare of the people, working steadily for the emancipation of industry, the amelioration of the poor man's lot, and the cheapening of the poor man's loaf. In this cause he signally triumphed, dying in the midst of his success, by what seemed the sudden stroke of accident, and leaving behind him a name and a fame dear to Britain and honored throughout the world.

We need scarcely add, that the name of the small Blackburn farmer, the wealthy and patriotic baronet, and of the champion of free trade, is one and the same, and that it will be found carved on the pedestal of the statue of Robert Peel.

THE TELESCOPE.

Previous to the invention of this wonderful instrument, science had reached such a stage, that we must either give up the explanation of the heavens, or (1) the astronomer must be lifted up toward the skies, or else (2) the stars must be brought down toward our earth. Both of the latter ends seemed impossible of attainment, but

by means of the telescope the difficulties have vanished, and science is triumphant.

Suppose that by refining the sense of hearing we could at this distance catch the sound of the debates in Washington or in the British House of Parliament, even then this power would be nothing like so great as the stretch of sight we have acquired by means of the telescope. In the Arabian story the professor of the magic carpet could, by placing himself upon it, with a simple wish, be borne whithersoever he pleased; but the space-penetrating force of the telescope gives greater real result than even the fable imagines. Another great power of the telescope is its capacity for revealing the character of the physical Universe. Before its invention the stars seemed but like light sparks of dust, but when the telescope is brought to bear, they swell out to the huge dimensions of globes like ours, or vaster still. The moon, under the influence of its force, becomes a world like ours, and I have brought its surface within one hundred and forty miles of my eyes fixed at the instrument.

Then have I seen its black craters like those of extinct volcanoes; I have seen the sunlight begin to tip the mountain tops, and at sunset the shadows have gathered and deepened, and flung a deeper gloom over its chasms and valleys. These phenomena have seemed so close that with a rod of ten feet I could have touched the surface of the orb. We know by means of the telescope the longitude and latitude of the moon better than we do that of the earth; of the earth's surface not one thousandth part is visible to us, but the entire circumference of the moon swells out before the eye of the astronomer. If we could fully grasp the magnificent dimensions of the sun, they would swell out until our horizon was covered with its expanse. The telescope reveals to us "spots" on its surface so gigantic that our earth could pass through these dark chasms without even touching the sides. I have watched those "spots" when they were ten times as large as our earth, and thus a glimpse was seen of the upheavals, the convulsions, and other forming movements of the physical world.

The planet Mars resembles our earth in so many particulars that it seems as if it might possibly have its inhabitants like our world. Its seasons are like ours; its revolutions on its axis and its orbit are similar to our earth's. I have seen its winter, shown in a snowy zone expanding as the cold increases and contracting as the summer approaches, until it has entirely disappeared!

The planet Jupiter, under the power of the telescope, is so immense that the moon looks like a mere spot of light upon its surface. Saturn, which is nine hundred millions of miles from our earth, presents one of the most delicate and glorious spectacles of the entire universe of God. The exquisite clearness and delicacy of its rings is

perfectly marvellous, and I have seen their fine shadows accurately defined, as they were thrown on the surface of the planet. I have seen Saturn's eight circling satellites pass through the rings as they swung round in their harmonious and beautiful orbits. I have seen the plane or edge of the rings turned toward our earth, so that they seemed finer than a spider's web, presenting a golden line of light more delicately thin than the power of human skill could create. A spider's web appears like a mighty cable in comparison with these golden lines of light.—*Professor Mitchell.*

THE CLOSING YEAR.

BY GEORGE D. PRENTICE.

'Tis midnight's holy hour, and silence now
Is brooding, like a gentle spirit, on
The still and pulseless world. Hark! on the winds
The bell's deep tones are swelling, 'Tis the knell
Of the departed year. No funeral train
Is sweeping past, yet, on the stream and wood
With melancholy light the moonbeams rest
Like a pale, spotless shroud. The air is stirred,
As by a mountain's sigh, and on you cloud
That floats so still and placidly through heaven,
The spirits of the seasons seem to stand;
Young Spring, bright Summer, Autumn's solemn form,
And Winter with his aged locks, and breathe
In mournful cadences, that come abroad
Like the far wind-harp's wild and touching wail,
A melancholy dirge o'er the dead year,
Gone from the earth forever. 'Tis a time
For memory and for tears. Within the deep
Still chambers of the heart, a spectre dim,
Whose tones are like the wizard voice of Time,
Heard from the tomb of ages, points its cold
And solemn finger to the beautiful
And holy visions that have pass'd away,
And left no shadow of their loveliness
On the dead waste of life. That spectre lifts
The coffin-lid of hope and joy, and love—
And, bending mournfully above the pale
Sweet forms that slumber there, scatters dead flowers
O'er what has passed to nothingness. The year
Has gone, and with it, many a glorious throng
Of happy dreams. Its mark is on each brow,
Its shadow in each heart. In its swift course
It waved its sceptre o'er the beautiful,
And they are not. It laid its pallid hand
Upon the strong man, and the haughty form
Is fallen, and the flashing eye is dim.
It trod the hall of revelry, where throng'd
The bright and joyous, and the tearful wail
Of stricken ones is heard, where erst the song
And reckless shout resounded. It passed o'er
The battle plain, where sword and spear, and shield
Flashed in the light of mid-day—and the strength
Of serried hosts is shivered, and the grass,
Green from the soil of carnage, waves above
The crushed and mouldering skeleton. It came
And faded, like a wreath of mist at eve:
Yet, e're it melted in the viewless air,
It heralded its millions to their home,
In the dim land of dreams. Remorseless Time!
Fierce spirit of the glass and scythe—what power
Can stay him in his silent course, or melt
His iron heart to pity? On, still on,
He presses and forever. The proud bird,
The Condor of the Andes, that can soar

Through heaven's unfathomed depths, or brave
The fury of the northern hurricane,
And bathe his plumage in the thunder's home,
Furls his broad wings at night-fall, and sinks down
To rest upon his mountain craig,—but Time
Knows not the weight of sleep or weariness,
And night's deep darkness has no claim to bind
His rushing pinion. Revolutions sweep
O'er earth, like troubled visions on the breast
Of dreaming sorrow; cities rise and sink
Like bubbles on the water; fiery isles
Spring blazing from the ocean and go back
To their mysterious caverns; mountains rear
To heaven their bald and blackened cliffs, and bow
Their tall heads to the plain; now empires rise
Gathering the strength of hoary centuries
And rush down, like the Alpine avalanche
Startling the nations; and the very stars
That bright and burning blazonry of God,
Glitter awhile in their eternal depths,
And, like the "Pleiad," loveliest of their train,
Shoot from their glorious spheres and pass away,
To darke in the trackless void,—yet, Time—
Time, the tomb builder, holds his fierce course
Dark, stern, all pitiless, and pauses not
Amid the mighty wrecks that strew his path
To sit and muse, like other conquerors
Upon the fearful ruin he has wrought.

"Unto Thee, O' Lord, do I lift mine Eyes."—Ps. xxv.

Fountain of light and living breath,
Whose mercies never fail nor fade;—
Fill me with life that hath no death,
Fill me with light that hath no shade;
Appoint the remnant of my days
To see thy power and sing thy praise.

Lord God of Gods, before whose throne
Stand storms of fire! O, what shall we
Return to heaven, that is our own,
When all the world belongs to thee?
We have no offerings to impart,
But praises and a wounded heart.

O thou, that sit'st in heaven, and seest
My deeds without, my thoughts within—
Be thou my prince, be thou my priest,
Command my soul, and cure my sin;
How bitter my afflictions be
I care not, so I rise to thee.

BRIEF MAXIMS FOR THE YOUNG.

He that does good, for good's sake, seeks neither praise nor reward; though he will be sure of both at last.

God is better served in resisting a temptation to evil, than in any formal prayers.

Be not fond of praise, but seek virtue that leads to it.

Inquire often, judge rarely, and thou wilt not often be mistaken.

He who conceals his opinion, has nothing to answer for; not that the reserved are to be admired; for they are next to unnatural that are not communicative: and if reservedness be at any time a virtue, it is in throngs, or in ill company.

Beware, also, of affectation in speech; it often wrongs matter, and always shows a weak side.

Speak properly, and in as few words as you can; but always plainly, for the end of speech is not for ostentation, but to be understood; and good sense never fails to give them that have it words enough to make them understood.

Keep close to the meeting of God's people, and diligently whilst in them, to feel the heavenly life in your own hearts. Look for that more than for words in ministry, and you will profit most thereby.

Avoid discontented persons, unless to inform or prove them.

Abhor detraction; 'tis the sin of fallen angels and the worst of fallen men.

A BEETLE IN A TRAVELLER'S EAR.

The whole interior of the tent became covered with a host of small black beetles, evidently attracted by the glimmer of the candle. They were so annoyingly determined in their choice of place for peregrinating, that it seemed hopeless my trying to brush them off the clothes or bedding, for as one was knocked aside, another came on, and then another, till at last, worn out, I extinguished the candle, and with difficulty—trying to overcome the tickling annoyance occasioned by these intruders crawling up my sleeves and into my hair, or down my back or legs—fell off to sleep. Repose that night was not destined to be my lot. One of these horrid little insects awoke me in his struggle to penetrate my ear, but just too late; for in my endeavor to extract him, I aided his immersion. He went his course struggling up the narrow channel, until he got arrested for want of passage-room. This impediment evidently enraged him, for he began with exceeding vigor, like a rabbit at a hole, to dig violently away at my tympanum. The queer sensations this amusing measure excited in me surpassed description. I felt inclined to act as our donkeys once did, when beset by a swarm of bees, who buzzed about their ears and stung their heads and eyes until they were so irritated and confused that they galloped about in the most distracted order, trying to knock them off by treading on their heads, or by rushing under bushes, into houses, or through any jungles they could find. Indeed, I do not know which was the worst off. The bees killed some of them, and this beetle nearly did the same for me. What to do I knew not. Neither tobacco oil, nor salt, could be found; I therefore tried melted butter; that failing, applied the point of a penknife to his back, which did more harm than good; for though a few thrusts kept him quiet, the point also wounded my ear so badly, that inflammation set in, and severe suppuration took place, and all the facial glands extending from that point down to the point of the shoulder became contorted and drawn aside, and a string of bobus decorated the whole length of that region. It was the most painful thing I

ever remember to have endured; but more annoying still, I could not open my mouth for several days, and had to feed on broth alone. For many months the tumor made me deaf, and ate a hole between the orifice and the nose. Six or seven months after this accident happened, bits of the beetle, a leg, a wing, or parts of the body, came away in the usual way. It was not altogether an unmixed evil, for the excitement occasioned by the beetle's operations acted towards my blindness as a counter-irritant by drawing the inflammation from my eyes. Indeed, it operated far better than any other artificial appliance.—*Journey of a Cruise on the Tanganyika Lake, Central Africa.*

AVALANCHES.

Travellers are frequently disappointed on witnessing the spectacle. Brought into cheating proximity by the purity of the air, and deluded by the colossal proportions of a mountain landscape, they have been known to treat the phenomenon as of a very trumpery description. Even poetical minds find it difficult to believe that the white spirt and thin streak which suddenly appear on a distant rock are the true representatives of the deadliest missiles contained in the arsenal of Frost. "From some jutting knob, of the size of a cricket ball," says Talfourd, "a handful of snow is puffed into the air, and lower down, on the neighboring slant, you observe veins of white substance creaming down the crevices—like the tinsel streams in the distance of a pretty scene in an Easter melodrama, quickened by a touch of magic wand—and then a little cloud of snow, as from pelting fairies, rises from the frost-work basin; and then a sound as of a thunder-clap!—all is still and silent—and this is an avalanche! If you can believe this—can realize the truth that snow and ice have just been dislodged, in power to crush a human village, you may believe in the distance at which you stand from the scene, and that your eye is master of icy precipices embracing ten miles perpendicular ascent; but it is a difficult lesson, and the disproportion between the awful sound and the pretty sight, rendered it harder."* Occasionally, however, the spectacle is exhibited on a scale so splendid, that the cravings of the anxious sight-seer are fully appeased. Crossing the Wengern Alp, directly in front of the Jungfrau, whose precipitous flanks are famous for their snow-falls, Dr. Cheever was privileged to behold two glorious specimens. "One cannot command any language (says he) to convey an adequate idea of their magnificence. You are standing far below, gazing up to where the great disc of the glittering Alp cuts the heavens, and drinking in the influence of the silent scene around. Suddenly, an enormous mass of snow and ice,

* Talfourd's "Vacation Rambles and Thoughts."

in itself a mountain, seems to move; it breaks from the toppling outmost mountain's ridge of snow, where it is hundreds of feet in depth, and in its first fall of perhaps two thousand feet, is broken into millions of fragments. As you first see the flash of distant artillery by night, then hear the roar, so here you may see the white flashing mass majestically bowing, then hear the astounding din. A cloud of dusty, misty, dry snow, rises into the air from the concussion, forming a white volume of fleecy smoke, or misty light, from the bosom of which thunders forth the icy torrent in its second prodigious fall over the rocky battlements. The eye follows it delighted, as it ploughs through the path which preceding avalanches have worn, till it comes to the brink of a vast ridge of bare rock, perhaps more than two thousand feet perpendicular. Then flows the whole cataract over the gulf with a still louder roar of echoing thunder. Another fall of still greater depth ensues, over a second similar castellated ridge or reef in the face of the mountain, with an awful majestic slowness, and a tremendous crash in its concussion, awakening again the reverberating peals of thunder. Then the torrent roars on to another smaller fall, till at length it reaches a mighty groove of snow and ice, like the slide down the Pilatus, of which Playfair has given so powerfully graphic a description. Here its progress is slower, and last of all you listen to the roar of the falling fragments as they drop out of sight, with a dead weight, into the bosom of the gulf, to rest there forever."*

Avalanches admit of a certain classification. First, there are those which consist of snow recently fallen, and therefore loosely compacted. Set in motion by the first competent wind which arises, the powdery mass is impelled down the mountain declivities, shrouded in its own white spray, until it finds a lodgment in some cleft or hollow of the rock. Comparatively harmless as these "draft avalanches" are, the mere rush of air they occasion has been known to whisk a vehicle containing thirteen persons over the brow of a precipice.

Class number two comprehends the rolling avalanches. These are literally great snow-balls formed of snow partially thawed, and therefore reduced to such a clammy state that the missile gradually increases in bulk as it advances. Schoolboys would be delighted stand on the summit of a lofty hill, and mould a lump which would pick up fresh material at every step of its progress, until, issuing from the region of perpetual winter, it crashed through the forests and exploded like a monster shell before it could reach the floor of the valley. Travellers who slide down mountains like the Slidehorn, or who indulge in playful excursions on a Russian ice-

hill, can form some idea of the tremendous impetus which these projectiles acquire. Should a poor chalet stop the way, the frail fabric dissolves in a shower of chips, and the occupants are destroyed ere they have time to mutter a prayer. It was by a fall of this description that eighty-four persons were killed in 1820, at Ober Gestelen, in the Canton Wallis, and now lie interred in the same grave.

Avalanche number three is produced by the thawing of snow in consequence of the sun's heat, or the warmth of the winds. The water which percolates through the bed renders the rock slippery, and destroys the adhesion of the mass. Resting upon an inclined plane, whole sheets are thus set in motion, and away they glide, heaping up the material before them in great waves, and then pouring over precipices in broad, majestic cascades—Niagaras of snow." This species of avalanche is termed the "sliding," to distinguish it from the last, or "rolling" avalanche.

There is another form of the phenomenon. When the summer sun is playing hotly upon a glacier, it must frequently lose some of the tall, overhanging blocks which give such a jagged but piquant look to these frozen streams. Shattered into atoms by the fall, the particles stream down the slope until their march is arrested by some obstacle, or their momentum is gradually exhausted. Passing along the far-famed Vale of Chamouni the other day, we had the fortune to witness an admirable sample of number four. Suddenly the deep-toned snap which denotes that an avalanche is about to descend—the signal given by the mountains when they are preparing to launch their thunderbolts of snow—was heard from the foot of the Mer de Glace. Down toppled a crag of ice. It broke into millions of fragments. The course of the white stream was distinctly visible to the eye, whilst the ear listened eagerly for the grand rushing noise, which distance, however, subdued into a hail-like rustle. In a moment all was still again, except the hiss of the cascade and the clamor of the furious Arve "raving ceaselessly." But to judge of the terrors of an ice-fall, you must grapple with it on closer terms. "We had reached a position," says Professor Tyndall, in his account of an ascent of the Glacier de Geant, "where massive ice-cliffs protected us on one side, while in front of us was a space more open than any we had yet passed; the reason being that the ice-avalanches had chosen it for their principal path. We had just stepped upon this space, when a peal above us brought us to a stand. Crash! crash! crash! nearer and nearer, the sound becoming more continuous and confused as the descending masses came! boulders, half a ton and more in weight, leaping down with a kind of maniacal fury, as if their sole mission was to crush the seracs to powder. Some of them, on striking the ice, rebounded like elastic balls, described parabolas

* Cheever's "Wanderings of a Pilgrim in the Shadow of Mount Blanc."

through the air, again madly smote the ice, and cattered its dust like clouds in the atmosphere. Some blocks were deflected by their collision with the glacier, and were carried past us within a few yards of the spot where we stood. I had never before witnessed an exhibition of force so all comparable to this, and its proximity rendered that fearful which at a little distance would have been sublime."*

Now, abrupt and capricious as snowfalls may appear, they have their times and seasons, like many a sedater phenomenon. Those of the first class generally occur when winter commences; the last are limited to the months of summer. Numbers two and three usually reserve their strength for the spring, because then the fetters of frost begin to relax: and when avalanches are in season on any particular mountain, the hours of descent on its several sides, may be ascertained with tolerable precision. From ten to twelve is your time, if you wish to witness an exhibition on the eastern slope; from twelve to two on the southern; from three to six on the western; and still later in the day if you expect to enjoy a northern discharge. It need scarcely be said that this regularity of action is due to the influence of the sun. Some avalanches, too, have beaten tracks; so that, by attending to the rules which govern their launching, the peasants not only know when to look out for squalls, but can traverse their paths without danger. Nor is man wholly powerless against these rushing monsters, for in some cases he can control their fury, or even guide them harmlessly away. In certain localities which are much haunted by avalanches, stout posts have been driven into the ground, in the neighborhood of their breeding-place, or embankments thrown up at perilous points, in order to divert their course, and induce them to travel in ruts of comparative safety. Some bold peasants have even ventured to build their houses, or store-huts, in the very teeth of the glacier, defending the edifices by high walls, which are furnished with jetting angles, in the hope that these will divide the snow-torrent like wedges, and compel it to flow innocuously past. Others have been known to surround their elevated sheds with sloping bulwarks, which they sprinkle with water; so that, when frozen smooth, the mountain missiles may glide over the building without injury. In some places the grass is left unmown, in order that the blades, when stiffened with frost, may serve as frail pegs to detain the winter snow; in others, the inhabitants are forbidden to cut trees within the protecting belt of forest. On many roads you pass through galleries hewn out of the solid rock, at points where the avalanche is known to stalk; and here and there, as at Leukerbad, which is provided with a rampart

nearly seven hundred feet long and seventeen high, you find a village fortified against this subtle foe as carefully as ancient towns used to be against military engines and human depredators.

(To be continued.)

THE NECESSITY OF EXERCISE.

The benefits of exercise to those whose occupation does not lead them to make any physical exertion can hardly be too highly estimated. The body must undergo a certain amount of fatigue to preserve its natural strength, and maintain all the muscles and organs in proper vigor. This activity equalizes the circulation, and distributes the blood more effectually through every part. Cold feet or a chill anywhere, shows that the circulation is languid there. The muscles during exercise press on the veins, and help forward the currents by quickening every vessel into activity. The valves of the heart are in this way aided in the work of sending on this stream, and relieved of a certain amount of labor. When exercise is neglected, the blood gathers too much about this central region, and the oppression about the heart, difficulty of breathing, lowness of spirits, anxiety and heaviness, numerous aches and stitches, are evidences of this stagnation. People are afraid to take exercise, because they fancy they want breath, and feel weak. But the very effort would free the heart from this burden, by urging the blood forward to the extremities: it would ease their breathing by liberating the lungs from the same superabundance; it would make the frame feel active and light, as the effect of equalized circulation and free action.—“*The Laws of Health,*” by J. W. Mailler.

ITEMS OF NEWS.

EUROPEAN NEWS.—The steamer North Britain, from Queenstown, arrived at Portland, on the 30th ult. She brings the intelligence that the representatives to the European Congress were arriving at Paris. Arrangements are being negotiated with the Belgian, Prussian, Austrian, and Bavarian Governments, for the transmission of mails to the United States, by the Canadian line of mail steamers via Queenstown, in the same manner as adopted by the French Government.

Among the passengers who arrived, at New York in the Arago, is Senator Seward.

WATER AT THE CONTINENTAL HOTEL. The Mammoth Continental Hotel, at the south east corner of Ninth and Chestnut streets, now very nearly completed, will require an immense quantity of water to supply its necessities. An attempt was made to procure the requisite supply, by means of an artesian well, and a deep bore was made; but the attempt was a failure, no water having been obtained. An arrangement has been made with the Water Department of the city to supply the building. The water tax has been fixed at one thousand dollars for the first year, and during that period the quantity of water consumed will be ascertained by means of an ingenious meter. The water tax will then be permanently fixed by the datum

* “Peaks, Passes, and Glaciers. A series of Excursions by Members of the Alpine Club.” Edited by John Ball.

thus obtained. Several miles of pipes, and several hundred faucets will be required to distribute water through the huge building. There are three hundred chambers, each of which will be supplied with hot and cold water. There will be fifty bath rooms supplied in the same manner. There are also fifty water closets, and twenty-four stationary wash stands below stairs. There are also the kitchens and other portions of the property to be supplied with water; while on the top of the structure there are tanks calculated to hold 60,000 gallons of water. These will supply pipes furnished with screws, by which hose may be attached in the event of fire. It is expected that the hotel will be in readiness to receive guests in the second month next.

LAUER's artesian well, in Reading, Pa., has now attained a depth of 1464 feet with the drill still working through hard black slate rock. The water continues about the same—rising to within thirteen feet of the surface. Fifteen hundred feet will complete the present contract. It is proper to add, that the supply of water already procured, is thought to be sufficient for all ordinary purposes.

RICHARD RANDOLPH'S WILL, which dedicated all his property, amounting to \$75,000, to purchasing the freedom of the living Randolph's slaves in Virginia, has been sustained. It was his own brother who labored to break the instrument, upon the ground that the testator was crazy.—*Louisville Journal*.

THE MISSISSIPPI RIVER was crossed on the ice by foot passengers, from Danleith, Illinois, to Dubuque, Iowa, on the 3th inst., and at La Oroses, Wisconsin, by horses and wagons, in safety.

RATHER COOL.—On Tuesday morning last, the thermometer in some localities in Augusta, Me., indicated eighteen degrees below zero. The river is, of course, frozen over, and teams cross upon the ice.

H MAMMOTH FROG.—In blasting some rocks, lately, in England, which the geologists say were deposited long before the creation of man, the Jones of a frog were found, which must have weighed, when alive, from 800 to 1000 pounds.

The Sea Coast (Miss.) *Democrat* learns from "good authority" that a cargo of African slaves is expected in the ship Island Harbor, the latter part of the present month. They will, if they arrive safe, be landed without any attempt at secrecy, the consignees trusting to the sentiment in Mississippi as to the necessity of increasing the number of laborers, for a triumphant acquittal in the event of a Government prosecution.

THE DELAWARE TERMINUS DETERMINED ON.—We learn that the Board of Directors of the Pennsylvania Railroad Company have fixed upon the foot of Prime (or Washington) street, Southwark, as the Delaware terminus of the road. The cars will cross the Schuylkill by the Gray's Ferry bridge. It will be remembered that the Baltimore Railroad Company have a double track upon this street, which extends from the Delaware to the Schuylkill. It is expected that in the course of a few months the foreign freight of the Pennsylvania Railroad will reach the Delaware by this route, instead of being dragged by mules through the heart of the city.—*The Press*.

REDUCING FREE PEOPLE TO SLAVERY.—We learn that the bill before the Missouri Legislature to reduce the free negroes of that State to the condition of slaves, have passed the Senate by a very decided majority. The measure has been made a test of democracy, and there is no reason to doubt its passage in the House, as that body is strongly democratic. In St. Louis, we

understand, the subject forms the leading topic of conversation, and the action of the legislature meets with almost universal execration.

In the year 1850, there were 2618 free negroes in Missouri. The number now in the State is probably less than 2500, a law seriously affecting the rights of that class having driven many of them from the State since 1850. Similar bills are pending in the legislatures of Tennessee, Alabama, and three or four other slave States. The strongest argument which the advocates of the measure have yet advanced in its favor is this, that as it is the intention of the democrats to re-open the African slave trade, and obtain such legislation from Congress as will protect slavery both in the territories and the free States, it will be much cheaper to supply the first demand for slaves by reducing the free negroes already here to slavery, than to go all the way to Africa for them.—*Chicago Press and Tribune*.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market presents no new feature. There is very little inquiry either for export or home consumption, but holders are firm in their demands. The only sales are in a small way to the trade at \$5 50 a 5 62½ per barrel for superfine; 5 75 a 5 87½ for extra; 6 a 6 50 for extra family, and 6 62½ a 7 25 for fancy lots. Nothing doing in Rye Flour or Corn Meal. We continue to quote the former at 4 25 and the latter at 3 75 per barrel.

GRAIN.—There is a fair demand for Wheat, and the offerings being light, prices are well maintained. Small sales of good red at 135 a 136 cts. per bushel. White is worth 145 a 152c. Rye is steady at 92c for good Pennsylvania; comes forward slowly, but is ample for the demand. Sales of 2000 bushels prime dry new yellow, at the depot, at 75c; damp lots are not wanted. The last sale was at 70 cents. Oats are unchanged. Pennsylvania are worth 45c, and 43c per bushel for Delaware. No further transactions in Barley or Barley Malt.

CLOVERSEED is coming forward more freely, but the demand for it is less active. Sales of 400 bushels in lots, at 5 12½ a 5 37½ for 64 lbs. No change in Timothy or Flaxseed.

A YOUNG WOMAN having had some experience in teaching, and possessing a certificate of qualification, is desirous of a situation in a family school. Address C. CLEMENT, Paulsboro, N. J. 12 mo. 17,—3t.

HEAVY BLEACHED SHIRTINGS made from AFRICAN COTTON, warranted in all respects the product of Free Labor. For sale by ELI DILLIN, No. 1218 Green st., opposite Ridge Avenue. 11 mo. 26, 1859.

SPRINGDALE BOARDING SCHOOL, FOR BOTH SEXES, Loudon Co., Va. The next session will commence the 3d of 10th mo. Terms \$115 for 40 weeks, payable quarterly in advance. Languages and Drawings extra.

It is hoped that Friends interested will avail themselves of the preference by entering pupils early. Apply, for particulars, to

GEO. A. NEWBOLD,
Purcellville, Loudon Co., Va.
8th mo. 6, 1859.—6m.

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, FIRST MONTH 14, 1860.

No. 44.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,

No. 324 South Fifth Street,

PHILADELPHIA,

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

SELECTIONS FROM THE LIFE AND EXPERIENCE OF THOMAS BULMAN.

(Continued from page 676.)

It is a striking and encouraging feature of Christian love, that the true followers of Christ living as they do near to the Fountain of all good themselves, are led in a remarkable manner into a brotherly feeling and fellowship, one with another, under suffering, and more especially, when that suffering is for the Cause of Truth. This is often the case even when the parties are personally strangers to each other, and thus Thomas Bulman, having heard of some Friends being cast into prison, in York Castle, at the suit of George Markham, the Vicar of Carlton near Skipton, for refusing to pay tithes, was constrained to address them by letter, to comfort and encourage them in faithfully suffering in the maintenance of their testimony against this anti-christian impost.

The names of these prisoners were Joseph Brown, John Wormall, John Stansfield, Henry Wormall, Henry King, John Wilkinson, Wm. Hartley, and James Walton.

The following portions of Thomas Bulman's correspondence with them will be read with interest:

TO JOSEPH BROWN AND HIS FELLOW PRISONERS, FOR CONSCIENCE SAKE, IN YORK CASTLE.

Irthington, 23d of 2d mo., 1796.

Dearly beloved Friends.—I have often heard of your imprisonment, and have been sorry for you; but now am drawn more near in spirit to you, and have travailed in secret for your preservation, in the best sense.

O, my dear friends, look unto the Lord for strength and support, in this very sore and bitter conflict; he can bear you up; he only can work your deliverance in every respect.

When I was first drawn to visit you in spirit, it was to exhort you to an inward watchfulness before the Lord. Breathe unto Him who knows all your wants, who sees all your afflictions, who is well acquainted with all your sighs and groans, yea, who also has a bottle for your tears. Be watchful against anything of hardness against your persecutors, lest it hinder your clear access to the Fountain of grace.

I am not against any outward means being used, in the Truth, for your deliverance, but would be glad to hear of it. But O, my friends, if you do experience your well to be in the Lord, and your peace to flow like a river, in all your trying moments, turn in and refresh yourselves at it. Had we as a society, been faithful, from the time we were first a people, the Truth, I have said, would have overspread the whole earth before this day. But the unfaithfulness of many has caused great suffering to some, and will cause great suffering to others. But to whom shall these sufferers make their moan, or before whom shall they spread their cause, but the Lord alone? I desire that you may ever be preserved blameless in his sight. It is he who can turn the hearts of the sons of men, as a man turns the watercourse in his field, and can work your deliverance when all human help fails.

I am sensible that the good-will of Him that formerly dwelt in the bush, is toward you, and clear I am, that the end of your affliction will be peace, and the honor of the Lord, if you continue faithful. So to the Lord I leave you, and desire to be your companion in tribulation, in this vale of tears, and that we may meet in the mansions above.

From your brother,

THOMAS BULMAN.

Irthington, 26th of 7th mo., 1796.

Dearly Beloveds.—Though in outward bonds! My long silence may make you doubt whether I have forgotten you; but O, my dear friends, I have not forgotten you before the Throne of Grace, but am often breathing to the Lord for your preservation. Look unto the Lord for your deliverance,—look unto him for your support under the present trials. O my dear children, you are bearing the burden in the heat of the day; but I have felt the Lord's power; and he is willing and able to support you in the midst of all, if only your trust be in him. With the Lord's blessing, and our close attention to His Holy

Spirit in our souls, we may be supported under our trials in this life, and hope to meet, in that Heavenly Canaan, where all tears shall be wiped from our eyes. This, for you, is the sincere and earnest travail of the soul of

Your affectionate friend,
THOMAS BULMAN.

John Wilkinson died in the prison; the other Friends were liberated after about two years' imprisonment, and distrains were made upon their property to satisfy the claims made against them. Henry Wormall continued, after his liberation, to correspond with Thomas Bulman, whom he informs, that when the dstraint was made upon him, £240 were taken from him, which was nearly his all, but adds, "They returned my wife the cradle and the rocking-chair." Such were the sparings of the ruthless hand of ecclesiastical persecution!

At a subsequent period, Henry Wormall had taken the Sheffield Iris, a newspaper edited by James Montgomery, who, on the charge of a political offence, in connexion with an article published in this paper, was committed to York Castle, and was a prisoner there at the same time with these Friends. On Henry Wormall's property becoming reduced, he wrote to James Montgomery, to inform him that he was unable to continue to take the paper. After informing Thomas Bulman of this circumstance, Henry Wormall sent him a copy of James Montgomery's reply, which is as follows, adding, in reference to this letter, "He knew my trembling hand, and how difficult it was for me to write."*

LETTER OF JAMES MONTGOMERY, TO HENRY WORMALL.
Sheffield, Jan. 7th, 1808.

My dear friend Henry,—I have just received your letter, which both delighted and affected me exceedingly. The newspaper shall be discontinued according to your order, but not my friendship to you. It did not hang on so slight a thread. No! Henry, I feel as if it was formed for eternity. Our hearts have often flowed together, and been as one in conversation; and mine still burns within me whenever I write to you. The money was right, and I thank you for it. I am very sorry to learn that you have suffered so much affliction from lameness, but you trust in God; continue to trust in Him; for he will never leave you nor forsake you.

As a token of His remembrance, I have en-

* In a journal kept by Henry Wormall, during his imprisonment in York Castle, the following record occurs:—"7th mo. 5th, 1796. Went from this place, James Montgomery, a very kind and social young man; he was to me a pleasing companion, and he has left a good report behind him. Although he is qualified with good natural parts, and has had a liberal education, yet he was instructive and kind to me. I think I never had an acquaintance with any one before, that was not of my persuasion, with whom I had so much unity. I was troubled, and thought it a loss to part with him."

closed a five pound Bank of England note, which I hope will be seasonable and serviceable to you in your present low estate. Accept it, Henry, not from me, but from Him, who, though he was rich, yet, for our sakes, he became poor, and by suffering all the ills of poverty, (for he had not whereon to lay his head) sanctified them to his people. For His sake, and in His name receive it; for His sake and in His name I send it. I assure you, my dear friend, that I feel far more pleasure in being, on this occasion, the minister of his bounty to you, than I could possibly derive from any other disposal of this small sum, which I considered to be as sacredly your property, from the moment when He put it into my heart to send it, as it had been mine before. I can well spare it from that little portion of worldly wealth of which he has made me steward; and I know that the prudent use of it will add something to your temporal comforts.

But I am ashamed to say so much about it. God, who gives it, bless it to you! It will oblige me if you will inform me, by post, of its safe arrival to your hands. I shall, therefore, anxiously expect to hear from you in the course of a few days; a single line will be sufficient: I charge you not to distress yourself with writing a long letter.

Farewell. Peace to you and all your family.

I am very truly your friend,

JAMES MONTGOMERY.

RELIGIOUS MAXIMS.

The hidden life, which God imparts to his accepted people, may flourish in solitudes and deserts; far from the societies of men and the din and disturbance of cities. From the cave of the hermit, from the cell of the solitary recluse, the fervent prayer has often arisen, which has been acceptable in the sight of God. But it would be a strange and fatal misconception, that religion, in its most pure and triumphant exaltations, can flourish nowhere else. The home of holiness is in the heart, irrespective of outward situations and alliances; and therefore we may expect to find it, if there are hearts adapted to its reception and growth, in the haunts of business as well as in the silence of retirement; in the palaces of Rome, as well as in the deserts of the Thebais. It is a fatal mistake to suppose that we cannot be holy except on the condition of a situation and circumstances in life such as shall suit ourselves. It is one of the first principles of holiness to leave our times and our places, our going out and our coming in, our wasted and our goodly heritage, entirely with the Lord. Here, O Lord, hast thou placed us, and we will glorify thee here.

Let Christ's ambassadors beware of *lightness* in their speech.

ON THE INWARD TEACHING OF THE SPIRIT OF GOD.

It is certain from the Holy Scriptures (*Rom. viii., John xiv.*) that the Spirit of God dwells within us, acts there, prays without ceasing, groans, desires, asks for us what we know not how to ask for ourselves, urges us on, animates us, speaks to us when we are silent, suggests to us all truth, and so unites us to Him that we become one spirit. (1 *Cor. vi. 17.*) This is the teaching of faith, and even those instructors who are farthest removed from the interior life, cannot avoid acknowledging so much. Still, notwithstanding these theoretical principles, they always strive to maintain that in practice the external law, or at least a certain light of learning and reason illuminates us within, and that then our understanding acts of itself from that instruction. They do not rely sufficiently upon the interior teacher, the Holy Spirit, who does everything in us. He is the soul of our soul; we could not form a thought or a desire without Him. Alas! what blindness is ours! We reckon ourselves alone in the interior sanctuary, when God is much more intimately present there than we are ourselves. * *

Without the actual inspiration of the Spirit of grace, we could neither do, nor will, nor believe any good thing. We are, then, always inspired, but we incessantly stifle the inspiration. God does not cease to speak, but the noise of the creatures without, and of our passions within, confines us and prevents our hearing. We must silence every creature, including self, that in the deep stillness of the soul we may perceive the ineffable voice of the Bridegroom. We must lend an attentive ear, for his voice is soft and still, and is only heard of those who hear nothing else!

Ah, how rare is it to find a soul still enough to hear God speak! The slightest murmur of our vain desires, or of a love fixed upon self, confounds all the words of the Spirit of God. We hear well enough that he is speaking, and that he is asking for something, but we cannot distinguish what is said, and are often glad enough that we cannot. The least reserve, the slightest self-reflective act, the most imperceptible fear of hearing too clearly what God demands, interferes with the interior voice. Need we be astonished, then, if so many people, pious indeed, but full of amusements, vain desires, false wisdom, and confidence in their own virtues, cannot hear it, and consider its existence as a dream of fanatics? Alas! what would they with their proud reasonings? Of what efficacy would be the exterior word of pastors, or even of the Scriptures themselves, if we had not within, the word of the Holy Spirit giving to the others all their vitality? The outward word, even, of the Gospel, without the fecundating, vivifying, interior word would be but an empty sound. It is the *letter* that alone kill-

eth (2 *Cor. iii. 6.*), and the *Spirit* alone can give us life.

O! eternal and omnipotent word of the Father, it is thou that speakest in the depth of our souls! The word that proceeded from the mouth of the Saviour, during the days of his mortal life, has only had energy to produce such wondrous fruit, because it has been animated by that Spirit of life which is The Word itself. Hence it is that St. Peter says: "*Lord, to whom shall we go? Thou hast the words of eternal life.*" (*John, vi. 68.*)

It is not, then, the outward law of the Gospel alone which God shows us internally, by the light of reason and faith; it is his Spirit that speaks, touches, operates in and animates us; so that it is the Spirit which does in us and with us whatever we do that is good, as it is our soul that gives life to our body, and regulates all its movements.

It is, then, true, that we are continually inspired, and that we do not lead a gracious life, except so far as we act under this interior inspiration. But O God! how few Christians feel it! how few are they, who do not annihilate it by their voluntary distractions, or by their resistance!

Let us recognize, then, the fact that God is incessantly speaking in us. He speaks in the impenitent also, but, stunned by the noise of the world and their passions, they cannot hear Him; the interior voice is to them a fable. He speaks in awakened sinners; they are sensible of remorse of conscience, which is the voice of God reproaching them inwardly for their sins. When they are deeply moved, they have no difficulty in understanding about this interior voice, for it is it that pierces them so sharply. It is in them that *two-edged sword* of which Paul speaks as *piercing even to the dividing asunder of soul and spirit.* (*Heb. iv. 12.*) God causes himself to be perceived, enjoyed, followed; they hear that sweet voice that buries a reproach in the bottom of the earth, and causes it to be torn in pieces. Such is true and pure contrition.

God speaks, too, in wise and enlightened persons, whose life, outwardly correct, seems adorned with many virtues; but such are often too full of themselves and their lights, to listen to God. Every thing is turned into reasoning; they substitute the principles of natural wisdom and the plans of human prudence, for what would come infinitely better through the channel of simplicity and docility to the word of God. They seem good, sometimes better than others; they are so, perhaps, up to a certain point, but it is a mixed goodness. They are still in possession of themselves, and desire always to be so, according to the measure of their reason; they love to be in the hands of their own counsel, and to be strong and great in their own eyes.

I thank thee, O my God, with Jesus Christ,

that Thou hast hid thine ineffable secrets from these great and wise ones, whilst Thou takest pleasure in revealing them to feeble and humble souls! It is with babes alone that Thou art wholly unreserved; the others Thou treatest in their own way; they desire knowledge and great virtues, and Thou givest them dazzling illuminations, and convertest them into heroes. But this is not the better part; there is something more hidden for thy dearest children; they lie with John on thy breast. As for these great ones who are constantly afraid of stooping and becoming lowly, Thou leavest them in all their greatness; they shall never share thy caresses and thy familiarity, for to deserve these, they must become as little children, and play upon thy knees.

I have often observed that a rude, ignorant sinner, just beginning to be touched by a lively sense of the love of God, is much more disposed to listen to this inward language of the Spirit of Grace, than those enlightened and learned persons who have grown old in their own wisdom. God, whose sole desire is to communicate Himself, cannot, so to speak, find where to set his foot in souls so full of themselves, who have grown fat upon their own wisdom and virtues; but, as says the Scripture, "*his secret is with the simple.*" (Prov. iii. 32, vulg.)

But where are they? I do not find them; God sees them and loves to dwell in them; "*My Father and I,*" says Jesus Christ, "*will come unto him and make our abode with him.*" (John. xiv. 23.) Ah! a soul delivered from self, and abandoned to grace, counting itself as nothing, and walking, without thought, at the will of that pure love which is its perfect guide, has an experience which the wise can neither receive nor understand!

I was once as wise as any; thinking I saw everything, I saw nothing; I crept along feeling my way by a succession of reasonings, but there was no ray to enlighten my darkness; I was content to reason. But when we have silenced everything within, that we may listen to God, we know all things without knowing anything, and then perceive that, until then, we were utterly ignorant of all that we thought we understood. We lose all that we once had, and care not for it; we have then no more that belongs to self; all things are all lost, and we with them. There is something within that joins with the spouse in the Canticles in saying; "*Let me see thy countenance, let me hear thy voice; for sweet is thy voice and thy countenance is comely.*" (Sol. Song ii. 14.) Ah! how sweet is that voice; it makes me all tremulous within! Speak, O beloved, and let none other dare to speak but Thee! Be still, my soul; speak, Love!

Then it is that we know all things without knowing anything. Not that we have the presumption to suppose that we possess in ourselves all truth. No! on the contrary, we feel that we see

nothing, can do nothing, and are nothing: we feel it and are delighted at it. But in this unreserved abandonment, we find everything we need from moment to moment, in the infinity of God. There we find the daily bread of knowledge, as of everything else, without laying up; then the unction from above teaches us all truth, while it takes away our own wisdom, glory, interest, yea, our own will; it makes us content with our powerlessness, and with a position below every creature; we are ready to yield to the merest worms of the dust, and to confess our most secret miseries before the whole world, fearing unfaithfulness more than punishment and confusion of face.

Here it is, I say, that the Spirit teaches us all truth; for all truth is eminently contained in this sacrifice of love, where the soul strips itself of everything to present it to God.—*Fenelon.*

FOOLISH THOUGHTS OF GOD.

We are apt to believe in Providence so long as we have our own way; but if things go awry, then we think if there is a God, He is in heaven, and not on earth.

The cricket in the spring builds his little house in the meadow, and chirps for joy, because all is going so well with him. But when he hears the sound of the plow a few furrows off, and the thunder of the oxen's tread; then the skies begin to look dark, and his heart fails him. The plow comes crouching along, and turns his dwelling bottom side up; and, as he is rolling over and over without a home, his heart says—

"Oh, the foundations of the world are destroyed, and everything is going to ruin!"

But the husbandman, who walks behind his plow, singing and whistling as he goes, does he think the foundations of the world are breaking up? Why, he does not so much as know there was any house or cricket there. He thinks of the harvest which is to follow the track of the plow; and the cricket, too, if he will but wait, will find a thousand blades of grass where there was but one before.

We are all like the crickets. If anything happens to overthrow our plans, we think all is going to ruin.—*H. W. Beecher.*

THE SILENT CONFLICTS OF LIFE.

A triumph in the field is a theme for poetry, for painting, for history, for all the eulogistic and aggrandizing agencies whose united tribute constitute Fame; but there are victories won by men over themselves, more truly honorable to the conquerors than any that can be achieved in war. Of these silent successes we never hear. The battles in which they are obtained are fought in solitude without help save from above.

The conflict is sometimes waged in the still watches of the night, and the struggle is often fearful. Honor to every conqueror in such a warfare! Honor to the man or woman who fights temptation, hatred, revenge, envy, selfishness, back to its last covert in the heart, and thence expels it forever.

THOUGHTS ON LABOR.

BY T. PARKER.

(Concluded from page 677.)

The world no doubt grows better; comfort is increased from age to age. What is a luxury in one generation, scarce attainable by the wealthy thy, becomes at last the possession of most men. Solomon with all his wealth had no carpet on his chamber floor; no glass in his windows; no shirt to his back. But as the world goes, the increase of comforts does not fall chiefly into the hands of those who create them by their work. The mechanic cannot use the costly furniture he makes. This, however, is of small consequence; but he has not always the more valuable consideration, TIME TO GROW WISER AND BETTER IN. As society advances, the standard of poverty rises. A man in New England is called poor at this day, who would have been rich a hundred and fifty years ago; but as it rises, the number that falls beneath that standard becomes a greater part of the whole population. Of course the comfort of a few is purchased by the loss of the many. The world has grown rich and refined, but chiefly by the efforts of those who themselves continue poor and ignorant. So the ass, while he carried wood and spices to the Roman bath, contributed to the happiness of the State, but was himself always dirty and overworked. It is easy to see these evils, and weep for them. It is common also to censure some one class of men—the Rich or the Educated, the Manufacturers, the Merchants, or the Politicians, for example—as if the sin rested solely with them, while it belongs to society at large. But the world yet waits for some one to heal these dreadful evils, by devising some new remedy, or applying the old. Who shall apply for us Christianity to social life?

But God orders all things wisely. Perhaps it is best that man should toil on some centuries more before the race becomes of age, and capable of receiving its birthright! Every wrong must at last be righted, and he who has borne the burthen of society in this ephemeral life, and tasted none of its rewards, and he also who has eaten its loaves and fishes and yet earned nothing, will no doubt find an equivalent at last in the scales of divine Justice. Doubtless the time will come when labor will be a pleasant pastime; when the sour sweat and tears of life shall be wiped away from many faces; when the few shall not be advanced at the expense of the many; when

ten pairs of female hands shall not be deformed to nurse a single pair into preternatural delicacy, but when all men shall eat bread in the sweat of their face, and yet find leisure to cultivate what is best and divinest in their souls, to a degree we do not dream of as yet; when the strong man who wishes to be a Mouth and not a Hand, or to gain the treasures of society by violence or cunning, and not by paying their honest price, will be looked upon with the same horror we feel for pirates and robbers, and the guardians who steal the inheritance of their wards and leave them to want and die. No doubt it is a good thing that four or five men out of the thousand should find time, exemption from labor, and wealth likewise to obtain a generous education of their Head and Heart and Soul, but it is a better thing, it is alone consistent with God's law that the world shall be managed, so that each man shall have a chance to obtain the best education society can give him, and while he toils, to become the best and greatest his nature is capable of being, in this terrene sphere. Things never will come to their proper level so long as Thought with the Head, and Work with the Hands are considered incompatible. Never till all men follow the calling they are designed for by nature, and it becomes as common for a rich man's son to follow a trade, as now it is happily for a poor man's to be rich. Labor will always be unattractive and disgraceful, so long as wealth unjustly obtained is a distinction, and so long as the best cultivation of a man is thought inconsistent with the life of the farmer and the tailor. As things now are, men desert a laborious occupation for which they are fitted, and have a natural fondness, and seek bread and honor in the "learned professions," for which they have neither ability nor taste, solely because they seek a generous education, which is thought inconsistent with a life of hard work. Thus strong heads desert the plough and the anvil, to come into a profession which they dislike, and then to find their duty pointing one way and their desire travelling another. Thus they attempt to live two lives at the same time, and fail of both, as he who would walk eastward and westward at the same time makes no progress.

Now the best education and the highest culture, in a rational state of society, does not seem inconsistent with a life of hard work. It is not a figure of speech, but a plain fact, that a man is educated by his trade, or daily calling. Indirectly, Labor ministers to the wise man intellectual, moral, and spiritual instruction, just as it gives him directly his daily bread. Under its legitimate influence, the frame acquires its due proportions and proper strength. To speak more particularly, the work of a farmer, for example, is a school of mental discipline. He must watch the elements; must understand the nature of the soil he tills, the character and habits of the plants he rears, the character and disposi-

tion of each animal that serves him as a living instrument. Each day makes large claims on him for knowledge, and sound judgment. He is to apply good sense to the soil. Now these demands tend to foster the habit of observing and judging justly; to increase thought, and elevate the man. The same may be said of almost all trades. The sailor must watch the elements, and have all his knowledge and faculties at command, for his life often depends on having "the right thought at the right time." Judgment and decision are thus called forth. The education men derive from their trade is so striking, that craftsmen can express almost any truth; be it never so deep and high, in the technical terms of the "shop." The humblest business may thus develop the noblest power of thinking. So a trade may be to the man, in some measure, what the school and the college are to the scholar. The wise man learns more from his corn and cattle, than the stupid pedant from all the folios of the Vatican. The habit of thinking, thus acquired, is of more value than the greatest number of thoughts learned by rote, and labelled for use.

But an objection may readily be brought to this view, and it may be asked, why then are not the farmers as a class so well instructed as the class of lawyers? Certainly there may be found farmers who are most highly educated. Men of but little acquaintance with books, yet men of thought, observation, and sound judgment. Scholars are ashamed before them when they meet, and blush at the homely wisdom, the acute analysis, the depth of insight and breadth of view displayed by laborers in blue frocks. But these cases are exceptions. These men were geniuses of no mean order, and would be great under any circumstances. It must be admitted, that, as a general rule, the man who works is not so well educated as the lawyer. But the difference between them rises not so much from any difference in the two callings, as from this circumstance, that the lawyer enters his profession with a large fund of knowledge and the habits of intellectual discipline, which the farmer has not. He therefore has the advantage so long as he lives. If two young men of the same age and equal capacity were to receive the same education, till they were twenty years old, both taking proper physical exercise at the same time, and one of them should then spend three years in learning the science of the Law, the other in the science of the Farm, and then both should enter the full practice of their two callings, each having access to books if he wished for them, and educated men and women, can any one doubt that the farmer, at the age of forty, would be the better educated man of the two? The trade teaches as much as the profession, and it is as well known that almost every farmer has as much time for general reading as the lawyer,

and better opportunity for thought, since he can think of what he will when at his work, while, the lawyer's work demands his thought all the time he is in it. The farmer would probably have the more thoughts; the lawyer the more elegant words. If there is any employment which degrades the man who is *always* engaged in it, cannot many bear the burthen—each a short time—and so no one be crushed to the ground?

Morality, likewise, is taught by a trade. The man must have dealings with his fellows. The afflicted call for his sympathy; the oppressed for his aid. Vice solicits his rebuke, and virtue claims his commendation. If he buys and sells, he is presented with opportunities to defraud. He may conceal a fault in his work, and thus deceive his employer. So an appeal is continually made to his sense of Right. If faithful, he learns justice. It is only by this exposure to temptation, that virtue can be acquired. It is in the water that men learn to swim. Still more, a man does not toil for himself alone, but for those dearest to his heart; this for his father; that for his child; and there are those who out of the small pittance of their daily earning contribute to support the needy, print Bibles for the ignorant, and preach the Gospel to the poor. Here the meanest work becomes Heroism. The man who toils for a principle ennobles himself by the act.

Still farther, Labor has a religious use. It has been well said, "an undevout astronomer is mad." But an undevout farmer, sailor, or mechanic, is equally mad, for the duties of each afford a school for his devotion. In respect to this influence, the farmer seems to stand on the very top of the world. The laws of nature are at work for him. For him the sun shines and the rain falls. The earth grows warm to receive his seed. The dew moistens it; the blade springs up and grows he knows not how, while all the stars come forth to keep watch over his rising corn. There is no second cause between him and the soul of all. Everything he looks on, from the earliest flowers of spring to the austere grandeur of a winter sky at night, is the work of God's hand. The great process of growth and decay, change and reproduction, are perpetually before him. Day and Night, Serenity and Storm visit and bless him as they move. Nature's great works are done for no one in special; yet each man receives as much of the needed rain, and the needed heat, as if all rain and all heat were designed for his use alone. He labors, but it is not only the fruit of his labor that he eats. No; God's exhaustless Providence works for him; works with him. His laws warm and water the fields, replenishing the earth. Thus the Husbandman, whose eye is open, walks always in the temple of God. He sees the divine goodness and wisdom in the growth of a flower or tree; in

the nice adjustment of an insect's supplies to its demands; in the perfect contentment found everywhere in nature—for you shall search all day for a melancholy fly, yet never find one. The influence of all these things on an active and instructed mind is ennobling. The man seeks daily bread for the body, and gets the bread of life for the soul. Like his corn and his trees, his heart and mind are cultivated by his toil; for as Saul seeking his father's stray cattle found a kingdom, as stripling David was anointed king while keeping a few sheep in the wilderness, and when sent to carry bread to his brothers in the camp slew a giant, and became monarch; so each man who, with true motives, an instructed mind, and soul of tranquil devotion, goes to his daily work, however humble, may slay the giant Difficulty, and be anointed with gladness and possess the Kingdom of Heaven. In the lowliest calling he may win the loftiest result, as you may see the stars from the deepest valley as well as from the top of Chimborazo. But to realize this end the man must have some culture, and a large capital of information at the outset; and then it is at a man's own option, whether his work shall be to him a blessing or a curse.

DECLINE OF FEMALE CONVERSATION.—An English writer declares the fact—that the women of our day do not “converse”—and then attributes it to the multiplicity of studies and the evening confinement to books and school companions. It says:

“It should be as much a matter of duty and of conscience to insist on out-door exercise, and in-door social recreation, as upon any of the regular exercises of the school-room. School studies should be confined absolutely to school hours. To allow them to encroach upon the later hours of the day, and upon the graceful household duties and recreations, which either are, or ought to be provided for every girl at home; in other words, to subordinate the home-training to the school-training, or to intermit the former in favor of the latter, is a most palpable and ruinous mistake. It is bad even in an intellectual point of view. To say nothing of other disadvantages, it deprives girls of the best opportunities they can ever have of learning that most feminine, most beautiful, most useful of all accomplishments—the noble art of conversation. For conversation is an art as well as a gift. It is learned best by familiar intercourse between young and old, in the leisure unreserve of the evening social circle. But when girls are banished from this circle by the pressure of school-tasks, talking only with their school mates till they “come out” into society, and monopolized entirely by young persons of their own age, they easily learn to mistake chatter for conversation,

and “small talk” becomes for life their only medium of exchange. Hence, with all the intellectual training of the day, there never was a greater dearth of intellectual conversation.”

OLD FASHIONED COMFORTS.—Our ancestors were a frugal, self-denying people, inured to hardship from the cradle—they were content to be without almost all the luxuries of life, but they enjoyed some of its comforts to which many of us are strangers,—old-fashioned comforts, we may term them,—and among these the old fireplace, as it used to be termed, held no mean rank. How vividly the picture of one of those spacious kitchens of the olden times comes to our mind with its plain furniture, and sanded floor, innocent of paint, but as white as the neatest of housewives could make it. In one corner stood the old clock, its very face wearing an aspect of good cheer, and seeming to smile benignantly upon a miniature moon over its head, which tradition said had, at a remote period, followed the rising and setting of its great prototype in the heavens, though its days of active service were long ago over.

But the crowning glory of that kitchen was not its white sanded floor, nor the high desk with its pigeon holes, and secret drawers which no venturesome youngster ever dared invade, nor yet, the old clock ticking so musically in one corner, but it was the old-fashioned fire-place with its blazing embers, huge backlog and iron fire-dogs, that shed a glory over the whole room, gilded the plain and homely furniture with its bright light, and rendered the place a fit type of true New England homes in “ye olden time.”

Never were there such apples as those which swung round and round upon strings before the bright fire of a winter's evening,—never such baked potatoes as those buried deep in the ashes upon the hearth,—never such corn-stalks as those which caught a golden hue from the blazing embers, or turkeys like those turned slowly upon a spit, filling the room with savory odors so suggestive of a dainty repast.

Before the fire was the wooden settle, and here the children were wont to sit in the long evenings, telling stories, cracking nuts, conning their lessons for the morrow, or listening in silence to the words of wisdom that fell from the lips of their superiors;—and anon gazing in silence into the bright fire and conjuring up all sorts of grotesque and fanciful images from among the burning coals. No fabled genii, with their magic lamps of enchantments, could build such gorgeous palaces, or create such gems as the child could discern amid the blazing embers of the old fashioned fireplace.

And we must not neglect the chimney corner, where sat our grandfather in his accustomed seat—his hair silvered with the snows of many winters,—a venerable man, to whom old age had

come "frostily, but kindly," and whose last days were like those of an Indian Summer, serene and beautiful, even till the stars appeared in heaven.

How pure was the air of the room in these days! The huge fire-place, with its brisk draught, carried off the impurities of the atmosphere and left the air pure, life-giving and healthful. Now we crouch around hot cooking-stoves and think it strange that we feel so stupid and drowsy of an evening; or we huddle about air-tight stoves and wonder that the air seems burnt and impure; or we sit down in chilly rooms heated by a furnace, and marvel that with all our costly furniture, soft carpets, bright mirrors, and damask curtains, they are such cheerless places, so little like our ideas of a New England home.

Alas! that with all the so-called improvements of our advanced civilization, the fire should be permitted to go out forever in our old fashioned fire places, thus burying in the ashes of the past so many means of health, home-comfort, good cheer and happiness.—*Exeter News Letter.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIRST MONTH 14, 1860.

From a Report of the Commissioner on Indian Affairs we extract some interesting particulars. There is considerable evidence of a humane desire for the welfare of these people on the part of government, but the justice meted out to them is not always even-handed and impartial. The attempt to dispossess the Indians of Red river of their fertile and valuable lands, because they lie directly on the commercial route of the Hudson Bay Company, is only one among the many acts of injustice for which, we fear, our country will one day have a fearful reckoning.

The agent for the Indians remaining in the State of New York reports favorably of their continued but gradual improvement. These Indians comprise the remnant left of the once famed and formidable confederacy of the Six Nations, whose dominion and despotic sway at one time extended from the shores of Lake Michigan to the Carolinas, and from the St. Lawrence river to the Wabash. Though much reduced in number, their decline in that particular has been far less than that of most, if not all, the tribes who have suffered the evils of continued removal from place to place as the white population has advanced. At the commencement of the war of the Revolution they were estimated to have numbered not more than 9,000. Their present population is about 4,000. They are comfortably located on reservations in differ-

ent parts of the State, where laws, especially enacted for the purpose, effectually protect them in their persons and property. The State has also extended to them the advantages of her free school system—there being twenty-one schools of that description in successful operation among them, six of which are taught by Indians. It is hoped that this good example of considerate and philanthropic regard for the rights, interests, and welfare of the Indians will be followed by the other States within whose limits portions of the race remain permanently located.

The number of scholars in the above-mentioned schools is 825—470 boys and 355 girls. There is also an Asylum for Orphans, a most excellent institution, sustained by the Society of Friends, who have for many years watched over the interests and welfare of these Indians, and which is very appropriately named the "Thomas Asylum," in honor of the venerable Philip E. Thomas, of Baltimore, who has been the active and efficient agent of the Society during the whole period of its watchful care over the Indians.

The policy of concentrating the Indians of Michigan on small reservations, with the view of training them to industrial pursuits, is being successfully prosecuted, and, if aided by such legislation on the part of the State as may be necessary for the protection of their rights and interests, and to prevent their being supplied with ardent spirits, confident hopes may be entertained of an early and material improvement in their condition.

The Oneidas in Wisconsin are anxious to have the lands in their reservation surveyed and limited portions thereof allotted to them in severalty; the remainder to be disposed of for their benefit. Their agent gives good reasons why this should be done, and it being in conformity with the now firmly established policy of the Department, they should be gratified in their reasonable wishes in this particular.

The Stockbridges and Munsees have manifested some dissatisfaction with the lands assigned to them by the treaty of 1856, because, as they have alleged, of their unfitness for agricultural purposes, and a portion of their tribe have heretofore refused to go there, in consequence of which the Department has not felt justified in paying over their removal and improvement funds, not considering them entitled thereto, unless they all united in complying with the obligations of the treaty. Though not satisfied that their objections to their new country were well founded, the Department was willing to gratify them in a desire which they expressed to be located with the Oneidas on their reservation, if the arrangement could be made upon reasonable terms. The Oneidas, however, demanded so exorbitant a price for the lands necessary for the purpose, that it had to be

abandoned, since which all of the Stockbridges and Munsees, their agent reports, have removed to and are now on their own lands.

The agent reports that the Menomonees are beginning to make some progress in the adoption of agricultural and other industrial pursuits, in the new home provided for them by the treaty of 1854; and that they desire to have their lands partitioned among them in severalty, which may be regarded as an evidence of a dawning consciousness on their part of an entire change in their mode of life being necessary for their welfare and happiness.

I would respectfully call your attention to the considerations presented in the reports of the agent for the Mississippi Chippewas, and the superintendent for the Northern Superintendency, in favor of a treaty with the Red Lake Chippewas, and the Indians of the Red River of the North, for the extinguishment of their title to the lands which they own in that region, embracing, it is estimated, some 13,000 square miles. These lands though remote, are represented to be fertile and valuable. They lie between our northern settlements in Minnesota and the boundary line between us and the British Possessions. The extension of our settlements in that direction has been stimulated and accelerated by the important and valuable commerce which has sprung up with the considerable population on the other side of the line, and which, for the benefit of our citizens, is entitled to protection and safe transit through the country of these Indians, but which cannot be given to it while the lands remain theirs. The importance of this route as a channel of commerce is seen in the fact that the Hudson's Bay Company now transport over it the supplies required for their numerous trading posts to the northwest. The Indians in question are not under treaty pledges and obligations, without which they cannot, of course, be brought under the necessary control, and subjected to our molified reservation policy. The negotiation of a treaty with them would, therefore, seem to be required, as well for their benefit and welfare as for the protection and advancement of the interests of our own citizens.

In the reports of Superintendent Cullen and Agent Brown, herewith, will be found most interesting accounts of a remarkable revolution now going on among the Sioux Indians of Minnesota, in regard to their dress, habits, and pursuits. In common with the other members of the great Dakota tribes, they have heretofore been regarded as among the most wild and intractable, as they have been among the most warlike Indians within our borders, or on this continent, and but very faint hopes have been entertained of their ever being domesticated and civilized. But, through the good management and unremitting efforts of the above-named officers, the policy of restricting them to small re-

servations, of dividing their lands among them in severalty, and providing them with comfortable abodes thereon, and of supplying them with stock, implements and other means and facilities of adopting agricultural pursuits, has been attended with the most gratifying results. They are rapidly putting aside their barbaric costume and ornaments, and adopting the dress as well as the habits and pursuits of civilized life. The plan devised by the Superintendent and Agent of having them signify their determination to do this in an open and formal manner by being shorn of their scalp-locks—the peculiar and distinctive badge of the savage warrior—and assuming the dress of the white man, is well calculated, not only to confirm the transformation in those making the change, but also to have a powerful effect and influence upon their brethren to follow their example. It is stated that among those who have so changed are many of the chiefs and members of the most influential men of the tribe; that two hundred men with their families, making together seven hundred persons, have done so within the last year; that five hundred more are now preparing for it, and that the confident expectation is that at the end of three years the Blanket Indians will number less than did those who wore civilized costumes two years since, before the new movement commenced. And it is most gratifying to know that the change is not confined to dress alone, but that it includes also the industrious habits by which civilization is made and maintained; that in aiding to procure the material for their houses and improvements, and in the construction thereof; the cultivation of the soil, and in the management and care of their stock and implements, they evince a degree of energy, industry and intelligence, which gives promise of the most hopeful results.

The great and sudden influx of population into Kansas, embracing a large class of persons having but little regard for the obligations of law, and none whatever for the rights and welfare of the Indians, has rendered the administration of the affairs of this branch of the public service in that territory peculiarly embarrassing and onerous. Constantly recurring complaints, and difficulties growing out of lawless conduct of the whites toward the Indians, rendered it expedient and advisable that I should visit the territory in order to become personally acquainted with the actual condition of things, to ascertain what remedies could be devised for the better protection of the Indians and their rights, and what further measures, if any, could be adopted for their more rapid and certain domestication and improvement. Treaties not having been consummated with several of the tribes, it also became necessary to ascertain whether they could not be induced to enter into conventional arrangements pursuant to the act of 1833, which had become

the more necessary, because, from the increase of population it was no longer possible, in their scattered condition, to protect them in their rights.

From want of sufficient time, I was able to visit in Nebraska only the confederate tribes of Ottos and Missouris. These Indians, not having yet had the lands in their reservation allotted to them in severalty, have made no progress in agriculture; but the chiefs are now in favor of it, and it should be done as soon as practicable. I visited most of the tribes in Kansas, and was gratified to find a better state of things existing among them than I had anticipated. They are all favorably located, and many of them are making commendable efforts to improve their condition, by adopting agricultural and other industrial pursuits. A rigid and determined adherence to the system of policy adopted in regard to them, to which I have already referred, will, I think, result in greatly improving their condition in the course of a very few years, provided they can be more effectually protected from intrusions upon their lands, and other acts of wrong and injustice by lawless white persons. For this purpose more stringent laws are necessary, as also the transfer of jurisdiction over offenders, under the trade and intercourse laws, from the United States Court in Missouri, where it now rests, to those in Kansas and Nebraska, which measure was urged in the annual report of last year. And in view of the probability of the admission of a new State, embracing the great body of these Indians within its limits, I would suggest the necessity, in that event, of the General Government retaining exclusive jurisdiction over their reservation, in order to preserve that full and entire control over them and their affairs, which is indispensably necessary for the protection of their rights and the promotion of their prosperity and welfare. In conformity with the stipulations of treaties, they were specially excepted from the operation of the law organizing the territory, and they cannot, unless with their previous assent, be brought under State jurisdiction and laws, without a violation of the honor and pledged faith of the United States. While in Kansas I succeeded in negotiating treaties with the Kansas or Kaw tribe of Indians, and the Sacs and Foxes of the Mississippi, by which they cede a large portion of their reservations in trust, to be disposed of for their benefit. The quantity ceded by Kansas is 200,000, and that by the Sacs and Foxes 300,000 acres. These treaties were made in conformity with the provisions of the act of 1853, under which no conventional arrangements had been consummated with these Indians; and from the extent of their reservations, and the large quantities of land which they could not occupy and were of no use to them, it was impossible to prevent settlements being made thereon. As many as two hundred and fifty persons

had settled within the limits of the Kansas reservation. This was a source of constant complaint and difficulty, which, it is hoped, can hereafter be entirely obviated, so far as these Indians are concerned, if the treaties are ratified.

The great southern tribes, located west of Arkansas and southern Missouri, continued to present in their orderly conduct, their regular, stable, and well administered governments, and in their general prosperity, the same marked and gratifying evidences of advancement and improvement that have so repeatedly been noticed in former reports.

The same policy which isolated the tribes in Kansas also placed these Indians separate and apart by themselves; but had they not become imbued with the impulse, and adopted many of the habits and pursuits of civilized life in their former southern homes, it is doubted whether they would now be any further advanced than when first removed. Civilization is not to be taught and acquired by precept alone, but mainly by practical example, and immediate and constantly recurring evidence of its blessings and advantages. Could there have been mingled with the tribes so mistakenly isolated an orderly, industrious and enterprising white population, all theorizing speculation as to the best means of accomplishing their civilization would by this time, probably, have been at an end. That desirable result would, at least, have been so far realized as to relieve us of our present anxiety concerning their future condition and welfare.

The reports of the condition of the Indians in Utah present a melancholy picture. The whites are in possession of most of the little comparatively good country there is, and the game has become so scarce as no longer to afford the Indians an adequate subsistence. They are often reduced to the greatest straits, particularly in the winter, which is severe in that region, and when it is no uncommon thing for them to perish of cold and hunger. Even at other seasons numbers of them are compelled to sustain life by using for food reptiles, insects, grass seed, and roots. Several farms have been opened for their benefit in different localities, and many of them have manifested a disposition to aid in their cultivation, but, unfortunately, most of the crops were this year destroyed by the grasshoppers and other insects.

Many of the numerous depredations upon the emigrants have doubtless been committed by them in consequence of their destitute and desperate condition. They have at times been compelled to either steal or starve. But there is reason to be apprehended that, in their forays, they have often been only the tools of the lawless whites residing in the territory. In some of the worst outrages of this kind, involving the lives as well as the property of our emigrants,

the latter are known to have participated. That this was the case in the atrocious and dreadful massacre at "Mountain Meadows," in September, 1857, the facts stated in the report of the Superintendent, in regard to that occurrence, leave no room for doubt. The lives of from 115 to 120 peaceable emigrants, of all ages and both sexes, were inhumanly and brutally sacrificed on that occasion, some young children only being spared. These children, 17 in number, were afterwards, under instructions from the Department, found, and taken possession of by the Superintendent, and Congress having made an appropriation to defray the expense, 15 of them have been brought back and restored to their relatives in Arkansas. The remaining two are now probably on their way in.

DIED, Suddenly, on Fourth day morning, 4th inst. THOMAS H. YARDLEY, M. D., in the 60th year of his age.

—, On Third day morning, 3d inst., GEORGE ABBOTT, in the 52d year of his age.

BEAUTIFUL INCIDENT.

The Cliff Swallow is not, we believe, a regular sojourner in these parts. His visits are believed to be only occasional—few and far between. At any rate, we are informed that he has no regular haunts. The farm that he gladdens this year, may not be cheered by his presence for many coming seasons.

We have an excellent anecdote to tell of these interesting birds. It was related to us, (if not by an eye-witness,) by one who received it from an undoubted source. These birds, as do nearly all the birds of this latitude, take their departure hence with the summer for the warmer skies. Several years since a large number of them had their nests upon a barn in the south part of Deerfield. At the usual period their northern homes were abandoned, and the tribe took its flight for the tropics. After a time a solitary individual was seen lingering among the forsaken habitations. Various conjectures were started to account for its tarrying. It might be that he had not strength enough for so distant an expedition; or he might have been accidentally left behind in the general migration, and found himself too timid to encounter the perils of the journey alone. The autumn passed away and still that solitary stranger remained, braving the frost and peltings of the storms of winter. Spring came, and yet he was there. An occurrence, so singular, and contrary to the habits of the migrating tribes, caused his motions to be watched with more attention. At length another head was observed protruded from one of the nests, which seemed to be the abode of the bird which had been marked with so much interest.

On examining that nest, the mystery was beautifully solved. Another swallow was found there

a prisoner. One of the legs had become entangled by a thread of horse-hair which had been used in the lining of the nest, and held it there a captive. Yet it was not deserted by its faithful mate. Through all the long and dreary winter, his patient, self-devoting love supplied her wants. He saw without regret but, for his hapless consort, the deepening gloom of the fading year; he braved without feeling, but for her, the advancing rigour of winter, and if he at times remembered the sunny skies of the south, and the pleasures his tribe were there enjoying, it was only to sigh that she could not partake them. By night and by day, in sunshine and in cloud, in the calm and the tempest, he was with her ministering to her wants, and cheering the hours of her hopeless captivity, by his caresses and untiring devotion.—*Exchange paper.*

THE GULF STREAM AS A FERTILIZING AGENT.

We read in *Once a Week*: If we follow the Gulf Stream across the ocean, we perceive how fully it fulfils the purpose for which it was designed. Sir Walter Scott tells us that the pools in the Orkneys are never frozen, the effects of the grand hot-water warming apparatus of a far distant shore being sensibly felt even in these islands, which are situated in latitude nearly ten degrees further north than the ice-bound coast of Labrador. We all know that in Great Britain there is an extraordinary difference between the eastern and western coasts—so great indeed as to induce completely different systems of agriculture. The Emerald Isle owes her splendid grazing land to the soft west breezes born of the Gulf Stream which strikes full upon her shores; the western shores of England are robed in bright green pastures nourished with the warmth and moisture issuing from the same tropical source. The dairy produce of Great Britain has its root and issue in this steadfast hot-water river in the ocean, the limits of which modern science has so accurately mapped; nay, the florid plump looks of our people, and the large size of our domestic animals, are but effects of that moist and genial atmosphere which finds its birthplace in the beneficent Gulf Stream.

And in order to bring the effects of this extraordinary marine phenomenon closer home to the stomach of our reader, we may perhaps be permitted to ask him, how it is that of late years he has purchased peas, potatoes, and broccoli so many weeks before their season in Covent Garden Market? Peas in May were once thought to be an extravagance, only allowable to a duke. Now any moderate man may indulge in them to his heart's content. Well, these vegetables are forced—but in a hot-house atmosphere of nature's own contriving. Where the tail of the British dolphin dips into the Atlantic, there the effects of the Gulf Stream are most felt; it is bathed with the

warm moist air, heated by the far-off Gulf cauldron, and we may say, with exactness, that the majority of our early vegetables sold in the open market are forced in hot-houses in Cornwall and Portugal, (the seaboard of the more southerly promontory,) by means of a boiler situated beyond the West Indian Archipelago, the conducting hot-water pipe of which runs for nearly four thousand miles between the cold walls of the surrounding ocean. Had the ancients been aware of this property of the ocean, it would have modified the representations of the Pagan Olympus, and we should have been familiar with the spectacle of—Neptune turned gardener.

THE HERMIT OF THE THEBAID.

O, strong upwelling prayers of faith,
From inmost founts of life ye start—
The spirit's pulse, the vital breath
Of soul and heart!

From pastoral toil, from traffic's din,
Alone, in crowds, at home, abroad,
Unheard of man, ye enter in
The ear of God.

Ye brook no forced and measured tasks,
Nor weary route, nor formal chains;
The simple heart that freely asks
In love, obtains.

For man the living temple is:
The mercy-seat and cherubim,
And all the holy mysteries,
He bears with him.

And most avail the prayer of love,
Which, wordless, shapes itself in deeds,
And wearies Heaven, for naught above
Our common needs.

[At noon, the Thebaid hermit leaned
O'er record of Christ's loving word:]
Was it an angel or a fiend,
Whose voice he heard?

It broke the desert's hush of awe,
A human utterance, sweet and mild,
And, looking up, the hermit saw
A little child.

A child, with wonder-widened eyes,
O'erawed and troubled by the sight
Of hot, red sands and brazen skies
And anchorite.

"What dost thou here, poor man? No shade
Of cool, green downs, nor grass, nor well,
No corn nor vines." The hermit said:
"With God I dwell.

"Alone with Him in this great calm,
I live not by the outward sense:
My Nile his love, my sheltering palm
His providence."

The child gazed round him. "Does God live
Here only?—where the desert's rim
Is green with corn, at morn and eve,
We pray to him.

"My brother tills beside the Nile
His little field; beneath the leaves
My sisters sit and spin, the while
My mother weaves.

"And when the millet's ripe heads fall,
And all the bean-field hangs in pod,
My mother smiles, and says that all
Are gifts from God.

"And when to share our evening meal,
She calls the stranger at the door,
She says God fills the hands that deal
Food to the poor."

Adown the hermit's wasted cheeks
Glistened the flow of human tears:
"Dear Lord?" he said, "Thy angel speaks,
Thy servant hears."

Within his arms the child he took,
And thought of home and life with men;
And all his pilgrim feet forsook
Returned again.

The palmy shadows cool and long,
The eye that smiled through lavish locks,
Home's cradle hymn and harvest song,
And bleat of flocks.

"O, child!" he said, "thou teachest me
There is no place where God is not;
That love will find where'er it be,
A holy spot."

He rose from off the desert sand,
And, leaning on his staff of thorn,
Went with the young child, hand in hand,
Like night and morn.

They crossed the desert's dreary line,
And heard the palm-tree's nestling fan,
The Nile bird's cry, the low of kine,
And voice of man.

Unquestioning, his childish guide
He followed, as a small hand led
To where a woman gentle-eyed,
Her distaff fed.

She rose, she clasped her truant boy,
She thanked the stranger with her eyes:
The hermit gazed in doubt and joy
And dumb surprise.

And lo!—with sudden warmth and light
A tender memory thrilled his frame;
New-born, the world-lost anchorite
A man became!

"O, sister of El Zara's race,
Behold me!—had we not one mother!"
She gazed into the stranger's face:
"Thou art my brother!"

"Taught by thy child, whom God hath sent,
That love is more than fast or prayer,
I come, toil, care and pain, content
With thee to share."

Even as his foot the threshold crossed,
The hermit's better life began;
Its holiest saint the Thebaid lost,
And found a man!

WHAT THE YEAR HAS LEFT UNDONE?

It is not what my hands have done
That weighs my spirit down,
That casts a shadow o'er the sun,
And over Earth a frown;
It is not any heinous guilt,
Or vice by men abhorred,
For fair's the fame that I have built,
A fair life's just reward,
And men might wonder if they knew
How sad I felt with "sins so few."

Alas! they only see a part
When thus they judge the whole;
They do not look upon the heart—
They cannot read the soul.
But I survey myself within,
And mournfully I feel
How deep the precipice of sin
Its root may there conceal,
And spread its poison through the frame
Without a deed that men would blame.

They judge by actions which they see
Brought out before the sun;
But conscience brings reproach to me
For what I've left undone.
For opportunities of good
In folly thrown away,
For time misused in solitude,
Forgetfulness to pray,
And thousand more omitted things
Whose memory fills my breast with stings.

And therefore is my heart oppressed
With thoughtfulness and gloom,
Nor can I hope for perfect rest
Till I escape this doom.
Help me, thou Merciful and Just!
This fearful doom to fly,
Thou art my strength, my peace, my trust,
Oh help me, lest I die!
And let my full obedience prove
The perfect power of faith and love.

H. WARE.

AVALANCHES.

(Continued from page 687.)

One peculiar feature in the proceedings of an avalanche is the blast by which it is accompanied. Driving the air before it with great velocity, a considerable commotion must necessarily be produced in the atmosphere. Probably the effects have been greatly overrated, but the mischief occasioned by these terrible visitors sometimes assumes a form which can only be explained on the principle of ærial concussion. Trees are frequently stripped or levelled on each side of their track, though standing far beyond the reach of the hurrying snow. "The current of air," says Friedrich Körner, "extends many hundred paces beyond the lawine, and overshoots it with a violence which the solid cliffs can scarcely resist. The strongest trees are torn to strips, men and animals are hurled into the abyss, or borne unhurt to some neighboring ridge; houses are unroofed, and beams, lumps of ice, and fragments of stone are sent clattering through the

air."* It is stated that the eastern spire of the convent of Dissentis was prostrated by the breath of an avalanche, which dashed past the place at the distance of a quarter of a mile. On the 27th of December, 1819, an enormous mass swept down into the valley of the Visp from the Biesgletscher, as if eager to devour the little hamlet Randa, which lies on the opposite slope. Fortunately the vast missile took a direction to the north of the village, marking its path with a spray of icy fragments and lumps of stone, which desolated the neighboring fields at the time. The curé of the parish was awakened by a shock which tossed up his bed as if a young earthquake were gambolling in his apartment. A terrible rush of wind succeeded, and this was supposed to be the recoil of the air from the rocks which fronted the avalanche. Chimneys were thrown down; roofs were peeled from the houses; the garnered hay was whirled up the mountain side, or strewn over the woods; a timber hovel, containing a couple of old women, was carried bodily to a distance of more than a hundred yards, without inflicting any injury upon its occupants; and upwards of a hundred buildings were damaged or destroyed. When Leukerbad—so famous for its steaming tanks, filled with a promiscuous throng of invalids, who present one of the uncouthest spectacles we have ever witnessed—was invaded by an avalanche in the year 1719, four of its inhabitants were whisked into the air, and transported by the blast to some distant meadows, where their corpses were subsequently discovered.

Frantic, however, as these great masses of snow may appear in their movements, there is at times something excessively quaint in their doings. A forest growing on one side of the valley of Calanca, in the Canton of the Grisons, was torn up by an avalanche, and conveyed to the other, where it was left standing as if on its native site. Apparently by way of frolic, a fir-tree was hoisted to the top of the parsonage house, and planted there as a souvenir of the visit. In 1800, an avalanche dashed into the valley of Vorder Rhein, near Trons, crossed it to the opposite slope, destroying many trees and chalets in its progress; then rebounded, mounting the declivity which it had just descended; and thus oscillated until at the fourth vibration it fell upon Trons, where it expended the residue of its wrath. The inhabitants of the hamlet of Rueras, in the valley of Tawich, in the same canton, went to sleep as usual on a certain evening in the year 1749, but, on awaking next morning, they found themselves enveloped in darkness. Concluding that the sun had not yet risen, they waited for the coming of the day. The day, however, came not. Surprised at its postponement, some of them went to their doors, and discovered, to their great horror,

* Die Wunder der Winter Welt." Von Friedrich Körner.

that their houses were buried in snow. An avalanche had swept them away in the night, yet so gently, that their rest had not been disturbed. Assistance being rendered, sixty persons were rescued, but forty had already perished.

Many a wonderful case of deliverance from the jaws of the avalanche might be related. The store-hut of a herdsman in the Canton Wallis was overwhelmed by a fall from the Diablere-Gletscher—himself being in the place at the time. The roof groaned and gradually bent beneath the load, whilst the poor trembling owner, cowering in one corner, awaited the moment of fracture. At last all was still, but it was the frightful stillness of a living grave. After a while, by dint of great exertion, the captive contrived to force an opening through the side of the hovel, but, on endeavoring to probe the snow with a pole, he found that its thickness precluded all reasonable expectation of escape. Dismayed, he shrank back into his hut, and prepared himself to die of hunger and of suffocation. Horrible were the hours he spent in solitude and despair. Recovering a little, however, he resolved to make a vigorous struggle for life. He seized his hatchet and began to excavate a path. The snow and ice were so compact, that excessive labor was required, and the great blocks of stone which the poor man encountered, compelled him to make frequent *détours*. Returning to the hut when exhausted, and supporting himself by means of some cheese which he had in store—the air contained in the crevices of the snow affording sufficient pabulum for the lungs—he persisted in his task until the edge of the axe was worn away. How time flitted in the world beyond, he could not conjecture; but reckoning by his meals, he concluded that six weeks had already elapsed, when at length the material about him became spongier in its texture, and from this circumstance he drew brighter auguries of his release. Dig, dig—he proceeded with his blunted weapon, until at the expiration of another fortnight he emerged from his prison-house, and stood, with torn clothes, swollen face, and lacerated limbs in presence of the setting sun! The joy of that moment was worth half a lifetime of woe. Rapidly he made his way into the valley, and soon reached the door of the cottage where his wife and family resided. By this time it was dark. He looked through the window, tapped gently, and murmured the words, "Open, Maria! thy husband yet lives: he is here." But nine weeks of absence had constrained the inmates to regard him as dead, and the sight of that excoiated countenance, with its two wild staring eyes peering through the casement, extorted a cry of terror. Believing that they were troubled by an apparition, they ejaculated a prayer to the Virgin for protection, and fastened both window and door upon the glowering phantom. All attempts to obtain admittance being vain, the

peasant proceeded to the house of the curé, who, on hearing the marvellous tale, gave the poor wife his guarantee that the visitor was no goblin, but a genuine husband, composed, like other husbands, of veritable flesh and blood.

But if a soft substance like snow is thus appalling in its effects, what must be the case when the avalanche consists of huge masses of rock? Almost every Alpine valley is strewn with great boulders, which have been torn from the neighboring cliffs, and hurled, amidst smoke and thunder, into the smiling pastures beneath. The sides of the hills are scored by stoney streams, which look as if they had cut their way through the fine forest zones, and then been arrested at a stroke. Occasionally an entire mountain-top may be said to give way. Let it rest in an inclined position upon a bed of soft, slippery material, like clay, and if the water should wash out sufficient soil to affect its stability, down it will rush with that awful impetus which sweeps away men as if they were motes, and mows down whole villages as if they were grass under the scythe. The Rossberg landslip is one of black memory in the history of Switzerland. From the summit of the Right, the eye may observe the huge scar which was made in this ill-omened mountain upwards of fifty years ago; and though the spectator stands in the presence of an army of hills, such as the world cannot well match—though he sees the sun kindle each distant peak, with a light which seems unearthly in its beauty, though glancing downwards he perceives the morning mists floating with snowy wings over each fair lake and stream, like guardian spirits hovering over their sleeping charges,—and who that has once hung over that magical map will forget its varied fascinations?—yet, if the gazer had learnt the story of the catastrophe of Arth, he will turn with a shudder to the terrible wound still gaping in the landscape, and sorrowfully track the course of the great furrow along which death drove his ploughshare, in September, 1806. On the second of that month, about five o'clock in the afternoon, according to Dr. Zay,* who witnessed the scene, the upper part of the mountain seemed to be set in motion. A mass of earth and rock, three miles in length, a thousand feet in breadth, and a hundred in depth, swept madly into the vale beneath, crushing three villages wholly, and a fourth partially, beneath its stony billows. Part of the *debris* was hurled into the lake of Lawertz, at a distance of five miles, where it filled up one extremity, and produced a wave upwards of sixty feet in height, which deluged the villages on its shores. Flights of stones, some of them of enormous dimensions, swept through the air like showers of cannon-balls. Torrents of mud accompanied the eruption. Few escaped who were entrapped. Several travellers from Berne, enter-

* Goldan and seine Gegend." Von Dr. Karl Zay.

ing Goldau just at the time of the slip, were buried in the ruins. Between three and four hundred buildings of various kinds were destroyed, and upwards of four hundred and fifty human beings perished. A few minutes (not more than five) sufficed for this terrible transaction. At one moment the landscape lay placid and beautiful in the lap of the treacherous mountain; at another its loveliness had vanished, and nothing remained but a number of shapeless hillocks, beneath which hundreds of men and women had been sadly and suddenly sepulchred.

(To be concluded.)

THE POPPY.

Walking on a summer's day, my thoughts occupied by the anticipation of an event I was anxiously looking forward to, and a feeling of impatience arising at the uncertainty of its result, and the probable time which would elapse before it could be ascertained, I almost unconsciously picked a poppy in the bud, and opening it, was astonished and delighted to observe that beneath the unsightly exterior the flower was complete in form and color, the leaves being folded up in the neatest manner ready to open. Thus it is, I thought, with events that perplex us; the God of providence superintends our mean affairs. He prepares and completes all, and at the proper time they will be developed; and, like this flower, burst the bud and appear to our view. Gracious God, I bless thee for this lesson; enable me to submit to thy will, and wait thy time for the unfolding of every event.

ITEMS OF NEWS.

EUROPE.—We have intelligence that the European Congress will meet on the 20th. It is stated that the belligerent Powers will only be represented at the European Congress by the Ministers of Foreign Affairs, and the remaining powers are to send plenipotentiaries. The Paris *Press* mentions a rumor that Prince Gortschakoff will decline to attend the Congress unless England is represented by some important member of her cabinet.

The *Presse* contains an article to the effect that England and Sardinia must obtain serious guarantees before sending definite answers to the invitation of France, and also that a Congress would be impossible if the principle of non-intervention has not been accepted by all the Powers.

The Paris *Pays* publishes the following official list of the plenipotentiaries to the Congress of Powers:

Austria—Reichberg and Metternich.
Great Britain—Cowley and Wodehouse.
Prussia—Schleinitz and Pourtales.
Russia—Gortschakoff and Kisseleff.
France—Walewski and De Auverhue.
Spain—De la Rosa and Mons.
Portugal—Lavaradio and De Paiva.

The Federal Council of Switzerland intends to ask the Congress that the neutrality of Savoy may be guaranteed by the Italian Confederation, as it is already by Piedmont, in virtue of the treaty of 1815.

A majority of the representatives to the Congress have expressed themselves favorable to the admission

of plenipotentiaries from Switzerland, when the Congress deliberates on the application for the neutrality of Savoy.

It is rumored that the Emperor Napoleon will inaugurate the new year by fresh pacific demonstrations.

A conflict in Hungary seems imminent—one hundred and eighty Protestant noblemen and gentlemen have been imprisoned.

The weather has been very severe in both Great Britain and France. In the former, canal navigation had been suspended by ice, and in both countries railway travel has been impeded by snow. The river Seine, at Paris, was full of ice at the latest advices.

SUEZ CANAL.—It is stated that the demand of the French Ambassador for a firman favorable to the Suez Canal project, had been supported by the ministers of Austria, Prussia, Russia, and Sardinia. Fuad Pacha confessed he had formally engaged himself to refuse an authorization to the project. The Turkish cabinet, after a stormy discussion of the matter, agreed to the request of the Powers which had made the above demand, to come to an understanding with England in the matter.

The London *Post*, Lord Palmerston's organ, asserts that if De Lesseps obtains a firman from the Porte, sanctioning the Suez canal, he will have succeeded in severing Turkey from Egypt. If the firman confers on the company the absolute possession in plain language, the sovereignty of several miles of the banks is ceded, and the right conferred of erecting fortresses, it forms no part of the policy of England that the independence of a friendly State shall be assailed. It forms no part or the interest of England to assist in carrying out a scheme wholly impracticable, or of which the practicability would be shown in creating, for the especial benefit of France, an Egyptian Dardanelles or an Egyptian Gibraltar, and such result we may venture to add is not yet contemplated by the statesmanship of Lord Palmerston.

THE SANDWICH ISLANDS.—A recent assessment shows that the total valuation of all the real estate and personal property in the Hawaiian Kingdom is over seven millions of dollars. The total amount of taxes levied for general purposes was \$70,015; for the schools, \$33,568; and for the roads, \$30,247.

Up to 11th mo. 9, seventy-seven whale ships had arrived from the Arctic and Kodiak fleets, with a total catch of 24,735 bbls. of oil, averaging 461 to each vessel; fifty-six from the Ochotsk fleet, with 3,003 bbls., averaging 607 to each vessel, and four vessels from the sperm whale grounds, with 1,140 bbls. Sixty nine more vessels were expected before all the fleet of 1859 was in. Oil at Honolulu was 43c. a gallon.

ICEBERGS IN LAKE SUPERIOR.—The beauties of our northern clime, says the Ontonagon *Miner*, have commenced forming along the lake shore, not immediately on the edge, but varying from 50 to 200 yards from the beach, owing to the depth of water. Near the shore, where the water is shallow, small cakes of ice are crowded together, presenting an uneven surface, and so still extending out until the force of the waves in deeper water disputes the further encroachments on their territory. Here the ice forms in a ledge, and the constant dashing of the waves over it, and the congelation of the water, continue to pile up the bergs higher and higher, until at length their summits rise above the reach of the billowy element which created them. Some years since, a berg was formed near Ontonagon sixty feet in height from the level of the water.

THE BOSTON NORTH ATLANTIC TELEGRAPH EXPEDITION.—T. P. Shaffner, writing to the London *Times* under date of "Latitude of 54 deg. 30 min., Hamilton

Inlet, coast of Labrador, Sept. 16," says: My expedition for the survey of the North Atlantic Telegraph route, sailed from Boston on the 29th ult., and arrived here on the 11th inst., having very successfully passed some thousand icebergs at sea. My vessel, the barque Wyman, sails finely, and I hope to reach Glasgow early in November. This expedition has in view an examination of the route of the telegraph proposed by me under grants awarded to me by their Majesties the Kings of Denmark, Norway and Sweden. I have examined this coast, and find the mouth of Hamilton's Inlet to be the best. A telegraph cable can be brought from the sea into the inlet through a very deep channel with a fine sandy bottom. This entrance is so deep that bergs cannot reach the cable at the bottom. The weather is very fine. We have no frosts, snow or ice to interfere with our work. I have seen enough to satisfy me that so far as this coast is concerned there will be no difficulty in bringing a telegraph cable to a safe landing. I expect to sail from here on the next change of wind for South Greenland, and will sound the ocean as I go along. I will then visit Iceland, the Faroe Isles, and thence to Glasgow.

I send this by a fisherman to Newfoundland, for it to be mailed from there, and I have no means of paying the postage.

NORTHERN SCHOOL TEACHERS.—The Virginia Legislature met last Tuesday, and inaugurated its proceedings in the House of Delegates by passing a resolution, that the committee of schools and colleges inquire into the expediency of reporting a bill prohibiting school commissioners throughout the commonwealth from subscribing to any teacher, male or female, who hails from the north of Mason and Dixon's line, unless they shall have resided in the State of Virginia for at least ten successive years previous."

THE NAUTICAL SCHOOL IN BOSTON.—The Boston Journal states a ship has been purchased for \$12,000, as a Nautical School for the boys of the Reform School. The ship will be conveniently fitted up, with good light and ventilation, and will accommodate 150 boys and the necessary officers. A practice vessel, brig-rigged, of one hundred tons, is also to be purchased for the use of the school. The fitting up of the ships will be immediately commenced, and the school will probably be in operation in the course of the coming spring.

AFRICAN COTTON.—A cargo of African cotton is reported to have been received at Boston, and it is said to be equal to the best Mississippi, in length and fineness of staple.

STRAW PAPER PERFECTED AT LAST.—It is stated in a late English journal that Dr. Collyer has succeeded in manufacturing a paper from straw, which is in every respect equal to rag paper—many reams having already been finished. By his mode of treating the straw he splits it and separates the silica and gluten without in any way injuring the fibre. Baron Liebig has pronounced a very favorable opinion of the invention.

A UNIVERSAL LANGUAGE.—A Serb, named Moses Paitsch, is now in Vienna, where he is endeavoring to bring to the notice of the world a uniform mode of writing all languages which he has discovered. The basis of his system is the Arabic alphabet.

THE STEAMER VIGO.—A meeting of the Corn Exchange was held recently to adopt measures to facilitate the arrival of the Vigo from Liverpool which left that port for Philadelphia on the 22d ult. The Vigo will reach port next week. A Committee were appointed to confer with other bodies upon the subject, while \$300 were appropriated if necessary, to employ

a proper tug to carry the ship through the ice in the river if it then exist.

COAL OIL.—We learn from the Kanawha Republican that M. de Bellot des Minieres and other French gentlemen, who have been residing for some time past in Charleston, Kanawha county, Va., with a view of ascertaining the mineral and agricultural resources of western Virginia, are about to commence part of their industrial operations for the purpose of developing the mineral resources of that section of the State, by the erection on Cold river, during the summer, of large oil works, of about one hundred retorts, and also, at the same time, works for the fabrication of ammoniacal salt and coke, from the rich bituminous coal of that region.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market presents no new feature. There is very little inquiry either for export or home consumption, but holders are firm in their demands. The only sales are in a small way to the trade at \$5 50 a 5 75 per barrel for superfine; 5 75 a 6 00 for extra; 6 a 6 50 for extra family, and 6 75 a 7 50 for fancy lots. Very little doing in Rye Flour or Corn Meal. We continue to quote the former at 4 25 and the latter at 3 75 per barrel.

GRAIN.—There is a fair demand for Wheat, and the offerings being light, prices are without change. Small sales of good red at 135 a 136 cts. per bushel. White is worth 140 a 150c. Rye is worth 93c with a very light supply coming forward. Sales of 3000 bushels prime dry yellow, corn in the cars at 75c. Oats are unchanged. Pennsylvania are worth 45c and 46c and 43c and 44c for Delaware.

CLOVERSEED is coming forward more freely, and the demand for it is active. Sales of 560 bushels at 5 25 a 5 44 for 64 lbs. No change in Timothy or Flaxseed. The latter is wanted at 1 56 per tushel.

A YOUNG MAN, Member of the Society of Friends from the country, wishes a situation in some kind of business in this city; among Friends is preferred. Please inquire of W. W. M., 324 south Fifth St., Phila., 1st mo. 7, 1860.

LAKE SCHOOL FOR BOTH SEXES. The 2d semi-term of 20 weeks is to begin 20th of 2d month. The charge, in full, for board and tuition, per term of 20 weeks, is \$45, or at the rate per week of \$2½.

Circulars with references sent by applying to either subscriber

SIDNEY AVERILL,

ELMINA AVERILL,

West Vienna, Oneida Co., N. Y.,

1st mo. 8, 1860.

Proprietors.

A YOUNG WOMAN having had some experience in teaching, and possessing a certificate of qualification, is desirous of a situation in a family school. Address
G. CLEMENT,
12 mo. 17,—3t. Paulsboro, N. J.

SPRINGDALE BOARDING SCHOOL, FOR BOTH SEXES, Loudon Co., Va. The next session will commence the 3d of 10th mo.

Terms \$115 for 40 weeks, payable quarterly in advance. Languages and Drawings extra.

It is hoped that Friends interested will avail themselves of the preference by entering pupils early. Apply, for particulars, to

GEO. A. NEWBOLD,
Purcellville, Loudon Co., Va.

8th mo. 6, 1859.—6m.

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, FIRST MONTH 21, 1860.

No. 45.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,

No. 324 South Fifth Street,

PHILADELPHIA,

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

SELECTIONS FROM THE LIFE AND EXPERIENCE OF THOMAS BULMAN.

(Continued from page 690.)

Joseph Brown, who was one of the prisoners, died at his house in Lothersdale, in 1803, and Henry Wormald sent his friend Thomas Bulman the following interesting biographical notice of this individual, of whom there is an account in *Piety Promoted*, Part X. page 155.

“Joseph Brown was born in Lothersdale, in the 5th month, 1751, of honest and religious parents, professing the Truth as held by us, and they brought him up in the same way. There appeared in him, when very young, something of extraordinary talent, even beyond that of most I have ever known. He obtained a knowledge of reading and writing by his own industry. His father was a mason, and trained up his son as a builder of field walls, in which business he improved to an admirable degree of swiftness and perfection. But alas, in his youth, he became much addicted to the foolish fashions, pleasures and amusements of this world, to the grief of his parents and friends; and to so great a length did he go, that he was cut off from the Society. I have heard him say, that at one time, he could sing three score and ten vain songs. But after such scenes of mirth and jollity, great was his remorse, and he believed if he continued in that course of life he would be lost forever. Then he was enabled to cry unto God, and to beg for mercy; and the Lord was pleased to answer him in the time of great distress, and to enable him to forsake his former ways and acquaintance. He became very industrious in his business, for the support of his family; he also was diligent in attending meetings, both on First-days and

other days of the week; and was often highly favored when thus met with Friends. About this time it was made known to him that it would be required of him to preach the Gospel; but he was fearful of being misled in so weighty a matter. He felt encouraged, however, to make application to be reinstated in membership and unity with Friends, which was soon granted. When the time was come that he believed it his duty to speak in meetings, he stood up in fear and trembling, but spoke audibly, and his communication was acceptable to his friends who heard it. He frequently afterwards had a few words in meetings; but sometimes great fear came upon him when his former conduct came before him. He was helped over this difficulty by these words passing through his mind with great power, “Be not afraid of the faces of men,” after which he could speak boldly and without fear. He was diligent in attending his own meeting, and seldom missed either Monthly or Quarterly meetings, and twice attended the Yearly meeting in London, which I believe was always acceptable to his friends, and brought peace to his own mind. He was engaged several times in visiting the families of Friends in our Monthly meeting, and once in that of Knare-boro’. Both in meetings and in families, he was careful to wait to receive power from on high. Thus life did arise with his ministry, to the comfort and encouragement of the living members, wheresoever his lot was cast. He was a rightly qualified minister, and prophet also; very useful in the discipline of the church, though he did not meddle much except when he was influenced by the Lord’s Holy Spirit; a peacemaker amongst his neighbors, and useful to them in many respects. He was also a good example when confined in York Castle on account of tithes, and serviceable to his companions there, administering admonition, advice and counsel, and often had to hand forth a cup of consolation to spirits in prison. He had many afflictions and troubles to pass through, and it was not one of the least, to know that some of his children (he had ten in number) did not walk so orderly as he desired for them. But in general he was supported with Christian fortitude of mind. Once he was permitted in the wisdom of Providence to be depressed almost below hope; when he was tempted and tried to an extraordinary degree, even to despair of the mercy

of God. But He who is infinite in wisdom, adorable in mercy, and unlimited in power, appeared again for his deliverance, and brought him up from the depths, to the great joy and comfort of his beloved wife and friends; and his gift in the ministry was not long impaired by this trial. He was a loving, affectionate husband, a kind and indulgent father, a true-hearted and honest Friend. The time of his last illness was about two weeks, sharp and painful, during which he did not express much. Two Friends calling to see him previous to their setting out for the Quarterly meeting, to them he said a few words to the following import: "Give my dear love to Friends there; I had thought of being with them, but we are poor short-sighted creatures and cannot foresee the ways of Providence. But I never felt more love toward Friends than at this time." He then added, that he thought a few days ago, he had a view of his burial day, but said, "At present all foreknowledge is hid from me: but the Lord has been wonderfully good, and has supported me through many difficulties, to my own admiration. If it should please the Lord to take me at this time, I am easy, and resigned to his will. If I should be raised up again, I hope to dedicate the remainder of my days to the praise of my Creator." When his children stood about his bed, he looked at them with fatherly affection, and then turning to his wife said, "They stand about me, but I seem to have nothing to say to them; thou dost much for me and will be rewarded for it." He bore his sickness with a pleasing composure of mind, and his innocent purified spirit quietly departed on the 28th day of 6th month, 1803, and now, I trust, is centered in that happy place, where not one of its inhabitants can say, I am sick. He was buried on the 3d of 7th month, in Friends' Burial Ground, in Lothersdale, aged about 52 years, a minister upwards of 20 years.

HENRY WORMALL."

This notice Henry Wormall sent to his friend Thomas Bulman, with the following touching lines, composed by James Montgomery, on the death of Joseph Brown:

"Spirit leave thine house of clay,
Lingering dust, resign thy breath,
Spirit cast thy chains away,
Dust, be thou dissolved in death."

Thus thy Guardian Angel spoke,
As he watched thy dying bed,
As the bonds of life he broke,
And the ransomed captive fled.

"Prisoner long detain'd below,
Prisoner now with freedom blest,
Welcome from a world of woe,
Welcome to a land of rest."

Thus thy Guardian Angel sang,
As he bore thy soul on high,
While with hallelujahs rang,
All the region of the sky.

Ye that mourn a father's loss,
Ye that weep a friend no more,
Call to mind the Christian cross,
Which your friend, your father bore.

Grief, and penury, and pain,
Still attended on his way,
And Oppression's scourge and chain,
More unmerciful than they.

Yet, while travelling in distress,
('Twas the eldest curse of sin)
Through the world's waste wilderness,
He had Paradise within.

And along that vale of tears,
Which his humble footsteps trod,
Still a shining path appears,
Where the mourner walked with God.

Till his Master from above,
When the promised hour was come,
Sent the chariot of his love,
To convey the wanderer home.

Saw ye not the wheels of fire,
And the steeds that cleft the wind,
Saw ye not his soul aspire,
When his mantle dropp'd behind?

Ye who caught it as it fell,
Bind that mantle round your breast;
So in you his meekness dwell,
So on you his spirit rest.

Yet rejoicing in his lot,
Still shall memory love to weep,
O'er the venerable spot,
Where his dear, cold relics sleep.

Grave, the guardian of his dust,
Grave, the treasury of the skies,
Every atom of thy trust,
Rests in hope again to rise.

Hark! the judgment trumpet calls,
"Soul rebuild thine house of clay,
Immortality thy walls
And eternity thy day."

(To be continued.)

For Friends' Intelligencer.

"God made man upright, but he hath sought out many inventions."

It was the will of God when he made man, that he should be led and guided by His spirit. "My spirit shall not always strive with man;" the flesh then (as ever since) striveth against the spirit, and the spirit striveth against the flesh.

"God made man upright," thus man, before he fell, could look to God, could commune with his Maker; but such was the effect of his fall, that he hid himself in the trees of the garden, and was afraid. God seeks in the present day, as he did then, to bring him back; Adam where art thou? Man where art thou? When God speaks, do we listen? are we not now disposed to hide in the trees of the garden? have we not sought out many inventions? Look at the various sects among Christians; look at the different opinions and beliefs now abounding in the

world. It is written, "Man was made subject to vanity, not willingly, but by reason of Him who has subjected the same in hope;" if man had nothing to conquer, if he had no cross, there would be no crown. And thus early spake the Most High to that tempting spirit that still seduces man to eat of the forbidden fruit, "I will put enmity between thy seed and its seed, (which is Christ formed in man) it shall bruise thy head, and thou shalt bruise his heel." Yes, we must all feel the force of temptation, not with the design that we should yield, for man was made to govern all his propensities. "Cease to do evil, learn to do well," is written on the conscience of every man that cometh into the world; and one of the Apostles says, "If we are wise unto that which is good, and simple concerning evil, the God of peace shall bruise Satan under our feet shortly." If, then, we are fallen by *our iniquities* may we seek to be renewed in the spirit of our minds. Marvel not, said the blessed Jesus, that I said unto you ye must be born again. "Except ye eat my flesh, and drink my blood, ye have no life in you." My words, said He, "they are spirit and they are life." This is what is most wanting amongst us, the work of regeneration, redemption, and entire sanctification by the spirit of God, a manifestation of which is given to *every man* that cometh into the world. Well was it said, "Work out your own salvation, knowing that God (by his spirit) worketh in us, both to will and to do of his good pleasure. Truly might it be said, "Salvation is of the Lord," for the spirit of Christ, and the spirit of God are one. I in them and thou in me, that they may be made perfect in one. May we then seek to be preserved in this oneness of spirit, which is the bond of peace. In this state of being we have different degrees of religious experience, some of us seem to look through a glass darkly; but ere long we shall see face to face; and we should watch against it as a temptation when inclined to accuse a fellow being of evil, because he sees not as we see.

If through Divine grace we are enabled to do justly, love mercy, and walk humbly with our God, we are made desirous that all should be as fully persuaded in their own minds, and walk by the same rule, and mind the same thing. What a delusion prevailed in the world when it needed a miracle to be performed to show that unto the Gentiles God had also granted repentance unto life. There is neither Jew nor Greek, Barbarian, Scythian, bond or free, but God is alike good unto all, and we shall all be judged, not according to what we have not, but according to that which we have. And thus said an Apostle (to whom I would say double honor is due), "Though I speak with the tongue of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal; and though I have the gift of prophesy, and understand all myste-

ries, and all knowledge, and though I have all faith so that I could remove mountains, and have not charity, *I am nothing.*"

"And now abideth Faith, Hope and Charity, these three, but the greatest of these is Charity."

J. W.

Canada West, 1st mo. 1, 1860.

"GOD IS LIGHT."

If God is light, then all that occurs is reconcilable with the idea that he is worthy of confidence. What he does may seem dark to us, but we may be assured that it is all light with him. A cloud may come between us and the sun; but beyond the cloud the sun shines with undimmed splendor, and soon the cloud itself will pass away. At midnight it is dark to us; but it is not because the sun is shorn of his beams, or is extinguished. He will rise again upon our hemisphere, in the fulness of his glory, and all the darkness of the cloud, and of midnight, is reconcilable with the idea that the sun is a bright orb, and that in him there is no darkness at all. So with God. We may be under a cloud of trouble, but above all that the glory of God shines with splendor, and soon that cloud will pass away, and reveal him in the fulness of his beauty and truth.

We should, therefore, at all times exercise a cheerful confidence in God. Who supposes that the sun is never again to shine when the cloud passes over it, or when the shades of midnight settle down upon the world? We confide in that sun, that it will shine again when the shades of night have been driven away. So let us confide in God, for with more absolute certainty we shall yet see Him to be light, and shall come to a world where there is no cloud.—*Albert Barnes.*

EXTRACTS FROM THE JOURNAL OF MARGARET WOODS.

27th 3d mo., 1774.—Hearing some persons mention that their preference of silent meetings was increasing, I was led to consider the happiness of having bread in our own houses, and water in our own cisterns; when we need not the help of man, but can worship, in awful silence, the Father of spirits, in spirit and in truth. For my own part, I feel at present far from this desirable attainment; clouds and darkness seem to overshadow me. In this state of mind, outward help is frequently beneficial; and if the spring lies deep, and we have no strength to dig, the joint labor of others assists us in coming to that refreshment which we know not how to obtain. Nevertheless, I am well convinced that a dependence on outward help will avail us nothing. If we are nourished by the bread of life, it must be by sinking deep into our own hearts, and experiencing the living powerful word to be near us, which

will guide us into all truth. We are too apt to let a careless negligence take hold of our minds when assembled together for the purpose of worship; instead of keeping them diligently fixed on the supreme Author of our being, and endeavouring to wait in the silence of all flesh, to hear that inspeaking word which would not only show us our states and conditions, and inform us what we ought to do, but, in his own good time, prepare a sacrifice acceptable to himself, and cause us to rejoice in the overshadowings of His love.

2d 10th mo., 1774.—“As I have lived so I shall close, with the most unshaken assurance, that we have not followed cunningly devised fables, but the pure, living, and eternal substance.” These expressions of S. Fothergill brought to my mind sentiments that have often occurred, respecting our faith being strengthened by the assurance of a departing friend; who can testify, that the way to arrive at a glorious immortality, is by taking heed, and diligently attending to that light, or inward manifestation of the Divine will, which is given us to direct our steps. Few of us, who seriously consider our latter end, can pass through this probationary state, without some seasons of doubt and anxiety. The fear of being led by a false light, or thinking those things essential which are not so, will sometimes prevail; and, from beholding the variety of sentiments in the world, we are ready to halt between two opinions, instead of giving up implicitly to divine instruction. But when we consider the end of those who have most diligently given themselves up to follow that which they believed to be their duty; their pleasing reflections on every instance of obedience, and satisfaction from having acted to the best of their knowledge, it seems to inspire us with resolution to pursue the same conduct, and to run with cheerfulness and alacrity the race which is set before us.

Though my mind seems, at times, enveloped in darkness, and thick clouds gather all around, yet can I, from a degree of experience, close in with the above sentiments, that in obeying that inward teacher, the light of truth, I have not followed cunningly devised fables, but have felt that peace which is an earnest of acceptance with God. O that my mind were but more diligently engaged, to seek this divine light, and to be guided by it in every action of life!

However easy and negligent we may be in the days of health and prosperity, yet, in the days of adversity, keen reflections will take place; and when stretched on the bed of sickness we shall count all but as dross in comparison of gaining Christ; of having an assurance, that when this tabernacle of clay is dissolved, we shall obtain an admittance into his kingdom. Then it is, when divested of all earthly enjoyments, we behold things in their true light; we perceive the littleness and vanity of everything here, and are

convinced that the only object worth our earnest pursuit, is that blessedness which shall be hereafter. I often think, if we did but use as much diligence to make our calling and election sure, as many of us employ in settling our worldly affairs, we should not be so much unprepared for our final period. But the mind of man is apt to busy itself about trifles, whilst things of real importance remain unnoticed. We fix our eyes on those things that nearly surround us, without being sufficiently attentive to prepare for the time of our dissolution, which we are generally inclined to behold as afar off.

From the Leisure Hour.

HEALTHY OLD AGE.

In the question, how vitality may best be maintained and prolonged into old age, we must look mainly to *four general conditions*, which may be said to include all that is most essential to the fulfilment of this problem. These are air, as belonging to respiration—aliment—exercise of the body—and exercise of the mental functions.

The first of these topics—that of the air we breathe—presents more difficulties than might be supposed, owing in no small part to the vague notions and prejudices current on the subject, and which science has hitherto but partially corrected. The contingencies of climate, for instance, whether hot or cold, wet or dry, equable or variable, are made the subject of endless common-places, unfounded in fact, and often of injurious application. Since the continent of Europe has been laid open to universal travel, local interests and fashions have tended further to distort the truth; and health is run after, whether from climate or mineral waters, upon the most ignorant plausibilities, and with little regard to other circumstances, which often more than contravene the benefit sought for. The lungs may gain good from a warm atmosphere; but this may be paid for by gastric disorders scarcely less noxious. Heat is too commonly regarded as a panacea for all our bodily ills. In truth, cold has an equally fair title to take its place in the class of remedies; for in many cases where health is inertly loitered away under southern suns, the frame might have gained vigor and vitality among our own northern mountains. A comparison of the registers of mean mortality in these respective localities goes far to sanction this judgment.

But we must not deal with this subject as represented by climate only. The amount and purity of the air we breathe is a question belonging to every place, and of far more interest to the great mass of mankind. We do not here enter into the chemical theory of respiration, or the controversies it has engendered. What concerns us is the fact, that a certain num-

ber of cubic inches of air should be taken into the lungs at each inspiration, and that this air be of a certain purity, as conditions necessary to the healthy existence and full vitality of the individual being. The imperfect attainment of these conditions throughout the whole, or a part of life, tends, in the same proportion, to enfeeble the vital power, and to abridge, more or less, the term of existence. The insufficient production and maintenance of this power impairs longevity, not less than its too lavish expenditure in the various abuses and vices of social life.

Hence the vast importance of all that may be done by open-air exercise, ventilation of dwellings, and removal of noxious exhalations, on behalf of this great function of life. These things are better understood than they were, and more is attempted and effected for their attainment. But still much remains to be done. Medical science is called upon to prevent disease, as well as to restore health. We confidently believe that more might be effected to this end, as well for individuals as for communities, were the healthy state of respiration cultivated with the same care which is given to the actions of the stomach and alimentary organs. We doubt not that this function is capable of being restored, improved, and maintained in efficiency, by well-ordered exercises of the lungs, and by due attention to the mechanism of these organs in all that belongs to the habits of life. It may not occur to our readers, and yet it is strictly true, that the familiar conditions of posture of body, speaking, singing, etc., are deeply concerned in this matter, the more so from the very familiarity of every-day use. If forty cubic inches of air taken into the lungs at each inspiration are required for the purposes of their function, and thirty or twenty only are inspired, it is certain that the blood will not be duly changed, and that every organ in the body will suffer more or less by the deficiency. To enlarge the quantity, then, in such cases, is an object of high importance, not sufficiently regarded, we may add, in the medical practice of our day.

On the value to health of the purity of the air we breathe, it is hardly necessary to speak. Free ventilation is here the mean agent in our hands, whether we look to the replacement of air despoiled of its oxygen, or to the removal of noxious matters present in it.

Looking next to *aliment*, in its connection with health, and therefore, with longevity, we encounter a topic which has been endlessly discussed and written upon, and made the subject of various and perplexing opinions. All this is natural and inevitable. For the subject in question embraces not only what is necessary to human existence, but also what belongs to man's luxury and sensuality; and is, moreover, connected with all those changes of bodily condition, whether healthy or morbid in kind, which are

most open to common observation. Including further, under the same head, those many forms of liquid, from simple water to the strongest alcoholic drinks, which the natural or perverted ingenuity of man has mingled with his aliment, we come upon a new class of effects, of deep interest not only to individuals, but to the welfare of social life.

Vague though it may seem, and common-place, we can find no more fitting word than *moderation*, to express what is best in diet, in its relation to health and length of life. No specification of the wholesome or unwholesome in food can be of avail for good, unless in subordination, more or less, to this one condition. As in the relation of the lungs to air, so the digestive organs require a certain quantity of food—varying in different individuals, and in the same person at different periods—to maintain the healthy state and sufficiency of the blood, and through them the due action of all the organs of the body. And nature, where unspoiled by vitiated habits, furnishes a rule and measure, which every one, whatever the diversity of temperament, may safely and expediently consult for himself. Here especially, however, men are more prone to be governed by faulty habits and injurious maxims, than to be convinced by reason or instructed by experience. That appetite, for which the old epicure would pay any price, is too much regarded as a condition to be instantly suppressed by food. Even under disease, when nature resumes her rights, and rejects with loathing the aliment which the stomach has no power to digest, the mischievous zeal of friends comes in, feeding the disorder and not the body, by what they force upon the patient. The catalogue of ills which indigestion directly or indirectly involves, might seem sufficient to enforce a rule, were they duly recognized in their origin.

But while thus associating moderation of life with length of life, we are bound to add that there may be excess even in this laudable direction. A constant and anxious care for existence, and rigid rules of living founded upon this, tend in their own way to curtail what it is sought to prolong. There is some practical truth in the story in the "Spectator," of the gentleman who cut short his life by weighing or measuring every article of his food. The truth we consider to be—and it is a physiological fact—that whatever leads the mind to give close and minute attention to the stomach and organs of digestion, does more or less embarrass that great function, and impair the nutrition of the body. Temperance must not be made to march in manacles and fetters, or with steps of unbroken uniformity. We degrade the virtue by this manner of using it; and attempt what is impossible under the endless changes incident to the life of man.

It remains for us to speak of *exercises of the body*, in their reference to longevity. Under

the definition of vitality already given, it will be obvious that whatever tends to maintain the organs generally in their healthy state, tends in the same proportion to preserve and prolong life. Exercise is one of the great means to this end. An organ destined to a particular function is best kept in its integrity by the exercise of this function, with a due regard to those progressive and inevitable changes which time brings upon every man. If we take the term exercise in its ordinary sense, as expressing the muscular action of the body, the conclusion is the same—rendered still more explicit by our knowledge of the influence of these actions in maintaining the vigor and equality of the circulation throughout the system, and thereby keeping all the organs in healthy balance and relation to each other. The changes, fitting or necessary, as old age comes on, cannot be measured by years only. The time and the necessity vary for the constitution of every individual, and must be determined for each by a just observation of himself. A wise man will find steps and stages in the descent of life, on which to repose a while, without sudden or entire relinquishment of those bodily habits which, discreetly used, conduce to health and preservation at this period, as well as in youth and middle age. The discretion needful is that suggested by experience. Whatever amount of exertion is felt to exhaust the bodily powers, is fitly to be avoided; whatever can be done without such effects is certainly safe, and probably beneficial to health.

A story is current of Lord Mansfield, who himself lived to eighty-nine, that whenever very aged witnesses appeared in the court over which he so long presided, it was his wont to interrogate them as to their habits of life; and with the result that in no one habit was there any general concurrence, except in that of *early rising*. Anecdotes of this kind are for the most part either untrue or exaggerated in degree. Early rising is doubtless in many ways favorable to health; but it cannot be taken as a guarantee for longevity. Even were the story in question true, it is more probable that the vigorous vitality in these instances maintained the habit, than that the habit maintained the vitality.

What has just been said about exercises of the body in relation to longevity will in great measure apply to the mental functions also.

The memory is undoubtedly the mental faculty which is first and most obviously affected by old age. This wonderful intermedium between body and mind, varying so greatly in different individuals, and so strangely capricious in the same individual from the accidents of the day or hour, would seem to partake more of mere mechanism than any other of the intellectual powers. It undergoes changes more explicitly from physical causes; and both its excellencies and defects are marked by peculiarities which

appear to belong to conditions of organic kind. The anomalies of memory in advanced life are familiar to every one, especially so the facts of the early forgetfulness of names, and the frequent retention of things long past, while recent events flit away, like shadows, leaving scarcely a trace behind. Or more strangely still (though never, perhaps, without some morbid changes of brain), the obliteration of certain classes of events, or certain subjects of memory, as if by a sort of mechanical separation from everything else abiding in this mysterious receptacle.

The importance of preserving memory in its integrity, as long and as far as it can be done, will probably be admitted. Some may urge that an oblivion of things past is the best security for a tranquil old age. But this virtually reduces man to a mere moiety of existence; and the same reasoning might be used to prove that utter imbecility of mind is a blessing in this latter stage of life. Such imbecility, from natural causes, often occurs; but we have no title to consider it a good, or to neglect any means which may obviate or retard it. We will not venture to say that these means are many or certain. As regards memory in particular, all that can be done at this period of life is to aid in giving it the direction which circumstances make desirable, and to spare it those painful efforts at recollection which seem to weaken the very faculty they exercise. The latter remark we believe to be of valuable application to other periods, long antecedent to old age, but especially, perhaps, to that time when the faculty is first felt to decline in clearness and power.

RUSSIAN AGRICULTURE.

Russia is pre-eminently a corn-producing country, and the south of Russia the corn-producing district; and it may be interesting to note the way in which the agricultural districts of the country are cared for. We have always imported corn in considerable quantity from Odessa, and alarmists have from time to time expressed their fears for the provision of Western Europe, should any stop be put to that importation. The time is now come; and when we see the picture of the district—of its agricultural science and its commercial prospects—set before us by one of the most intelligent of recent travellers, we shall at least be satisfied of the barbarism of the province, whatever may be said of the consequences of the war.

No new inventions are permitted to contaminate the ancestral customs of agricultural Russia. Manure is floated down the rivers or used "to mend the roads." No one seems to have any idea that it may be useful to make the ground more fertile; the corn grows, they observe, without it. Roads there are none; and as the land is of little value, it does not seem to be of much

consequence over how wide a tract their carts are driven. "You are on one of their roads, as they are termed. Elsewhere, a road, good or bad, means something that has been made, or a line upon which has been gathered material for binding and clasping, and below which there is some kind of draining; bad or good, the road is, as compared with the adjacent land, dry, compact and elastic. Dismiss all such ideas from your mind, or rather drag your limbs for an hour behind that corn wagon, and such ideas will disappear of themselves. Dead and helpless seems that woe-begone track, creaking and drawling over which comes the bullock wagon, all wood, and built precisely as wagons were built a thousand years ago. The driver sits in front, occasionally lashing the grey bullocks, more by way of form than with any idea of hastening them; and his massy beard hangs down over a species of censer, whence arise fumes of an unsavory kind. But it is not in luxury nor in imitation of his eastern neighbors, that this peasant keeps this odor-breathing vessel under his nose.

The contents are an abominable mixture for greasing the wheels of his waggon, and by which you may track it through many a yard of tainted air. Why he has placed the vessel exactly between his legs I know not, unless it be to remind himself more forcibly of the necessity of an operation, without the incessant performance of which his clumsily built car would be on fire in four different places at once. Contrast this wretched machine with the well contrived iron mounted cart of the German Colonists, a few miles hence. But on goes the waggoner, jolting and creaking along the unhelpful soil, and singing some of those old airs in which, rude as they are, there is a certain melody; or saying prayers to one or other of the multifarious national saints. On he goes, and so he and his predecessors have gone since corn was grown in Russia. Rickety cart, knotted rope harness, drowsy bullocks, wretched road; so crawls the loaf towards the Englishman's table."

On the manner in which the demarcation between estates, which have no visible boundary, is known and remembered, Mr. Brooks says: "Those divisions would more than puzzle the acutest land surveyor who ever fixed a rental upon rods, poles and perches. 'We have no hedges for jumping over by hunters,' said an informant whom I have already quoted, who seemed to think we were at last making some little progress in agriculture in England, when I told him that many English farmers were beginning to consider the hedge as a thing to be 'put down.' Nor have the Russians stone walls, like those which Irish horses go over like cats, touching the top. It would be difficult for a stranger to say that the estates were divided at all." But a description obligingly furnished him by a friend, explained how that was managed in brief. A

large estate was to be divided, and it afforded an excuse for great feasting and hospitality for several days, until one morning a sort of procession, with flags and music, bailiffs and surveyors, set to work in earnest, and proceeded to the division of the estate. "Presently we came to a sort of long mound, which I should hardly have noticed, but which, it appeared, marked one side of the estate; and the authorities conferred together, and by certain signs and references to the points of the compass, agreed upon its identity. I had scarcely remarked that a great number of the peasantry had long slender wands in their hands, but at this moment all these wands were shaken as by common excitement, and the bearers rushed towards the mound, all apparently trying to hit a blow at something. I heard a desperate screeching, drowned in shouts of laughter; pushing my horse into the crowd, I saw, trying to escape from the mound on which he had been tossed, a boy of twelve or fourteen, who was certainly receiving as sound a flagellation, though administered amid roars of merriment, as a young gentleman of that age would desire.

"Well, the lad, having received a goodly memento of the place, was allowed to go away, which he did, running and roaring in good style. Requesting a little enlightenment, one of the most animated of the operators said 'He will say to his grandson that is the south boundary of the land. I know it well, and I never shall forget it, for I was well whipped upon it fifty years ago.—*English paper.*

Published by request.

THE INSANE IN THE ALMSHOUSE.

The Insane Department of the Philadelphia Hospital (Almshouse) contains about 450 patients, most of whom have nothing to do to while away the listless hours, but sit on the hard benches, or pace the bare floors,

"Washing their hands with invisible soap,
With imperceptible water,"

brooding over their unfortunate condition. We are finding employment for those who can work, but a large portion of the patients cannot be depended on for any kind of manual labor.

Our good missionary, Mr. Jones, holds a short service on Sabbath and Thursday afternoons, which is well attended, and on Tuesdays reads in the several wards to those willing to hear, but we need a supply of books and plates, from which to instruct and amuse the patients during their lucid intervals. We have a few children, and for them we need cards, easy lessons and story books, from which they may be taught. How many *children* there are whose attention may be called to this appeal, whose shelves are groaning with the burden of holiday and birth-day gifts of past years, which are useless to them but would do a great deal of good here.

We want a library of good substantial books in

each sitting-room, pictures to adorn the walls, and carpets for the floors. A supply of suitable material for making carpets would enable us to give employment to the patients in preparing it for the looms in the establishment, where it could be woven into carpets.

In fine, contributions of any kind, calculated to relieve the monotony of bare floors, bare walls, and nothing to do, will be thankfully received. Direct to the undersigned, at the Office of the Guardians of the Poor, 36 North Seventh street.

S. W. BUTLER, M. D.,
Physician and Superintendent.

Dec. 26, 1859.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIRST MONTH 21, 1860.

MARRIED, At Fall Creek Meeting of Friends, Indiana on the 20th of 10th month, 1859, BENJAMIN S. COCKAYNE and MARIA JANE COOK, daughter of George W. and Elizabeth Cook.

—, At same place, on the 15th of 12th month, 1859, NATHAN W. COCKAYNE and MARGARET W. OLDHAM, daughter of John G. and Anna W. Oldham.

DIED, At Millville, Columbia Co., Pa., on the 25th of 7 mo., 1859, WILLIAM WATSON, aged a little over 90 years. He was the son of Amos and Phebe Watson, of Falls township, Bucks County, and removed from that place to Muncy, while a young man, near the close of last century. He resided there until 1841, when he retired from his farm, and with his family removed to Fishing Creek, where he spent the remainder of his days. He was an active member of the Society of Friends, and for many years an elder therein. He possessed a robust constitution, and was a very industrious and worthy citizen. The many deeds of charity he rendered were a real test of his Christian benevolence, and as parent, neighbor and friend, he was well known for many excellent traits, and especially for his decision of character. For the last year or more his powers of body and mind gradually declined, and being full of years, he at last sunk quietly to his peaceful rest, having survived his wife about nine years.

—, At his residence, in Easton, Talbot Co., Maryland, on the 9th inst. ISAAC ATKINSON in the 80th year of his age; a member of Third Haven Monthly Meeting. He was the oldest resident among Friends in that place, and his hospitable mansion was always open for their entertainment. For the last few months his health had been declining, and he frequently remarked to the family his stay here would be short. He was extensively known and loved, and will be greatly missed in his neighborhood.

—, on the evening of the 30th ult., MILTON WILKINS, son of Richard and Grace P. Wilkins, aged 27 years.

Be not afraid of those trials which God may see fit to send upon thee. It is with the wind and the storm of tribulation that God, in the garner of the soul, separates the true wheat from the chaff.—*Molinos*.

None has any proper knowledge of God, unless he inwardly worships Him.—*Benson*.

Extracts from an article on the Foreign Slave Trade, published in the Presbyterian Review, of Columbia, S. C.

The principal points along the sea coast where this traffic was formerly concentrated, were at or near the mouths of the rivers Pongas, Gallinas, Sestos, Asaini, Poppi, Lagos, Benin and Bonny, in Upper Guinea; and at Old Calabar, Cameroons, Gaboon, Cape Lopez, Mayumba, Loango, Congo, Loando and Benguela, in Lower Guinea. So long as there was no prohibition of the traffic, vessels were in the habit of collecting their cargoes by touching at all or most of these points, and purchasing such slaves as might happen to be on hand. Sometimes a cargo was obtained by robbing some other vessel that had collected one, but which happened to be without the means of defence. The trade has always been characterized by piratical proceedings, and would, no doubt, be so in all future times, even if it were legalized. The mode of obtaining slaves had to be changed, however, after the British squadron was stationed on the coast for the purpose of suppressing the traffic. Vessels could no longer proceed leisurely along the coast, touching at these well known points, without multiplying the chance of seizure and confiscation. This led to the establishment of factories, or barracoons, as they are called, at one or more of these points, where slaves could be gradually collected, and could be taken away without detaining the vessel in which they were shipped more than a few hours at any one place. It has usually required six months or a year to collect a full cargo at any one of the above mentioned points; and a much longer period, if there happened to be rival factories at the same place.

A double pallisaded inclosure is always constructed for the confinement of the slaves as they are brought together, one portion of which is covered with thatch, to defend the inmates from the sun and rain, but in other respects it is perfectly open, and when filled with wild savages reminds one of a great menagerie. No person of humane feelings would wish to visit one of these establishments a second time. The slaves are not only locked up in these inclosures, but they are further secured by being chained together in pairs, or in bands of five or six. They are brought to the factory from day to day, and are bartered for just as any article of native produce would be. The buyer asks no questions about how they have been obtained, and the seller volunteers no information on the subject. It is enough for the former to know that they are of suitable age, have sound and healthy constitutions, and will command a fair price in the market for which they are destined. Tobacco, rum, guns, powder, cutlasses, and cotton cloths, are the articles usually demanded and given in exchange, the value of which varies from fifteen or twenty to thirty or forty dollars.

But the question which mainly concerns our argument is, how are these slaves obtained for the market? This is a vital, all-important point, and no honest man will wish to evade it. Here we speak from personal knowledge, and it is on this point mainly that we feel constrained to testify.

We reply, in the first place, that, with a few exceptions, they are not persons who were born in a state of servitude. I know that this is the prevailing opinion, but so far as my knowledge and observations go, it is a mistake. This class of persons, home-born slaves, are of all others the least liable to be sold into foreign servitude. From what this exemption proceeds, whether it is the kindlier feelings of the people, their superstitious fears, or the dread of some apprehended retribution, we were never able fully to ascertain. But of the fact itself, especially in Southern Guinea, we have no doubt. We know that an African slave-dealer would almost as soon sell his own son as a bond slave born in his own house. Indeed, they are regarded more in the light of children than slaves. If only slaves, those previously reduced to this condition, were transported across the ocean, then we would admit the force of the argument, that there is no essential difference between the African and the domestic, or inter-State trade. But when it is remembered that, in the former case, men must be reduced to the state of servitude for the first time, and through fraud, violence, or bloodshed, whilst in the latter case, it is a mere transfer of ownership from one individual to another, or from one section of the country to another, without any material alteration in their outward condition, the matter assumes an entirely different complexion, and no man can contend for the parity of the two cases without denying the clearest decisions of reason and common sense.

Persons are doomed to foreign servitude in Africa for various causes, and in a variety of ways. In the great majority of cases it is professedly for crimes or misdemeanors. Murder is always punished in this way, if a slave factory is within reach. Theft and adultery, although ordinarily doing no great violence to the moral sense of the people, are sure to be magnified into crimes of the deepest dye, if there is any possibility of selling the offender. A refractory wife, if suspected of infidelity to her husband, is very apt to be hurried away to a slave-factory before the blood-relations can possibly interfere in her behalf.

The most prolific source of all, however, is to be found in the charge of witchcraft. This superstition has an existence in Africa farther back, and entirely independent of the slave trade; and none but those who have been initiated into the mysteries of African life, can form any right conception of the absolute authority which it exercises over that race. The belief in it is one of

the first, the deepest, and most enduring of all the impressions made upon their childhood. It grows with the growth of every man and woman in the land, and finds something to fasten its hold upon the popular feeling in every day's experience and observation. It insinuates itself into the usages, the laws, the religion, and indeed into the entire fabric of the moral and social system. It undermines all the deep foundations of society, and keeps every family and community in a state of uneasiness and perturbation. No worse suspicion can possibly affix itself to any man's character. It breaks in twain the strongest bonds that hold human society together. The child is discharged from all filial duty, and the father or mother from all parental obligation, if the slightest taint of this suspicion rests upon the character of either. The brother will denounce the sister, or the sister the brother, if either falls under the condemnation of public opinion. The husband will thrust from his bosom the most cherished wife, if she does not, upon the first insinuation of a suspicion, purge her character by a resort to some of the appointed tests of witchcraft. Hundreds and thousands of innocent men and women are annually put to death in Africa in obedience to the demands of this foul demon.

If the slave-trader could get to the rescue of this class of persons, and confine his operations to them alone, then indeed his calling would be one of mercy. But, unfortunately, his presence and avocation but adds fuel to the flame. Direful as are the fruits of this insane superstition, they are rendered tenfold more so under the stimulation of this cruel traffic. Under its influence the charge of witchcraft is multiplied a hundred-fold, and when the work of crimination and recrimination is fairly started in any community, it produces a state of society that scarcely has any parallel, and can neither be described nor understood. Old grudges are started into life, and every possible means is employed to obtain revenge through the medium of this subtle agency. Avarice comes forth in all her might, and hesitates not to ally herself with this all-prevailing superstition for the accomplishment of her purposes. The defenceless stranger, under the sanction of her authority, is hurried away to the slave-factory, never to see his home or kindred again. The silent traveller is suddenly seized by men who have waylaid his path, and after a hurried and mock trial, finds himself in the hands of a white man—the representative of the Christian world—who listens to no protestations of innocence, and knows not how to relax his grasp. The unfortunate wife who has incurred the displeasure of her lord is accused of this great crime, and without the formality of a trial, is handed over to the slave-trader, and thus doomed to perpetual servitude in a foreign land. A family burdened with the care of a feeble or

idiotic member, will countenance the charge of witchcraft against him by others, for the twofold object of sharing in the profits of his sale, and getting rid of the care and expense of a burdensome member. A man who has excited the cupidity or the envy of his fellow-men by his superior wealth, is liable to be brought under condemnation, and be sent abroad, from nothing but a desire for plunder on the part of others.

Of course these acts of cruel injustice do not go unrevengeed. Those who bring about the downfall of others, through mere motives of envy or cupidity, must expect to reap the bitter fruits of their own sowing. The friends of the stranger who has been so unceremoniously bartered away, will seek revenge by murdering the chief actor in the affair, or some townsman, and thus throw the whole responsibility upon the original offender. And when these deeds of retaliation commence, no one can tell where they will end. I have myself heard the midnight discharge of eight or ten muskets in the same neighborhood, each of which told of a slain victim, and all to revenge the sale of a single individual to a slave-factory the day before. Indeed, the very presence of a slave-factory in any community is but the sign and symbol of perpetual disturbance and petty warfare. Jealousy and distrust reign in every heart, and no one feels secure of life and limb. No man lies down to sleep without planting a loaded musket at the head of his bed. The silence of the night is constantly disturbed by screams that are intended to frighten away lurking enemies. No man will venture fifty rods from his own door during such periods of excitement, without being armed. The women of any town may not venture to the common watering-place, or visit their little farms for the purpose of getting the fruits of their previous labors, without being accompanied by an armed escort. The sound of a distant car, or the rustling of a banyan leaf, will cause a panic of fear, and throw a whole community into the utmost perturbation.

But this disturbed state of society, and these acts of perpetual violence, are scarcely more to be deprecated than the moral insensibility that is engendered by the traffic. Cases do occur, though we are glad for the sake of humanity that they are not very frequent, where parents have consented to the sale of their own children. The other relationships of life are less regarded. I have known two young men from a distant part of the country, professed friends, to visit the neighborhood of a slave factory for the purpose of curiosity, or for general observation, when one has secretly bartered away the other, and gone home and divided the proceeds of his sale with his own friends. It is not uncommon in the history of this business, for a man to find himself in the same barracoon along by the side of individuals whom he himself had sold there only a few days or weeks previously. I have known a com-

pany of six or eight men, at the beginning sworn friends, who have successively conspired against each other, and in almost every case on the charge of witchcraft, until the last man was sold by some one else, and the whole company carried away in the same cargo. And this state of insensibility and treachery, let it be remembered, is brought about among a people who are naturally kind, affectionate, and confiding, and who would live in peace and comparative happiness, if it were not for the disturbing element we have under consideration.

There are great wrongs and injuries also inflicted upon these people during their imprisonment on the sea-coast. The owner of the factory intends to be kind to the slaves he has purchased. It is his interest to provide wholesome food, and use all the means the circumstances of the case will allow, to preserve their lives and health. But, unfortunately, he partakes of the insensibility that his avocation almost always produces. Any murmuring or attempt to escape on the part of his imprisoned subjects, is very apt to be punished with instant death—yes! death inflicted without even the formality of a trial, and under circumstances sometimes of great cruelty. Sickness, too, often makes great havoc in the ranks of these unfortunate beings. No sooner does death take place (and in many cases even before life is extinct,) than the miserable victim is dragged out in the open field, to putrify or to be devoured by beasts. I have myself walked over fields that were strewed with the bones of those who had been thrown out of these factories. There is, or was, a few years ago, on the island of Coriseo, a mound of human bones, that were gathered there from a neighboring slave-factory, and no doubt many were laid on that pile before the light of reason, or the breath of life, had been extinguished. This is a painful picture, but not more painful than true; and it ought to be attentively considered by those who advocate the revival of this wicked traffic.

JOURNEY OF W. H. SEWARD FROM EGYPT TO PALESTINE.

JERUSALEM, Sept. 16, 1850.

I have already mentioned one monastery or more in the Holy Land. The early European Christians conceived that there was great merit in visiting, by way of pilgrimage, the scenes of the sufferings of the Saviour, but found the whole country in the hands of ferocious and savage enemies to the religion of the Cross. Travel could not be safely performed here, nor could entertainment be found. European strangers and religious men founded monasteries everywhere, very often strongly fortified, as places of safety for the pilgrims and of hospitality, and these yet remain.

They are Catholic, Greek, Protestant, Armenian

and Abyssinian; and inasmuch as the dangers of travel still remain in large districts, and there are few taverns for the accommodation of Europeans, they are the resort of the traveller of the present day. You are received and lodged, generally supplying your own provision. They furnish you security and a place to eat and sleep. If you have any peculiar claim to respect or consideration, they furnish you everything else gratuitously in all cases, but all right-minded persons, on leaving them, present a gift to the establishment equal to the cost of the accommodations. These exceedingly useful institutions are located, with pious reverence, on the sites of the most memorable events in the life of the Saviour and his apostles, and, having been so early located, they are interesting monuments.

But Palestine in its social condition presents other and more reliable monuments of the same character. You see a party of Syrians or Arabs at rest in their camp, or on their march, and you have exactly before you the rest or the progress of a party of persons in the same country two thousand years ago. Patriarchs, women, children, maidens, amid swarms of camels, asses and goats. Loathsome lepers meet you as you enter or depart from the gates of the city, begging bread, but there is no divine person here now to heal them. The blind, the lame, the epileptic, are always in your way, soliciting relief. Medical aid, or medicine that will afford relief is expected by the sick at the hands of any person of condition who passes by. You see two intimate friends meet or depart. They cover each other with kisses. You see a party at dinner or at supper. There is one dish which is always liquid. Each eats by dipping a sop into the common dish. So you see how rational and probable are the histories of the betrayal of our Lord by Judas.

But I must on with my Journal:—

We left the good Monks of Kamiah at five o'clock on Thursday morning, and, through inconceivably crooked and narrow pathways, emerged into the plain of Sharon. An hour or two sufficed to bring us into the mountains of Jordan and the Dead Sea. The ascent is steep, the mountains are a mass of system, irregular and almost unrelieved by vallies. In fact all of Palestine, including the site of Jerusalem, and the scenes of Scripture history, consists of these mountains, except the beautiful plain of Sharon, which lies between them and the Mediterranean Sea. Ten weary hours we toiled in making our way up these mountains to find the Holy City. Reaching the summit of one, we decended it only to ascend another still higher, and the roads often sharp, steep, stone stairways, which only a trained animal can ascend safely. Nor have you ever seen any such mountain scenes. Gardens, fields, trees, plants and shrubs, disappear, chalky rocks lie heaped on heaps, no house or habitation

of man or beast, no verdure, except here and there a tuft of brown dead bushes or grass withered for want of water or shade—no sign of life, except here and there a shepherd, armed, with his reed, and his dog and his flock of sheep and goats, which extract some juices from the roots of this dwindled and stunted vegetation. Then once in a long way we find a ravine where water is detained during the dry season, and here are small fields and gardens, but the general and almost exclusive aspect of the scene is one of desert and desolation.

Further on I descended into the valley of Jeremiah, which is held to have been the birth-place of the Prophet who most touchingly struck the chords of the hearts of his earnest devotional countrymen. Descending the next mountain I found caves and seemingly tombs, in a hamlet which contains half a dozen families, but the ruins of many habitations. This is the village of Kamatha, the birth-place of Samuel, and the place where he received the sublime call of God, and I almost fancied that I stood over the cave of the witch of Endor, when she called up the dead at the entreaty of Saul. I walked through the brook, now all dried up, where David took the five pebbles to supply the sling, with which he conquered the Giant of the Philistines. I did not refuse to believe when they told me I was now in the valley where Abraham dwelt with his family and flocks, and now on the summit of the mountain where the sun was stopped in his course at the command of Joshua to prolong the battle which was to result in the victory of the people of Israel.

It was a weary journey through a sad and mournful land, relieved by an occasional rest under the shade of a rock, or of a solitary olive tree, for Jerusalem seemed to be a myth—ever promised but unattainable—when we reached at last at 4 o'clock the summit of a hill higher than all we had passed, and right before me on the rocky plain at a distance of a mile stood the Holy City. It was not the ancient Jerusalem, not a vast metropolis, not even a medieval city like Rome, but a modern built town of small circuit, enclosed with a graceful military wall and surmounted with a citadel, towers, steeples, and monuments beautiful to look upon, but disappointing the conceits I had formed in regard to its aspect. Filled with veneration for it by its wonderful history and expecting to find its sacred monuments everywhere spreading their own great explanation, I could not consent to enter it rashly or rudely. I dismounted and sat down upon a rock surrounded by tombs and contemplated the scenes I was about to enter, under the favor of the declining sun. We dismissed our equipage and walked slowly on, passing by half the city to find a gate in the wall. The road, like all I had travelled, was only a camel's path over loose stones and fixed rocks up and

down, but at length we found the hole in the wall. Turkish sentinels on guard, and a narrow, low, vulgar, rough street, through the middle of which, along the gutter, we made our way, jostling now against the horses, asses, camels, Turks, Arabs, Jews and Christians, all differing from each other in costume and address, but all equally out and bizarre, while the voices, cries, disputes and contentions of a crowded population added to the confusion of the scene. This was "Christian street," but a street that no Christian of any civilized state would own. A fairer town without than Jerusalem I never saw; a barer town within, I hope never to see.

We made our way around the southeast corner of the walls, and then turned to the westward, and descended to Mount Moriah by a winding camel road, having the Mosque of Omar, which stands on the site of the ancient Temple, and the Beautiful gate, directly at our side. We descended into the Valley of Jehoshaphat, and crossed the brook Kedron. We could see before us its winding course and underneath, the tombs of hundreds of generations, until it reaches the Pool of Siloam, now not only without healing waters, but almost without any water at all. We rose on the southern side of Kedron, and stood upon the declivity, looking over the wall into the Garden of Gethsemane, with its few relics of olive trees, and after a pause for contemplation of the scene, I resumed my way, and ascended the Mount of Olives.

This side of the Mount of Olives is an easy grade, and it towers so high as to overlook the Mount Moriah and most of the city. Olive trees grace the declivity, and the "site of Transfiguration" is now covered with a monastery. The features of the country around the Holy City are bold and distinct. I wondered, as I looked down into the vale of Gehenna or Tophet, that I had not recognized these scenes without a guide. The hill sides are covered with tombs of every age and every nation, from those closed yesterday until you get back to the period of early antiquity. Indeed, those who live at Jerusalem speak as if antiquity was only of yesterday. Centuries of history are brought into near review by the habit of studying antiquity with the aid of tradition. I was roused from meditations on the perverseness of man, which always rejects instructions the most benevolent, and persecutes most bitterly those who come to avert its evils, by finding that I had quite lost sight of the Holy City, and was pursuing my way along a rough road towards Bethany, the village of Mary and Martha and Lazarus.

An hour and a half brought us to that interesting place, which is situated on the eastern declivity of Mount Olivet, looking down into a dark, deep ravine. I had already seen in the distance the Dead Sea, which was twenty-seven miles distant—now the intervening mountains

closed the prospect suddenly. Bethany is a ruin. Some twenty dilapidated houses are occupied by Bedouin Arabs. Nothing of culture or comfort was seen, only a tomb and a burying ground around it showed any accord with the existing habits of society. Here the Sheik, or chief of the tribe of Bedouins who possess the land below Jerusalem and the Dead Sea, joined us on horseback, with five of his mounted and armed men, and, with this force, we proceeded down one mountain, up another, by the most intolerable road mortal ever travelled, all day long—seeing no fields, no houses, no man, no trees—nothing but barren rocks with dried tufts of grass and shrubs, until, at a depth of 2,500 feet below the level of Jerusalem, I stood on the beach of the Dead Sea, near to where it receives the waters of Jordan. On its eastern side, the mountains rise as abruptly as on its western shore. The western shore is the land of Canaan, the eastern the land of savage enemies.

The sun was shining brightly upon the mysterious lake, but a wholesome and genial breeze came off from its surface, and it looked, for all the world, like Cayuga or Seneca Lake. But its waters were acid and bitter to the taste, and painful to the touch. Two absolutely naked Arabs were carrying skins of the Dead Sea water to some cabins of theirs in the rocks, and they were the only human beings whom I saw during the whole day—from Bethany to the Dead Sea.

The sailors baffled in the lake and found its waters buoyant. The land of Moab was as desolate as the land of Judea. Its mountains are even higher. We gathered our party together after an hour's rest, and rode across the dry, sandy, desolate white plain, two hours, until we found ourselves in front of long rows of trees and shrubbery, refreshing to the sight, and heard the rushing of waters beneath them. Following the path along this pleasant shade, we came to a place where the banks were low, and we all rushed incontinently into the River Jordan. It was the only running stream we had seen in Judea, and it was the second place where we found water for our animals in the whole march. I found it both natural and inevitable that the inhabitants of Syria should deem their only river a sacred one. We drank of its waters, we bathed in them, we felt that they were not only refreshing, but healing. But the Jordan, like Jerusalem, is a mourner. We could see the valley through which it flowed for many miles—flat, intervale land, covered with white sands. We could see the steep mountain on either side for fifty miles in length, but there is not one plantation or habitation there. Tearing ourselves away reluctantly from the River, we hastened over the sands, seeing only one living being on our way, and that a wild boar—ascending the mountain side on the west, until we attained a plain at ten o'clock at night, where we found some half a dozen cottages with

fires outside the door. Passing thence, we arrived at the banks of a spring, from which flowed a small rivulet. On the side of this stream, upon the dry sand, without protection of roof, or shrub, having dismounted our horses, we spread our blankets and laid down under a bright starry sky to sleep, in what once was, and yet bears the name of Jericho.

Our Arab guides had determined to beg of us a sheep as a backshish; we resisted. We ate our simple supper, while they, improvident and avaricious, hungered, said their prayers, and then rallied at us in Arabic, because, after paying them the tribute for permission to go through their country and compensation for their protection and defence, which they had asked us, we would not give them, as a *douceur* a sheep for their supper.

At two o'clock in the morning, the Sheik called us up; we mounted and proceeded on our way backward toward Jerusalem by starlight, up and down all kinds of staircases. The sun rose, and the day's heat began before we reached the Mount of Olives. At eleven we reached Jerusalem, after a ride of twenty-one hours out of twenty-eight in the saddle.—*Albany Journal*.

Ah! when did wisdom covet length of days,
Or seek its bliss in pleasure, wealth, or praise?
No; wisdom views with an indifferent eye
All finite joys, all blessings born to die.
The soul on earth is an immortal guest,
Compelled to starve at an unreal feast;
A spark that upwards tends by nature's force;
A stream diverted from its parent source;
A drop dissevered from the boundless sea;
A moment parted from eternity!
A pilgrim panting for a rest to come;
An exile, anxious for his native home.

H. K. White.

*For Friends' Intelligencer.

UPWARD AND ONWARD.

Dweller in the marshy lowland, dim with fog, and damp and chill,
Judge not thou thy hardy brother, leaving thee to climb the hill.
Soon he calls thee to come with him; he is breathing purer air;
Prospects bright are spread before him, which he fain would have thee share.
Linger not in thy low dwelling, where no prospect thou canst see,
Save one dead unvarying level, which seems all the world to thee.
Up and climb the steep before thee, with a strength till then unfelt;
Looking down with grateful wonder, at the spot where thou hast dwelt.
Thou wilt find thy brother told thee no wild fancy of his brain,
When he said the sun was rising, shedding light on hill and plain.
Thou wilt feel the bracing current give new life to every limb;
And, instead of gloomy murmuring, thou wilt now rejoice with him.

Toiling on, tho' rough the road be, work and prayer divide the day;
Thou wilt find no time to idle, or mark out a brothers way.
If he stumble, pause and stay him; help him grasp the nearest limb;
Haply e'er the journey's ended, thou mayst need such aid from him.
Thorns may tear thee, footing fail thee, sliding back a little space,
Heed not, take the next step firmer, thou wilt reach a resting place.
Worn and wearied, here repose thee; still awhile thy panting breast;
Higher peaks are still before thee, this is not thy final rest.
Still as higher thou ascendest, plainer seems the path thou'st trod;
And the prospect lies before thee, resting in the light of God.

1st mo. 12th, 1860.

S.

THE WINTERS.

BY FRANCES BROWNE.

We did not fear them once—the dull gray mornings
No cheerless burden on our spirits laid;
The long night watches did not bring us warnings
That we were tenants of a house decayed;
The early snows like dreams to us descended;
The frost did fairy-work on pave and bough;
Beauty, and power, and wonder have not ended—
How is it that we fear the winters now?

Their house-fires fall as bright on hearth and chamber;
Their northern starlight shines as coldly clear;
The woods still keep their holly for December:
The world a welcome yet for the new year;
And far away in old remembered places
The snow-drop rises and the robin sings;
The sun and moon look out with loving faces—
Why have our days forgot such goodly things?

Is it that now the north wind finds us shaken
By tempests fiercer than its bitter blast,
Which fair beliefs and friendships, too, have taken
Away like summer foliage as they passed,
And made life leafless in its pleasant valleys,
Waning the light of promise from our day,
Fell mists meet even in the inward palace—
A dimness not like theirs to pass away?

It was not thus when dreams of love and laurels
Gave sunshine to the winters of our youth,
Before its hopes had fallen in fortune's quarrels,
Or Time had bowed them with its heavy truth—
Ere yet the twilights found us strange and lonely,
With shadows coming when the fire burns low,
To tell of distant graves and losses only—
The past that cannot change and will not go.

Alas! dear friends, the winter is within us,
Hard is the ice that grows about the heart;
For petty cares and vain regrets have won us
From life's true heritage and better part.
Seasons and skies rejoice, yea, worship rather;
But nations toil and tremble even as we,
Hoping for harvests they will never gather,
Fearing the winter which they may not see.

As cheerfulness is the most natural effect of real goodness, it is also its most powerful recommendation.

AVALANCHES.

(Continued from page 701.)

There are avalanches of mud also. A heavy shower of rain—and showers are not dainty drizzles in mountain regions—brings down a torrent of clayey material mixed with stones, and the viscid stream rolls on until it reaches some low level, where it converts the landscape into a sort of Irish bog. Travellers entertain a strong objection to this dirty phenomenon. The repairers of roads feel themselves greatly aggrieved by its appearance, and regard it as a highly indictable demonstration. Not long ago, after passing through the grotesque old town of Altorf, where William Tell shot the famous apple from his son's head—and the site of this renowned piece of archery is still indicated by two fountains—we traversed a stream of mud which had recently arrested the progress of vehicles, and still required the services of numerous laborers to keep the highway practicable. The adjoining orchards and pastures had been inundated by the filthy tide, and chalets lay miserably imbedded in the stiffening compound. On the road from Grindelwald to Interlachen, however, we were compelled to make the acquaintance of a mud avalanche on more provoking terms. After proceeding a few miles beyond the former place, the voiture was brought to a sudden halt. Entertaining some doubts respecting the perfect sanity of our charioteer, whose frantic management of the drag, down hill, would have made a good point in any commission of lunacy, we were half prepared for some nice little catastrophe. What should it be? Was the vehicle—apparently as infirm a production as the Shem-and-Ham buggy over which Sydney Smith made so merry—about to founder disgracefully in the high-road? Were we to be hurled into the meadows below? And, in that case, should we be let off with a sprained ankle, or must a leg and a couple of ribs be inexorably broken? Or had some real live bandit rushed out of his den, and ordered our coachman—himself a bandit on the box—to surrender his fate at discretion? On looking out, however, it appeared that several carriages before us had been brought to a similar stand. The cause was soon ascertained to be a mud torrent, which lay across the road like a huge black snake. Well, why not try to drive through it? The voituriers declared it to be impossible. Then, why not procure implements, and attempt to clear a path? The voituriers looked at you compassionately, as if you were insane. Or, could we not be permitted to pass over the neighboring fields? The voituriers seemed indignant. In short, these gentry were of opinion, one and all, that the whole file of carriages, with their passengers—French, English, German, Russians—must return to Grindelwald for the night; that is, in plain terms, every one must hand over a little more money to the hotel-keepers of the place, and next day pay

a further fee to the cormorant coachmen themselves. Now, there is undoubtedly great pleasure in being cheated—that point is settled upon good authority; but the joy of the operation consists in its being executed neatly, skilfully, handsomely, and with a subtle sort of audacity which floors whilst it fascinates. You must be tickled at the same time that you are plundered. Metaphorically speaking, a good practitioner in the art will throw you into a pleasing state of being, by drawing a feather to and fro under your chin with one hand, whilst he plunges the other deep into your pocket. But here the artifice was too transparent. The voituriers resigned themselves so meekly to the terrors of that mud torrent—which a few British “navvies” would have vanquished in a trice—that several of the travellers resolved to abandon their vehicles, though a storm was obviously impending, and prosecute their journey on foot. Fortunately, after an hour's walk, carriages were found at the village of Zweilutschinen; and with the rain hissing around us, and the lightning gleaming incessantly on the brawling river beside us, we arrived late in the evening at the beautiful little town of Interlachen.

Shall we say then that the avalanche is wholly a pestilent and malignant thing? At the first glance it might seem to have no other mission in nature but to scourge and destroy. Like some fierce dragon of fabled time, the white monster lies ambushed in its mountain lair till the moment comes when it can pounce upon its human prey, and strew the green valley beneath with ruin and death. Then, moved by a sound or a sunbeam, with a roar which rouses every echo, and a rush which vies in speed with the lightning's flight, shrouding its huge form in the foam which it scatters from its sides, as charging squadrons veil themselves in the dust and smoke of battle—it dashes headlong into the haunts of men, hurling their frail fabrics to the ground with the blast of its breath, and strangling whole communities in its stern, icy embrace. But its path is not always deadly. Hundreds of avalanches fall harmlessly each day. Nature indeed has need of their services. They are her true retainers, and must be allowed to take rank amongst her liveried phenomena. For, were the vapor which is precipitated as snow above the frontier line of perpetual congelation permitted to accumulate, much valuable fluid would be withdrawn from the great system of aqueous circulation, and locked up in localities where there is neither man, nor beast, nor herb to profit by the store. But the avalanche is ever relieving the crags of their load, and transporting it from the peak to the plain. There, dissolved by the warm atmosphere of the valleys, the ground gladly drinks in the soft drops, and repays the blessing by the smiling swards of summer and the golden crops of autumn. Thus the slow-footed glacier, crawling

down the mountain side with sure but imperceptible step, and the winged avalanche, whose swoop is swifter than eye can follow, are both engaged in the same important task; for the charge which has been given to them as sworn servitors, is that they should convey to the regions of human life and industry the surplus of those snowy deposits which would lie valueless if simply hoarded amongst the everlasting hills.

THE PRESS OF LIBERIA.

It has often been remarked, and generally with truth, that a correct opinion of the growth of a place can be formed by marking the progress of newspaper establishments. One hundred years after the colonization of America, there were but three newspapers to be found in the Colony. The English settlement of Sierra Leone, established seventy years ago, on the West Coast of Africa, has issued in it but one or, perhaps two; while its American neighbor, Liberia, not one-half as old, publishes four newspapers regularly. These are the *Cavalla Messenger*, of Cape Palmas, and the *Christian Advocate*, *Star of Liberia* and *Liberia Herald*, of Monrovia. The latter appears every two weeks; the others are monthly. All are edited and published by persons of color, except the *Messenger*, which is under the charge of the Episcopal white missionaries. The *Advocate* is printed by a native African, who obtained his knowledge of the "art preservative of all arts," in New York. They are well conducted, contain much local intelligence, and the *Herald* especially presents an appearance of neatness and good taste creditable to any people or country.—*Col. Herald*.

ITEMS OF NEWS.

TERRIBLE CALAMITY.—On the evening of the 10th inst., at about five o'clock, the Pemberton Mills, at Lawrence, Mass., suddenly fell, while from six to seven hundred operatives were at work, burying nearly all of them in the ruins. The building was five stories high, 280 feet long by 70 feet wide, with a wing 45 feet square. There were 30,000 spindles running, and 960 operatives were employed.

A portion of the operatives had left for supper previous to the falling of the building—about 600 remaining.

The building has never been considered as stanch. It was built seven years since, and it was then considered a sham. Indeed, before the machinery was put in, the walls spread to such a degree that twenty-two tons of stays had to be put in to save it from falling.

The building appeared to crumble and fall first from the eastern corner. It fell inwards, as if powerfully drawn that way. The firemen of the city at once repaired to the spot and set at work to remove the rubbish. They soon reached some of the rooms, so that the dead and wounded were taken out as fast as possible.

At about half past nine o'clock a fire was discovered in the ruins.

The great mass of pitch-pine timber, and plank, and other dry and inflammable material, resting upon

piles of brick and crushed machinery, caused it to burn most rapidly, and forced the thousands of people laboring to extricate the sufferers, to flee for their own lives from the raging fiery furnace.

The *Lawrence Sentinel* makes the number of dead, 99, missing, 107; total, 206. Badly wounded, 109; slightly wounded, 199.

A large portion of the killed are young girls, many of them being the main support of their parents.

In noticing this calamity the *N. Y. Tribune* remarks: "The harrowing narrative of the Lawrence catastrophe surpasses in horror anything of the sort we ever read. It is paralleled by no railroad disaster, by no shipwreck, awful as many of these have been. Its like can only be found in cities shaken in pieces by earthquakes, overwhelmed by volcanoes, or sacked and devastated by horrid war. We find the victims of this calamity not only bruised, and battered, and maimed, and crushed; but roasted, scalded, and smothered alive, and by inches. We hear of people hacking and hewing their own throats to escape their misery, in the lack of a destroying fire or a friendly ocean into which to plunge and end their sufferings. So ghastly a picture has not sickened and shocked the country in a generation."

EUROPEAN NEWS.—The death of Thomas Babington Macaulay is announced.

It is vaguely reported that Austria, Spain and Naples will not send Plenipotentiaries unless the Pope is represented, regarding which there have been doubts started.

Advices from St. Petersburg mention that the Russian Government is negotiating for the purchase from the Emperor of Japan, of the southern half of the Island of Saghalien, the upper half of which they already hold.

A system of free emigration of Chinese to the West Indies had been organized by an agent of the British government, with the approbation and co-operation of the Chinese authorities at Canton.

STEAMSHIP VIGO.—This steamship arrived here on the 11th inst., having put into New York for coal, she leaves this port for Liverpool on the 21st. Many citizens entertain the hope that the successful trip at this season of the year may hasten the establishment of a regular line of steamships between Philadelphia and Liverpool.

SAMPLES OF COTTON FROM DR. LIVINGSTONE, WEST AFRICA.—J. Aspinall Turner, M. P., has kindly forwarded to the offices of the Cotton Supply Association, Manchester, an interesting case of samples of cotton and cotton yarn, which he has just received from Dr. Livingstone. The sample of cotton is excellent; but the most surprising sample is a ball of yarn spun by the natives, weighing 16½ oz., the cost of which is one foot of calico, or one penny. The other samples of yarn are well spun and very strong. This cotton was grown in the valley of the Shire, which is one hundred miles long by twenty broad. The natives spin and weave it for their own use, and we are informed that so abundant is the cotton in this valley that a vast number of cotton trees are annually burned to the ground. The navigation of the Zambesi and the Shire is open to this cotton valley during a great portion of the year. It is evident, therefore, that a large supply of cotton may be readily obtained from this part of Africa, by the adoption of an effective agency. Dr. Livingstone deserves the utmost support, both of the government and of his countrymen, in his most zealous efforts to develop the vast productive resources of the regions he has now opened to commercial enterprise. The samples above referred to are on view at the offices of the Cotton Supply Association, Manchester.—*Manchester Guardian*.

SLAVERY AS IT IS.—At the April term, 1859, of the Circuit Court for Cecil county, Md., a free colored man, about 20 years of age, named John Scott, was tried for going out of the State and returning thereto contrary to law, and convicted of the offence. He was sentenced to pay a fine of \$20 and costs of suit, and in default thereof to be sold as a slave. The fine was not paid, and about a week ago John Scott was sold at Elkton, at public sale, to the highest bidder, for \$975. He was sold as a slave for life, and is no doubt ere this on his way to a Southern market. The purchaser was a man named Fairbank, from Baltimore. Does a more unjust and iniquitous law than the one under which this man was sold into a life-long bondage disgrace the statute-books of any other country?

JAPAN.—It is now decided that the Japanese Government will send Commissioners to America, to start on the 22d of next month, in the Powhatan, which will convey them to Panama, where they will cross the Isthmus and take a Government steamer to Washington direct.

Among the recent importations at San Francisco from Japan are some of the staple articles of that country, such as sacks of sweet potatoes, equalling those of North Carolina; a large quantity of rapeseed oil, which finds a good market for supplying better burning fluid for the light houses on the Pacific than any other used; samples of leaf tobacco, exceedingly delicate, and resembling the Havana leaf; and fruits, isinglass, chestnuts, &c.

NEBRASKA.—A bill abolishing slavery was passed by the Nebraska Territorial Legislature on the 3d inst. Governor Black has vetoed it.

A bill providing for a Constitutional Convention passed the House on the same day.

SCHOOLS IN THE CAUCASUS.—A letter from St. Petersburg states that the Emperor of Russia has ordered the establishment of six schools in six different places in the Caucasus, and has decided that the Russian language, writing, and arithmetic, geography, history and drawing shall be taught in them. He has also decided that in each school there shall be 420 pupils, 245 of them to be maintained at the expense of the State, and 150 of these 245 to be natives, the remainder children of Russian functionaries.

BUFFALO ROBES.—The St. Louis Democrat says, in regard to Buffalo robes, that it is an interesting fact, and new to many, that all these buffalo robes are dressed by Indian squaws, scattered over the great west. The number of robes is decreasing annually, not so much by the lessening of the immense buffalo herds, as by the extinction of the Indian race, or the occupancy of their grounds by the whites. Some years as high as 120,000 robes are brought to St. Louis—usually about 110,000—but this year only 85,000, besides the buffalo calf skins, which are also quite numerous.

STEAM WAGONS FOR THE DESERT.—There has recently been constructed in Leeds, England, one of Bursan's fraction engines for common roads. It is to be used to travel sixty miles back and forth across the desert, carrying its own water, and conveying ore from and provisions to the Mariposa copper mines, a work hitherto and at present done by mules, driven by halfbreed Mexican Indians. It drew thirty-five tons of pig iron and 120 men at the rate of five miles per hour, on a level road.

FREE NEGROES LEAVING ARKANSAS.—Arrival of a large party in Cincinnati.—At the late session of the Arkansas Legislature, an act was passed giving the free negroes of that State the alternative of migrating before 1860, or of becoming slaves. As the time of probation has now expired, while some few individuals

have preferred servitude, the great body of the free colored people of Arkansas are on their way northward. We learn that the upward bound boats are crowded with them, and that Seymour, Indiana, on the line of the O. and M. R. R., affords a temporary home for many others.

A party of forty, mostly women and children, arrived in this city last evening by the Ohio and Mississippi Railroad. They were welcomed by a committee of ten, appointed from the colored people of the city, by whom the refugees were escorted to the Dumas House, on McAllister street, between Fourth and Fifth, at which place a formal reception was held. They were assured by the chairman of the reception committee, Peter H. Clark, that if they were industrious and exemplary in their conduct, they would be sure to gain a good livelihood and many friends. The exiles, as before stated, are mostly women and children, the husbands and fathers being held in servitude. They report concerning the emigration, that hundreds of the free colored men of Arkansas have left for Kansas, and hundred more are about to follow.—*Cin. Gaz.*

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market presents no new feature. There is very little inquiry either for export or home consumption, and holders are generally disposed to yield. The only sales are in a small way to the trade at \$5 50 a 5 62 per barrel for superfine; 5 75 a 6 00 for extra; 6 25 a 6 50 for extra family, and 6 75 a 7 25 for fancy lots. Very little doing in Rye Flour or Corn Meal. We continue to quote the former at 4 25 and the latter at 3 75 per barrel.

GRAIN.—There is a slight demand for Wheat, but the offerings being light, prices are without change. Small sales of good red at 135 a 136c per bus. Good white is held at 140 a 150c. Rye is worth 93c with a very light supply coming forward. Sales of 1000 bushels prime dry yellow corn in the cars at 76 a 77. Oats are unchanged. Sales of Pennsylvania at 45c, and a choice lot at 46c per bus. No sales of Barley. A sale of 1500 bushels Barley Malt at 90 cents per bushel.

CLOVERSEED is still coming forward freely, but the demand for it is less active. Sales of 400 bushels at 5 00 a 5 25 for 64 lbs. No change in Timothy or Flaxseed. The latter is wanted at 1 60 per bushel.

A YOUNG MAN, Member of the Society of Friends from the country, wishes a situation in some kind of business in this city; among Friends is preferred. Please inquire of W. W. M., 324 south Fifth St., Phila. 1st mo. 7, 1860.

LAKE SCHOOL FOR BOTH SEXES. The 2d semi-term of 20 weeks is to begin 20th of 2d month. The charge, in full, for board and tuition, per term of 20 weeks, is \$45, or at the rate per week of \$2½.

Circulars with references sent by applying to either subscriber

SIDNEY AVERILL,
ELMINA AVERILL,

West Vienna, Oneida Co., N. Y.

1st mo. 8, 1860.

Proprietors.

SPRINGDALE BOARDING SCHOOL, FOR BOTH SEXES, Loudon Co., Va. The next session will commence the 3d of 10th mo.

Terms \$115 for 40 weeks, payable quarterly in advance. Languages and Drawings extra.

It is hoped that Friends interested will avail themselves of the preference by entering pupils early. Apply, for particulars, to

GEO. A. NEWBOLD,
Purcellville, Loudon Co., Va.

8th mo. 6, 1859.—6m.

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, FIRST MONTH 28, 1860.

No. 46.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,

No. 324 South Fifth Street,

PHILADELPHIA,

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

SELECTIONS FROM THE LIFE AND EXPERIENCE OF THOMAS BULMAN.

(Continued from page 706.)

Thomas Bulman was brought into great exercise of mind respecting the state of his own meeting; and referring to past seasons, he says, "At that time we were favored with a living ministry, and oh, the many precious opportunities we had together! Many flocked to the meeting like doves to the windows. How do I mourn when I remember the days that are past, when I was so favored with the inshinings of the Lord's precious love, that on my return from meeting, like one of old, I had to go on my way rejoicing.

But in process of time, many of our members, through unwatchfulness, and a neglect of the Holy Witness in themselves, began to depend too much on instrumental means; so then, the Holy Head and High Priest of our profession saw meet to remove these from us, in order that we might be more inward and spiritual in our exercise when thus assembled. But O, instead of being led more closely home to the teachings of the Holy Spirit, many, yea many, have turned slothful and lukewarm as to any right exercise in meetings; some ready to fall asleep; others sitting in an unconcerned state of mind, dry and barren; others have almost declined attending our meetings." He then offers up this petition, "O Lord, our state is mournful; be pleased to look upon us with compassion, and help and strengthen the small remnant which is left; for still, I trust, there is a remnant left who are travelling for the prosperity of Zion, and the praise of Jerusalem's king. Mayst thou, O God, be near unto these in their most tried seasons; and if it please thee, make us again to shine bright-

ly. The travail of my soul is for the dear youth. Be thou pleased to draw them as with the cords of thy love, that there may be a succession of testimony bearers, when those who now stand faithful to thy Truth are no more."

He then pursues his meditations, and thus expresses his concern for the rising generation; "Dear children, in feeling for your preservation through this weary pilgrimage, the apostle's counsel has opened to my mind, 'Be diligent in business, fervent in spirit, serving the Lord.' The more this right diligence is observed in your outward concerns, keeping them in their proper places, in due order; not pursuing them in a hurry, or confusion, but with composed minds, the more likely are your spiritual faculties to become susceptible of divine impressions; and oh, how sweet are the incomes of divine love to the soul! And when your outward affairs are brought into good and regular order, you may say, as you leave them, to go to your solemn meetings, as Abraham did to his servants, when he went towards the mount to offer up his son Isaac, "Stay you here, till I and the lad go yonder to worship, and come again to you." Dear children, when you can leave all these fading things behind you, when you go to worship the God of heaven and of all the earth, then what shall hinder the divine blessing distilling on your tender minds, even as the dew on Hermon's hill, to the instructing and strengthening of you to withstand the many temptations that may assail you; and if you are faithful to the manifestations of the Spirit of God in your hearts, it will enable you to become as pillars in his church, to the reviving of his blessed work on the earth. O, this is the desire of my soul for you. I shall greatly rejoice to see Zion prosper, and Jerusalem become a praise, yea, the praise of the whole earth."

At a subsequent period when he was no longer able, by reason of bodily infirmity, to meet with his friends for public worship, he addressed the following letter to the Friends of Kirklington and Solport Preparative Meeting, to be held the 15th of 6mo., 1818.

Dear Friends,—I am deprived of the privilege of assembling with you in your meetings, yet my love still increases, with fervent desires for your preservation and growth in the blessed Truth. Oh, my dear friends! when gathered together in your solemn meetings for divine worship, let

each individual seek after that spring of life which can make glad the whole heritage of our God. There every one of you sitting under his own vine and his own fig tree, where none can make him afraid, feeding on Christ who is also the heavenly shepherd and bishop of souls, will have to acknowledge on your return, that it was good for you to have been there; and your conduct and demeanour amongst your neighbors will raise this testimony in their hearts. These people have been with Jesus. That this may be the happy experience and enjoyment of each of you, is the desire of your friend and well-wisher,

THOMAS BULMAN.

The following was addressed to the Friends of Kirklington meeting, to which he belonged, with the request that it might be read in each family, so that, if any good should arise from it, the dearly beloved youth, the beauty of this generation, and the hope of the next, might be profited by it.

Dear Friends,—Although I am absent from you in body, I am at times present with you in spiritual travail for your preservation and growth in the blessed Truth. I have been introduced into a mournful state of mind, because some amongst you have brought a reproach on our holy profession. O, my dear friends! this truth has revived in my mind, that our heavenly Father was the same, and is the same, yesterday and to day, and will be so for ever, to those who love and fear him. Now my dear Friends! let us remember what it was that first gathered us to be a people. Were not our first Friends weary with formal worship? Did they not then gather together in solemn silence to wait upon the Lord, to know his will revealed concerning them? Now my dear Friends! it is only by the like concern to seek after the Lord in spirit, through Jesus Christ, and to abide faithful under his teachings in the heart, that we, in this day, can be preserved, and become a praise to his name. Satisfied I am, if this be the ardent, sincere travail of your souls, and you are obedient and faithful to this in all things, living in the Spirit, and walking in the Spirit, you will adorn our holy profession, and be preserved as a people formed for the Lord's praise. That this may be your happy experience is the sincere desire of your brother in all your exercises.

THOMAS BULMAN.

TO A FRIEND AND HIS WIFE, ON ONE OF THEIR CHILDREN TURNING ASIDE FROM THE PATH OF RECTITUDE.

Dear and well beloved Friends,—I have felt great sympathy with you in your tried situation, on account of your dear child, and it has been to me a time of sadness and distress, as if the seed was in suffering in the hearts of some dear unto me. Before, however, the tidings reached my ears, all sorrow and distress of mind were removed; and dwelling under my own vine and

fig tree, I found that nothing there could make afraid. O, the condescension of our heavenly Father to his little ones! A bit of bread, of heavenly bread,—a cup of water, if from the heavenly spring, can comfort and support when distress is approaching. And now, my dear friends, my exercise is turned towards you, that you may be kept in patience, and in quietude of mind, till way opens to endeavor to draw the attention of the dear children to the grace of God, and to the washing of regeneration, which only can cleanse the heart and make it a fit temple for the Lord to dwell in. If we who are parents get into impatience and anger, this will not reach the tender Witness in the hearts of our children, so it cannot nourish it, nor bring it up into dominion over every thing contrary to the Lord's holy will. I want not to encourage any wrong doing. My sufferings for this transgression have been heavy; but he is your child, and if he could be brought to a due sense of his missteps, I could forgive him, and rejoice at his return, as the father did, when his prodigal son returned. But my beloved friends, if the dear youth cannot, by all our labors and exercises, be brought at this time to submit to the grace of God, let us continue to retire and to pray to the Lord our God, that he may bring him to repentance; then leave all in the hand of Him who has been our help in times of need; and it may be that when we are laid in the silent grave, our exercises and our labors may prove as bread cast upon the waters, and return after many days.

THOMAS BULMAN.

TO TWO FRIENDS ENGAGED IN A RELIGIOUS VISIT TO THE HIGHLANDS OF SCOTLAND.

Dear Friends,—I have been in measure a partaker with you in your arduous travails, and exercises for gathering souls to God; and my desire is that you may not faint, but hold on your way. I have remembered how it was with Mordecai of old; though he was clothed with the king's royal robes, and sat upon the king's horse, and rode thus through the city, yet afterwards he had to sit at the king's gate, and to mourn. And why? Because the true seed—the Israelitish seed, was in captivity. And so, my beloved friends, it may be with you. You may at times be clothed as it were with the robe of righteousness, and be made to triumph over all, and to experience a fulness of joy from the Lord's life-giving presence; but when the seed in the hearts of the people amongst whom you labor, suffers, you must suffer with them. The true ministers must sit where the people sit, and thus be made to feel their state and condition, in order to be able to point out the way for their deliverance.

T. BULMAN.

TO THE SAME FRIENDS.

Dearly beloved Friends,—You have felt very near and dear unto me, both when sleeping and

waking, and I am comforted in feeling assured that your labors and travail are for the advancement and spreading of the Truth. It has often opened in my mind, when looking towards you, what was the distress of the Israelites, when the Red Sea was before, the mountains on each hand, and the Egyptians behind. Then they murmured against Moses; but when Moses cried unto the Lord, his answer was, Stand still, and you shall see deliverance from your enemies.

In your greatest difficulties be quiet and still, until the Lord opens a way for you, and then you will have to rejoice on the banks of deliverance. Beware of murmuring! If your Lord should see meet to strip and leave you, in order for a trial of your faith, or to prepare you for some future engagement in his service, you may mourn till he returns, but not murmur.

THOMAS BULMAN.

Thomas Hall of Low Mosser, near Cocker-mouth, who selected the chief part of the matter brought under notice in this little volume, from the original manuscripts, and placed it in the hands of the editor, and who was personally acquainted with Thomas Bulman, says of him: "To my mind he was a beautiful example of patriarchal life, walking with God, and commending the doctrines of our Lord to all who knew him, by his lovely, consistent example. For truly, in a remarkable degree, the meek, gentle and lowly spirit of the dear Master, with which this humble disciple was clothed, shed a salutary influence around him. He combined great diligence in business, with fervency of spirit in serving the Lord; and a judicious economy, with true Christian hospitality, and generous liberality; loving all for the blessed Master's sake, and, as was in his power, doing good to all, he was remarkably beloved."

It is to be regretted that few of the expressions of this humble devoted Christian, when passing through great bodily suffering towards the close of life, have been preserved. But the Lord, to whom he had dedicated the strength and vigor of his days, was graciously near to comfort and support him in the time of trial. The following short petition appears to be the last record in his memorandums, and probably was written in a time of acute suffering:

"O Lord, grant me patience to be resigned to the lot and path thou hast assigned me, for the few days I may have to remain in this vale of tears. Under whatever suffering it may please thee to afflict me, do thou preserve me, that I may bring no reproach upon my holy profession. Grant me a peaceful quietude of mind till thou art pleased to release me."

His bodily sufferings were at times severe; and under them he frequently expressed a desire to be preserved from a murmuring disposition, lest he should bring dishonor on that precious cause which he had long been concerned to ad-

vocate; and through all his trials he was favored to feel his mind anchored in divine love, and in reliance on the mercy of God through his beloved Son, Jesus Christ. At one time he said, "Oh, what shall I render unto thee, O Lord! for thy loving-kindness to me. Thy love did flow into my soul, even in the night season, to the refreshing and strengthening of me to hold on my way through this vale of tears." "Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive the goodness of the Lord to all those who love and fear him."

He died at Irthington, on the 5th of 7th month, 1821, aged 74 years.

Ann Bulman, the widow of Thomas Bulman, survived her husband four years. She died at Irthington, on the 26th of 7th mo. 1825, aged 66 years.

For many years previous to her decease, she was much secluded from her friends in consequence of bodily infirmity; but the love which she had long cherished to them and to the cause of Truth, continued unabated. She often expressed an affectionate solicitude that her children might continue to live in mutual love, and keep to the truth as it is in Jesus, and thereby experience preservation. She was enabled to bear her sufferings to the end of her days, with patience and resignation, and was favored with a peaceful assurance that a place was prepared for her by her Saviour, in one of the mansions of his Father's house.

ALMOST HOME.

This is one of the most joyous expressions in the English language. The heart of the long absent husband, father, or son, not only homeward bound, but almost arrived, fills with rapturous joy, as he is on the point of receiving the embraces and greetings of the dear ones at home. So it is with the aged Christian, as, in the far advance of his pilgrimage, he feels that he is approaching the boundary line, and will soon cross over to the land of promise. Many of his best friends have crossed over before him, and they have long been beckoning him upward and onward. They await his arrival with the joyful welcome of holy ones. And as tokens multiply on either hand that the land of Beulah is near, he feels that he is *almost home*. The ripe fruit of a long Christian life is about to be gathered into a heavenly garner. Few sights on earth are more pleasing than aged, faithful Christians, strong in the Lord, almost home. We have some such among us, revered and beloved, whose prayers bring down blessings on our heads. They speak of many friends, most of whom have preceded them—but the reunion will soon come. Blessings be upon the fathers and mothers in Zion. And may their mantles fall on us!

Morning Star.

For Friends' Intelligencer.

CHARITY.

Among those principles which the human mind receives as consequent upon following the dictates of the Allwise and Infinite Ruler, there is none which adorns it more, or which brings to it a deeper, holier, and purer satisfaction, than that of charity, when it is allowed to exercise its full power over the mind, and it becomes the medium through which we view the actions of our fellow-men.

It is a principle to which the unregenerate mind is a stranger, because such a mind is governed by its own selfish caprices, and in order to arrive at that condition in which the spirit of charity covers a multitude of faults in others, it is necessary that all those promptings of the human heart which cause it to seek its own aggrandisement, regardless of others, shall be subdued and brought under the direction and government of a power superior to man, a power which acts from unselfish motives, and a power that is able, and not only able, but willing to direct the soul into a path in which it may know this blessed principle to dwell within it.

In the revelations I have received by an attention to the operation of the Divine Spirit, I am led to believe that our heavenly Father is a being replete and complete without man, and that in adapting the laws which he has instituted for the government of man, to each state and circumstance under which the human race is, or has been placed, these laws and their adaptation are designed solely for the happiness of man. It will neither detract from nor add to the great Creator, whether man obeys or disregards those laws; hence I am irresistibly led to the conclusion that God is not only an Omnipotent, Omniscient, and Omnipresent, but an entirely unselfish Being, and in order that man may become likened unto Him, and be fitted to enjoy the highest attainable happiness, He requires him to walk in, or seeks to lead him in the path of self-denial, so that in all his actions towards and among his fellow-men, whether in temporal matters, or in concerns of a religious nature, he may be actuated by purely unselfish motives. Then as he becomes willing and careful to obey the directions of the Divine Master, and to walk in the path He points out, he feels his soul filled with that love which is the essence of Deity, and that love to flow forth towards his brethren and sisters of every kindred, tongue and people. In this state he feels no spirit of judgment to rise against a brother for a difference of view, no aristocracy of feeling towards those who may be inferior to him in intellect, or in possession of that which earth calls wealth, but recognizes all to be his brethren, children of one common Father, and equally the objects of His regard. When under the direction of the spirit of Christ, when a way is opened for him to assist his brethren, he ex-

tends the necessary aid unselfishly, looking for no praise or reward from the object of his care, but entirely satisfied with the consciousness of having done his duty under the influence of that love of God which pervades his soul. And as he is careful to abide in this willing and obedient condition, his mental vision will be enlarged, and he will discover that this state of mind is not peculiar to himself, but that as every other individual of the human family is under the care of the same universal Parent, so when they become obedient to His requisitions they too will experience the same principle of love to pervade their spirits and flow forth towards their fellows. He will also discover that there are diversities of gifts, but the same Lord; there are differences of administrations, but the same spirit; there are diversities of operations, but the same God, who worketh all in all. And this will lead him to be careful how he passes judgment upon views differing from his own, lest he be condemning those who have either received greater light or have advanced to a higher state of experience than himself. Or in consequence of the peculiar circumstances in which they have been placed, are permitted to embrace that as essential, which he has been led to see as non-essential for him.

He now feels the true principle of charity to pervade his heart, and perceives that it covers up a multitude of what the human understanding calls faults, failings, or wrongs in others, and learns to be content with simply doing his individual duty without undertaking to bring others into his path, and becomes willing to cast his whole trust and confidence upon God without inquiring "what shall this man do?" As his experience has taught him that He will order all things for his good, he is content in believing that He will do so for other men.

When I have reflected upon the devastation which that spirit of bigotry and intolerance, which is diametrically opposed to true charity, has made in the Christian church, my spirit has yearned towards the professors of the name of Christ in our day, that we all may come to this blessed experience and realize this true Christian feeling in order that the sectarian barriers which now divide us may be removed; and though we might worship our Creator in different forms, we might feel that each was endeavoring to fill the sphere in which he was called to move by the Great Disposer.

And more especially have I desired the clothing of this spirit for the members of the Society of Friends, whose faith in the immediate teachings of Christ within should lead them into the exercise of this holy principle. My secret petitions have been raised to the Eternal, the Infinite, that the spirit which has at all times made its appearance amongst us, rising into judgment and condemning all as unsound which comes not up to its standard of purity, may be-

come willing to leave this condition which ever brings its own unhappiness, because the more it is indulged, the farther the soul becomes removed from that blissful state of mind produced by charity, which thinketh no evil and which delighteth in the happiness of others.

When it becomes the chief object to build up instead of pulling down, and when rightfully qualified to encourage each other to attend to our own gifts, and to extend the mantle of charity over one another, we shall become united under one banner, and that will be love. Then the strong can bear the infirmities of the weak, and when reproof and rebuke become necessary, being given under the direction of the Master and at the time he dictated, it would be so clothed with love and charity, that its effects would be to restore. Under this happy condition of things there would be a growth experienced, and we could then bear our testimonies before the nations availingly, because no internal dissensions would weaken our influence, and the people would have cause to repeat the proverbial saying in relation to our early Friends, "see the Quakers, how they love one another."

Then, dear reader, let it be our chief concern to endeavor to arrive at that degree of experience wherein we can witness that we feel our entire dependence to be upon God, and that He will care for all his creatures as he cares for us, for herein we will know every root of controversy removed, and we will be brought into the unity of the sons of God, and if sons, then heirs of the heavenly kingdom. JOHN J. CORNELL.

Mendon, 12th mo. 14th, 1859.

For Friends' Intelligencer.

"TIME AND TIDE WAIT FOR NO MAN."

How fleeting is time, ceaseless it moves on, hourly and daily it glides along, until months and years are gone, verifying the Scripture declaration, that our life is even a vapor, which appeareth for a little time, and then vanisheth away.

Such has been the reflection since the coming of the new year, and the importance felt of redeeming time; seeing that all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away.

Many are the repeated evidences that we have no continuing city here. The pale messenger, who rides upon the white horse, invades all ranks and conditions, and summons them one by one to their eternal home. Some are called in the bloom of youth and loveliness, others in the vigor and usefulness of manhood, while some linger to old age; and all proclaim the warning, "Be ye, therefore, ready also; for the Son of man cometh at an hour when ye think not."

Oh time, most sacred! the gift and boon of

Heaven, to work out the soul's salvation; let us be diligent therein, doing the will of our heavenly Father; and while the potsherds of the earth strive together, know experimentally that the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

Thus redeemed from the spirit of the world, its strifes and commotions, we may realize the precious privilege of sitting under our vine and fig tree, as some in days of old, where none can make afraid, having the blessed hope that beyond this fleeting world, this changing scene, there is a mansion of rest in that glorious city whose walls are described as being "salvation, and whose gates are praise." R. P.

1st mo. 12, 1860.

A MOTHER'S LOVE.—HOME.

Many of us—most of us, who are advanced beyond the period of childhood—went out from that home to embark on the stormy sea of life. Of the feelings of a father, and of his interest in our welfare, we have never entertained a doubt, and our home was dearer because he was there; but there was a peculiarity in the feeling that it was the home of our mother. While she lived there, there was a place that we felt was *home*. There was one place where we would always be welcome, one place where we would be met with a smile, one place where we would be sure of a friend. The world might be indifferent to us. We might be unsuccessful in our studies or our business. The new friends which we had supposed we had made might prove to be false. The honor which we thought we deserved, might be withheld from us. We might be chagrined and mortified by seeing a rival outstrip us, and bear away the prize which we sought. But there was a place where no feelings of rivalry were found, and where those whom the world overlooked would be sure of a friendly greeting. Whether pale and wan by study, care, or sickness, or flushed with health and flattering success, we were sure that we should be welcome there. Though the world was cold toward us, yet there was one who always rejoiced in our success, and always was affected in our reverses; and there was a place to which we might go back from the storm which began to pelt us, where we might rest, and become encouraged and invigorated for a new conflict. So have I seen a bird, in its first efforts to fly, leave its nest, and stretch its wings, and go forth to the wide world. But the wind blew it back, and the rain began to fall, and the darkness of night began to draw on, and there was no shelter abroad, and it sought its way back to its nest, to take shelter

beneath its mother's wings, and to be refreshed for the struggles of a new day; but then it flies away to think of its nest and its mother no more. But not thus did *we* leave our home, when we bade adieu to it to go forth alone to the manly duties of life. Even amidst the storms that then beat upon us, and the disappointments that we met with, and the coldness of the world, we felt that there *was* one *there* who sympathized in our troubles, as well as rejoiced in our success, and that whatever might be abroad, when we entered the door of her dwelling we should be met with a smile.

It makes a sad desolation, when, from such a place, a mother is taken away, and when, whatever may be the sorrows or the successes in life, she is to greet the returning son or daughter no more. The home of our childhood may be still lovely. The old family mansion,—the green fields—the running stream—the moss covered well—the trees—the lawn—the rose—the sweet briar—may be there. Perchance, too, there may be an aged father, with venerable locks, sitting in his loneliness with every thing to command respect and love; but *she* is not there. Her familiar voice is not heard. The mother has been borne forth to sleep by the side of her children who went before her, and the place is not what it was. There may be those there whom we much love, but she is not there. We may have formed new relations in life, tender and strong as they can be; we may have another home dear to us, as was the home of our childhood, where there is all in affection, kindness and religion to make us happy, but *that* home is not what it was, and it will never be what it was again. It is a loosening of one of the cords which bound us to earth, designed to prepare us for our eternal flight from everything dear, here below, and to teach us that there is *no* place here that is to be our permanent home.—*A Barnes.*

The following was forwarded to us for insertion by our friend J. F.:

Dear Friend:—I think I have often been brought into a state of near feeling with and for thee, much desiring that thou mayest be brought to a true sense of thy situation (which at present I fear is not the case), and in order thereto I believe it very important that thou endeavor to be still. Yea, I believe that in this alone thy strength will consist, and that weakness will be increased by giving way to a reflecting disposition and continued exertions to justify thyself. The truth doubtless needs not the aid of any human exertions to defend it, but is stronger than all, and will have the victory. We may remember that it was prophesied concerning Christ and also fulfilled, that "he was brought as a lamb to the slaughter, and as a sheep dumb before her shearers, so he opened not his mouth; in his

humiliation his judgment was taken away." Oh! what a striking example, and how moving his prayer, "Father, forgive them, they know not what they do." It does not appear that he was under any concern about bringing witnesses, or in any way defending his innocence, but entirely resigned to his Father's will, and I conceive that all his true followers that suffer for his sake will experience his supporting power, to preserve them in a measure of the same spirit, reconciling them to anything that may be permitted to come upon them; and I believe there is no other way for thee to become restored to the unity of the body of Friends, without submitting to have thy judgment taken away. Mayest thou not, therefore, through fear of death, be all thy lifetime subject to bondage. Cease, therefore, I entreat thee, from all that is of man, either in thyself or others, for this I believe to be the place from whence thou hast fallen; that if thou hast any strength, I desire thou mayest make use of it in treading back the ground as speedily as thou canst, for it is the best and safest when we have missed our way to go back to the place where we first turned aside, for by trying to get across some nearer way we may entirely lose sight of the right path, get further and further from it, and wander we know not where.

Now, my dear friend, I am sensible that I am but a child, that I have nothing to boast save infirmities, and I feel the necessity there is for all who think they stand to take heed lest they fall; but I trust all those who are concerned to keep on the watch-tower, trusting in the Lord with all their hearts, and leaning not to their own understanding, will experience preservation.

As these things have opened on my mind, I was willing to impart them to thee in as few words as I could; and if they have the desired effect, I shall rejoice and be glad; and if not, I shall so far be clear in having done what I could. I felt as though I should have been willing to have answered some of the queries proposed by thee, but not feeling liberty so to do, believing that this kind of reasoning or contention, or whatever it may be called, will have a tendency to draw the mind from its proper centre, and lead it to a dependence upon outward consistency. This I believe to be the door by which much weakness has been introduced into the Society, a snare in which some of the foremost rank have been taken, that of exerting the natural powers to bring the truth into a conformity to their outward views, and depending upon performances and sacrifices of their own preparing, and thus living above the pure witness in their own minds they must consequently be destitute of a capacity to comprehend divine mysteries, and they cannot endure sound doctrine.

Let me, therefore, once more impress it on thy mind to lay down all carnal weapons, and cease to repose thy trust in man, and then I am

encouraged to believe thou wilt find thy way back to the unity of thy friends, who I believe will be ready to receive thee with open arms.

MARTHA CLEAVER.

EXAMPLE.—One watch set right will do to try many by; but, on the other hand, one that goes wrong may be the means of misleading a whole neighborhood; and the same may be said of the example we individually set to those around us.

For Friends' Intelligencer.

THOMAS BABINGTON MACAULAY.

This distinguished essayist and historian has followed the many eminent writers who have recently passed into the spirit land. Hallam, Prescott, Irving, Macaulay, alike have rested from their literary labors. "When will be found their compeers?" Seldom have four names equally illustrious been chronicled in one generation.

The literary fame of Macaulay is perhaps universally acknowledged. His Trial of Warren Hastings, his magnificent sketch of Lord Clive, and his graphic and beautiful Miscellanies, place him chief among essayists. His style of composition, though not peculiarly adapted to historical narrative, is replete with rhetorical beauties, but too minute and gossiping to be implicitly relied on, or to interest the uncultivated reader. With wonderful stores of knowledge and abundant facilities for arriving at the truth, he had not always the magnanimity to be just in his portrayal of character.

Macaulay was born at Rothley Temple, in Leicestershire, in 1800, and graduated at Trinity College, Cambridge. His first literary effort, which attracted much attention, was an essay on Milton, which appeared in the Edinburgh Review in 1826, to which periodical he contributed during a period of twenty years. He subsequently composed several ballads, the most popular of which, "Lays of Ancient Rome," is founded on romantic events related by Livy.

In 1830, Macaulay was elected a member of the House of Commons, and soon assumed a leading position in Parliament. When appointed a member of the Supreme Council of Calcutta, he resigned his seat in Parliament, and proceeded to the East; and during his three years' residence in India the materials were collected for some of his most popular essays. On his return, he was again elected a member of Parliament from the City of Edinburgh, but resigned his seat in 1856, thus intimating his intention to retire from public life.

This temporary withdrawal from office gave him leisure to prosecute his long projected design of writing a history of England. In 1848, the first and second volumes of this history appeared, and edition after edition was printed and

read with the greatest avidity. The third and fourth volumes were published in 1855; and it has recently been announced that two more volumes of the history were nearly ready for publication.

His unjust aspersions on the irreproachable character of William Penn, have considerably abated the confidence of the public in the veracity of his statements, and it will ever be a matter of regret that the prejudiced historian was not magnanimous enough to retract his baseless slanders against that great and good man. The high regard to duty, by which the life of Wm. Penn was regulated, and the evidence of Christian principle so nobly set forth in that "treaty which was not ratified by an oath and never broken," are living and powerful refutations of the ignominious charges of Macaulay.

On account of his intellectual celebrity, the Peerage was conferred upon him by Victoria; but as he lived a bachelor, it dies with. He was interred in Westminster Abbey. H.

1st mo. 20th, 1860.

INDIAN MOUNDS.

At first the eye mistakes these mounds for hills; but when it catches the regularity of their breast works and ditches, it discovers at once that they are the labors of art and of men. When the evidence of the senses convinces us that human bones moulder in these masses; when you dig about them, and bring to light domestic utensils, and are compelled to believe that the busy tide of life once flowed here; when you see at once that these races were of a very different character from the present generation,—you begin to inquire if any tradition, if any the faintest records, can throw any light upon these habitations of men of another age. Is there no scope, besides these mounds, for imagination, and for contemplation of the past? The men, their joys, their sorrows, their bones, all are buried together. But the grand features of nature remain. There is the beautiful prairie over which they "strutted through life's poor play." The forests, the hills, the mounds, lift their heads in unalterable repose, and furnish the same sources of contemplation to us that they did to those generations that have passed away.

These mounds must date back to remote depths in the olden time. From the ages of the trees on them we can trace them back six hundred years, leaving it entirely to the imagination to descend further into the depths of time beyond. And yet, after the rains, the washings, and the crumbings of so many ages, many of them are twenty-five feet high. Some of them are spread over an extent of acres. I have seen, great and small, I suppose, an hundred. Though diverse in position and form, they all have an

uniform character. They are, for the most part, in rich soils, and in conspicuous situations. Those on the Ohio are covered with very large trees. But in the prairie regions, where I have seen the greatest numbers, they are covered with tall grass, and are generally near beaches,—which indicate the former courses of the rivers, in the finest situations for present culture; and the greatest population clearly has been in those very positions where the most dense future population will (probably) be.—*T. Flint.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIRST MONTH 28, 1860.

The sentiments contained in the piece called "The Contrast," are excellent, but they do not possess enough poetical merit for our paper.

MARRIED, According to the order of Friends, on 4th day the 28th ult., EDWIN CRAFT, of Upper Greenwich, N. J., to ELIZABETH GASKILL, of Green Street Monthly Meeting, Philadelphia.

DIED, At Reading, Pa., on the 8th inst., ANN GRISCOM, widow of Samuel Griscom.

—, At Brooklyn, N. Y., on 3d day, 1st mo. 3d, 1860, CARRIE, only daughter of Robert C. and Phebe S. Embree, aged 6 years and 7 months, grandchild of James F. and Avis C. Birdsall.

—, Near Waynesville, on the 12th of the 12th mo. 1858, MARGARET KELLY, daughter of Samuel and Achsah Kelly, a member of Miami Monthly Meeting. Her illness was short and severe, which she bore with much patience, leaving behind her a consoling evidence of a peaceful close. She was a kind and affectionate child, and fond of attending religious meetings. Her loss is severely felt.

EXTRACTS FROM THE MESSAGE OF GOVERNOR W. F. PACKER TO THE LEGISLATURE OF PENNSYLVANIA.

The annual report of the Superintendent of Common Schools, with the tables and documents accompanying it, will exhibit the condition of the vast engine of social improvement to which it relates. The number of pupils, in all the public schools of the State, is 634,651—of schools, 11,485—and of teachers, 14,071. The schools have been in operation, on an average over the whole State, five months and nine days. The average salary of male teachers is \$24 36, and of female teachers \$17 79, and the cost of instruction, per pupil, fifty-three cents per month. The average tax for tuition, &c., is about five and a half mills, and for building purposes, about three and one sixth mills, on the dollar. Including the city of Philadelphia, the entire cost of tuition, &c., was \$2,047,661 92; the building expenses \$531,413 85; and the

whole expense of the system in the State, for the year, \$2,579,075, 77.

Though the school year ending on the first Monday of June last was one of unusual difficulty in money affairs, yet the system manifests an encouraging activity in all its departments, while the rate of taxation, both for tuition and buildings, would appear, from the official report, to have somewhat decreased. But, it is by a contrast of the present condition of the system, with that of 1854, when the agencies now operating so beneficially were created, that results are most plainly seen. Within that period the whole number of pupils has been increased nearly one-seventh—teachers, one-thirteenth—and the salary of teachers, the best index of improvement, one-sixth for males, and one-fourth for females. These results, with the others which the official report will exhibit, unerringly point to the duty, as well as necessity, of the utmost care and attention, on the part of all public agents, to this primary social institution—primary in importance, no less than in the career of each citizen. To strengthen, to retain pure, and to properly direct, this fountain-head of social influence, is, it seems to me, the great duty of the law maker, in his highest and most responsible capacity, as the framer of the future of the State.

The attention of the General Assembly was called, somewhat at length, to the existing condition and further requirements of our school system, in the annual message of last year. It is not, therefore, necessary to repeat the suggestions and conclusions then presented. They are again, however, commended to your favorable consideration; the events and experience of the intervening period having increased the conviction of their propriety. This is especially the case, in regard to the plan devised by the act of 20th of May, 1857, for the due training of teachers for the common schools of the State. A full supply of competent teachers is admitted by all to be the great need of the system, and the first want to be provided for. Unerring indications, in every quarter not only establish this fact, but point to the general adoption of the proposed means, at no distant day. The efforts of the teachers, themselves, for professional improvement, encouraged and sustained by all who duly estimate the value and influence of the teacher's office, not only foretel this, but the strong public sentiment in favor of institutions for the purpose in question, confirms the probability of this result. In every quarter indications of this kind are perceived—more or less strong in proportion to the force of local circumstances. In the Second Normal district, composed of the counties of Lancaster, York and Lebanon, an institution up to the full requirements of the law of 1857, has been established and officially recognized, and is now in successful operation, as a State Normal school. For its details the Legislature is re-

spectfully referred to the annual report of the Superintendent of Common Schools; but, I should do injustice to the intelligent enterprise which moulded, and the enlarged philanthropy which produced, this noble institution, as well as to my own feelings, were I to forbear congratulating you upon the result. It is the first fruit of a law which seems to be as much in accordance with the cautious yet generous character of our people, as it is admirably adopted to effect the great end in view.

All that seems requisite to give full effect and general success to the plan, is, at this juncture, to guard it from mutilation or radical change. If the intelligent and liberal minds that are now weighing the project, and contemplating its extension to other parts of the State, be assured that this is the settled policy, their efforts will be concentrated, their activity increased, and final success be hastened. Whereas, radical or important changes will destroy this growing confidence, crush the hopeful efforts now being made, and postpone for years, if not totally destroy, all hope of success in this essential department of public instruction. The true course will be to cherish the law, and bring it into general operation, by holding out the certainty of State aid to each institution established under it, as soon as a certain number, to be fixed by law, shall have been legally recognized and are in full operation. The money of the State, appropriated in this manner, will effect more benefit, in proportion to the outlay, than any other of the operations of the system. The instruction of the child is a duty; but the instruction of the teacher is economy as well as duty. It will probably be advisable to make such appropriations, payable only when the schools are legally recognized and in full operation. This course will have the double effect of guarding against loss by the State, and of stimulating into early existence a sufficient number of institutions to supply the existing want in every quarter of the State.

The period for the third election of County Superintendents is rapidly approaching, and the public mind will naturally be turned to the results of the office. My own observation, as well as information from various reliable sources, leads to the opinion that this office, when filled by the proper person, and its duties discharged in full compliance with the design and spirit of the law creating it, has been of great advantage to the schools. Indeed, no candid person can deny the fact, apparent to even slight observation, that more improvement has been effected in the workings and results of the system, since the creation of the office of County Superintendent, than in any previous period of even double duration. It is true, that when exercised by incompetent officers, or crippled by insufficient compensation, little, if any, advantage has accrued. But this is no argument against the office itself; and it

is to be hoped that the directors of counties thus heretofore deprived of the benefits of this agency, will, at the next election, acting under the teachings of experience at home, and the light of success from other parts, correct this evil, and realize the full benefits of this provision of the law.

The increasing ease and soundness of our financial condition will, at no remote period, justify an addition to the common school appropriation. The general policy of the State has been that each district shall raise within itself the main support of its own schools; but an annual donation, distributable amongst them all, in proportion to population, has also been a part of that policy. The object of this State grant seems to be two-fold: First;—It is a means of securing regularity in the proceedings and reports of the several districts, so that the Department of Common Schools shall have the requisite information for the due discharge of its functions; and, second—It lightens, in some degree, the burden of local taxation, to the relief of the poorer and more sparsely peopled districts. An increase of the annual appropriation would enhance both these objects and whenever the finances of the government will justify it, commends itself to the favorable consideration of the Legislature.

The aid which the Legislature has hitherto extended to the establishment of the Farmers' High School of Pennsylvania strongly evinces their high appreciation of the advantages which it is anticipated will grow out of that institution. While it must be admitted that knowledge is as essential to the art of farming as it is to all the other employments of life, we cannot but feel deeply interested that a community so peculiarly agricultural as we are should have all the advantages of an education which combines in itself, as well the knowledge of the practical art of agriculture, as scientific acquirements in all those branches of learning which are especially applicable to its profitable pursuit. A school where agriculture is practically taught is a new field to which our attention has been called, and one which, because of its great importance, well deserves our attention.

It embraces the principle that, while youth are taught habits of industry, they are impressed with the consideration that the labor of their own hands contributes to their acquisition of knowledge. And thus, too, education is brought within the reach of many a bright genius, who would otherwise struggle and languish for the want of means of acquiring it. Our school, within its limited means, has been in successful operation during the past year; having under its charge one hundred boys, who, while they are carefully instructed in all those branches of science which pertain to a high order of education, are daily engaged in all the practical operations of the farm—fitting them to return to rural life, and

to infuse throughout the State an amount and kind of knowledge which must ultimately produce a most beneficial influence upon this most cherished branch of industry. The practical workings of the school, for the past year, have impressed the trustees, who have it in charge, with the highest hopes of its complete success. The great interest which is everywhere felt throughout the commonwealth, in the further extension and progress of the institution, commends it to our care and protection.

The State Librarian will report to you the completion of the descriptive and classified catalogue of the books in the State library, authorized by the act of the 16th of April, 1858—a work from the details it embraces of much labor, but which will greatly facilitate the use of the library. It will be seen, from his report, that the origin of the library dates far back in the history of the Provincial government, and that it received the fostering care of the commonwealth during the period of the revolution. It is gratifying that, notwithstanding the waste to which it has been subject in past years, owing to the want of proper attention, under the careful supervision of the present librarian, it has, since he has had the charge of it, nearly doubled its number of volumes, and now contains in all 22,000 volumes—the largest State library in the Union, with the single exception of that of the State of New York. The collection of law books, and especially law reports, is considered by those competent to judge, among the best in the country. The library, from its intrinsic value and importance, and its historic relations, deserves, and I trust it will receive the continued liberality of the legislature.

From Chambers's Journal.

SELF-HELP.

A handy and amusing volume on *Self-help*, by the author of the *Life of George Stephenson*, has lately been published. Its main value consists in an enforcement of the distinct principle, that, unless there be stimulus to exertion from within, help is of little use, and may in reality be enfeebling and hurtful. As a general truth, neither laws nor institutions, neither friends nor acquaintances, neither schools nor books, can render any active aid in pushing people on. The utmost that anything exterior to ourselves can do, is to give us freedom to think and act. The want of a proper conviction on this primary point leads to much disappointment. How many men in a humble position are seen looking for something that is to take place by which they are to cut a figure, while all the time they are neglecting the very means which can alone advance them one way or another. "It is every day becoming more clearly understood," says Mr. Smiles, "that the function of government is negative and restrictive; being resolvable princi-

pally into protection—protection of life, liberty, and property. . . . There is no power of law that can make the idle man industrious, the thrifless provident, or the drunken sober; though every individual can be each and all of these if he will, by the exercises of his own free powers of action and self-denial."

A recognition of these truths, however, only comes with an awakening intelligence. Just in proportion to the ability to think, is the power to act; and it is only when this ability has been attained, that the man can be said to be properly developed. Exempted in a remarkable manner from official interference, and but slightly affected by social considerations, also favored by a healthful and bracing climate, the English, as a people, are placed in circumstances peculiarly favorable for promoting mental along with bodily activity, on which account it seems to be very much the fault of the individual if he continues doomed to inaction and obscurity. Undoubtedly, not a small share of disappointment as regards an advance in circumstances, may spring from the want of courage to encounter a certain hazard. Shrinking from taking a step which common sense would appear to recommend, a man allows the world to walk over him; with all his intelligence, he is found in the end of his days precisely in the position in which he originally set out in his career. It is true, all cannot reach distinction; but within each of us are faculties and tastes susceptible of improvement; and what is clearly desirable is the wish to make the very best of the faculties and tastes with which we are endowed—leaving consequences in the hands of Providence. Perhaps, not devoid of the wish to do what is right in this matter, some commit the mistake of looking for sudden and great moves in fortune; whereas, it may be learned from a thousand biographies that distinction has been attained only by simple means through a long course of patient exertion and endurance.

We are in the habit of ascribing high accomplishment in the prosecution of art, science, or literature to an inherent faculty called genius, while those who seem to have gained distinction through the efficacy of this natural gift, uniformly repudiate the notion that they are indebted to anything like genius, and ascribe their whole success simply to earnest and persevering diligence. "Some," says our author, "have even defined genius to be only common sense intensified. A distinguished teacher and president of a college spoke of it as the power of making efforts. John Foster held it to be the power of lighting one's own fire. Buffon said of genius—it is patience. . . . Newton said: 'If I have done the public any service, it is due to nothing but industry and patient thought.' Sir Joshua Reynolds was such a believer in the force of industry, that he held that excellence in art, 'however expressed by genius, taste, or the gift

of Heaven, may be acquired.' Writing to Barry, he said: 'Whoever is resolved to excel in painting, or indeed any other art, must bring all his mind to bear upon that one object from the moment that he rises till he goes to bed.' And on another occasion he said: 'Those who are resolved to excel must go to their work, willing or unwilling, morning, noon, and night; they will find it no play, but very hard labor.' There is truth in these remarks of Sir Joshua and others, but probably not the whole truth. No doubt, distinction is not obtainable without intense application, but at the outset, as one would think, there must be the capacity to labor along with the resolute will to overcome obstacles—in other words, there must be a quality in the mind susceptible of being urged into activity, without which a life-long struggle for success may be fruitless. Such we assume to be the more correct explanation; yet so persistently is it reasserted by successful men of alleged genius, that they owe everything to labor, that we are entitled to press this view of the matter on the attention of youthful aspirants. Genius or no genius, all adventitious circumstances go for nothing, unless a man sets doggedly to work. The art of continuance is indispensable for proficiency in all arts. Deficient in continuance, the cleverest are "outstripped in the race of life by the diligent and even the dull." * * * * *

Speaking of the originally humble circumstances of men of note, reference is made to "Michael Faraday, the son of a poor blacksmith, who was in early life apprenticed to a bookbinder, and worked at his trade until he reached his twenty-second year; he now occupies the very first rank as a philosopher, excelling even his master, Sir Humphry Davy, in the art of lucidly expounding the most difficult and abstruse points in natural science." Our author very properly remarks that the House of Commons has always possessed a number of self-made men. "When the late Joseph Brotherton, member for Salford, in the course of the discussion on the Ten Hours Bill, detailed with true pathos the hardships and fatigues to which he had been subjected when working as a factory-boy in a cotton mill, and described the resolution which he had then formed, that if ever it was in his power, he would endeavor to ameliorate the condition of that class, Sir James Graham rose immediately after him, and declared, amid the cheers of the House, that he did not before know that Mr. Brotherton's origin had been so humble, but that it rendered him more proud than he had ever before been of the House of Commons, to think that a person risen from that condition should be able to sit side by side, on equal terms, with the hereditary gentry of the land. There is a member of the present House of Commons whom we have heard introducing his recollections of past times with

the words: "When I was working as a weaver-boy at Norwich;" and there are many more who have sprung from conditions equally humble."

In the depths of society, unknown, yet happy in the prosecution of departments of science, there must be many men of energetic purpose, of whom the following is a pleasing example: "Not long ago, Sir Roderick Murchison discovered at Thurso, in the far north of Scotland, a profound geologist, in the person of a baker there, named Robert Dick. When Sir Roderick called upon him at the bakehouse in which he baked and earned his bread, Robert Dick delineated to him, by means of flour upon a board, the geographical features and geological phenomena of his native country, pointing out the imperfections in the existing maps, which he had ascertained by travelling over the country in his leisure hours. On further inquiry, Sir Roderick ascertained that the humble individual before him was not only a capital baker and geologist, but a first-rate botanist. 'I found,' said the Director-general of the Geographical Society, 'to my great humiliation, that this baker knew infinitely more of botanical science, ay, ten times more than I did; and that there were only some twenty or thirty specimens of flowers which he had not collected. Some he had obtained as presents, some he had purchased, but the greater portion had been accumulated by his industry, in his native county of Caithness; and the specimens were all arranged in the most beautiful order, with their scientific names affixed.'" William Smith, the father of English geology, began life under circumstances of a kind as adverse as the Caithness baker; and his rise was owing altogether to diligent application. * *

The most remarkable instance of a prodigiously hard-working statesman is that of Lord Brougham, who, though now in his eighty-second year, leads as laborious a life as he did when he was a young man. Applying himself to law, literature, politics, and science, he has achieved distinction in them all. "How he contrived it, has been to many a mystery. Once, when Sir Samuel Romilly was requested to undertake some new work, he excused himself by saying that he had no time, 'but,' he added, 'go with it to that fellow Brougham, he seems to have time for everything.' The secret of it was, that he never left a minute unemployed; withal, he possessed a constitution of iron. When arrived at an age at which most men would have retired from the world to enjoy their hard-earned leisure, perhaps to doze away their time in an easy-chair, Lord Brougham commenced and prosecuted a series of elaborate investigations as to the laws of light, and he submitted the results to the most scientific audiences that Paris and London could muster. About the same time, he was passing through the press his admirable sketches of the *Men of Science and Literature of the Reign of George III.*, and

taking his full share of the law-business and the political discussions in the House of Lords. Sydney Smith once recommended him to confine himself to only the transaction of so much business as three strong men could get through. But such was Brougham's love of work—long become a habit—that no amount of application seems to have been too great for him; and such was his love of excellence, that it has been said of him, that if his station in life had been only that of a shoe-black, he would never have rested satisfied until he had become the best shoe-black in England."

TIME wears slippers of list, and his tread is noiseless. The days come softly dawning, one after another; they creep in at the windows; their fresh morning air is grateful to the lips as they pant for it; their music is sweet to the ears that listen to it; until, before we know it, a whole life of days has possession of the citadel, and time has taken us for his own.

For Friends' Intelligencer.

Review of the weather, &c. for TWELFTH month.

	1858.	1859.
Rain during some portions of the		
24 hours,	5 days	3 days.
Rain all or nearly all day,	7 "	5 "
Snow, including very slight falls,	3 "	7 "
Cloudy without storms,	7 "	7 "
Ordinarily clear,	9 "	9 "
	—	—
	31	31

TEMPERATURES, RAIN, DEATHS, &c.

Mean temperature of the month at Penna. Hospital,	37 43 deg.	32 80 deg
Highest do. during month do.		71 "
Lowest do. do do do.		10 "
RAIN during the month,		3.49 in.
DEATHS, during month, counting four current weeks for each year,	715	937*
The average of the mean temperatures of this month for the past 70 years is		32 15 deg.
Highest do. during that entire period, 1848,		45 "
Lowest do. do do.	1832,	25 "

It will be seen by the above that the number of *clear* and *total cloudy* days for the month in each year, were just the same, while the *temperature* of 1859 was about *four and one-half degrees less* than the preceding, though a trifle above the average for seventy years past.

This being the last month of the year, many interesting matters of comparison with previous years might appropriately be introduced, but want of time forbids it at present; while a press of business has postponed the compilation of what is here presented later in the month than was intended. J. M. E.

* In reference to the comparison of deaths, the number recorded above for the present year is slightly erroneous, without the means of correction immediately at hand, while it will also be observed that one year chronicles *four* and the other *five* weeks.

PEACE I LEAVE WITH YOU.

BY MRS. WARING.

Source of my life's refreshing springs,
Whose presence in my heart sustains me,
Thy love appoints me pleasant things,
Thy mercy orders all that pains me.

If loving hearts were never lonely,
If all they wish might always be,
Accepting what they looked for only,
They might be glad, but not in Thee.

Well may Thy own beloved, who see
In all their lot their Father's pleasure,
Bear loss of all they love, save Thee,
Their living, everlasting Treasure.

Well may Thy happy children cease
From restless wishes, prone to sin,
And in Thy own exceeding peace,
Yield to Thy daily discipline.

We need as much the cross we bear
As air we breathe—as light we see;
It draws us to thy side in prayer;
It binds us to our strength in Thee.

ABDEL-HASSAN.

The compensations of calamity are made apparent after long intervals of time. The sure years reveal the deep remedial force that underlies all fact.—EMERSON.

ABDEL-HASSAN o'er the Desert journeyed with his caravan,—

Many a richly laden camel, many a faithful serving-man.

And before the haughty master bowed alike the man and beast;

For the power of Abdel-Hassan was the wonder of the East.

It was now the twelfth day's journey, but its closing did not bring

Abdel-Hassan and his servants to the long-expected spring.

From the ancient line of travel they had wandered far away,

And at evening, faint and weary, on a waste of Desert lay.

Fainting men and famished camels stretched them round the master's tent;

For the water-skins were empty, and the dates were nearly spent.

All the night, as Abdel-Hassan on the Desert lay apart,
Nothing broke the lifeless silence but the throbbing of his heart;

All the night he heard it beating, while his sleepless, anxious eyes

Watched the shining constellations wheeling onward through the skies.

When the glowing orbs, receding, paled before the coming day,

Abdel-Hassan called his servants and devoutly knelt to pray.

Then his words were few and solemn to the leader of his train:—

"Thirty men and eighty camels, Haroun, in thy care remain.

"Keep the beasts and guard the treasure till the needed aid I bring.

God is great! His name is mighty! I, alone, will seek the spring.

Mounted on his strongest camel, Abdel-Hassan rode away,

While his faithful followers watched him passing, in the blaze of day,
 Like a speck upon the Desert, like a moving human hand,
 Where the fiery skies were sweeping down to meet the burning sand.
 Passed he then their far horizon, and beyond it rode alone;—
 They alone with Arab patience, lay within its flaming zone.
 Day by day the servants waited, but the master never came, —
 Day by day, in feebler accents, called on Allah's holy name.
 One by one they killed the camels, loathing still the proffered food,
 But in weakness or in frenzy slaked their burning thirst in blood.
 On unheeded heaps of treasure rested each unconscious head;
 While, with pious care, the dying struggled to entomb the dead.
 So they perished. Gaunt with famine, still did Haroun's trusty hand
 For his latest dead companion scoop sepulture in the sand.
 Then he died; and pious Nature, where he lay so gaunt and grim,
 Moved by her divine compassion, did the same kind thing for him.
 Earth upon her burning bosom held him in his final rest,
 While the hot winds of the Desert piled the sand above his breast.—
 Onward in his fiery travel Abdel-Hassan held his way,
 Yielding to the camel's instinct, halting not, by night or day,
 'Till the faithful beast, exhausted in her fearful journey, fell,
 With her eye upon the plam-trees rising o'er the lonely well:
 With a faint, convulsive struggle, and a feeble moan, she died,
 While her still surviving master lay unconscious by her side.
 So he lay until the evening, when a passing caravan
 From the dead incumbering camel brought to life the dying man.
 Slowly murmured Abdel-Hassan, as they bathed his fainting head;
 "All is lost, for all have perished!—they are numbered with the dead!
 "I, who had such power and treasure but a single moon ago,
 Now my life and poor subsistence to a stranger's bounty owe.
 "God is great! His name is mighty! He is victor in the strife!
 Stripped of pride and power and substance, He hath left me faith and life."—
 Sixty years had Abdel-Hassan, since the stranger's friendly hand
 Saved him from the burning Desert, lived and prospered in the land;
 And his life of peaceful labor, in its pure and simple ways,
 For his loss fourfold returned him, and a mighty length of days.
 Sixty years of faith and patience gave him wisdom's mural crown;
 Sons and daughters brought him honor with his riches and renown.
 Men beheld his reverend aspect, and revered his blameless name;

And in peace he dwelt with strangers, in the fulness of his fame.
 But the heart of Abdel-Hassan yearned, as yearns the heart of man,
 Still to die among his kindred; ending life where it began.
 So he summoned all his household, and he gave the brief command,—
 "Go and gather all our substance; we depart from out the land."
 Then they journeyed to the Desert with a great and numerous train,
 To his old nomadic instinct trusting life and wealth again.
 It was now the sixth day's journey, when they met the moving sand,
 On the great wind of the Desert, driving o'er that arid land;
 And the air was red and fervid with the Simoom's fiery breath:—
 None could see his nearest fellow in the stifling blast of death.
 Blinded men from prostrate camels piled the stores to windward round,
 And within the barrier herded, on the hot, unstable ground.
 Two whole days the great wind lasted, when the living of the train
 From the hot drifts dug the camels and resumed their way again.
 But the lines of care grew deeper on the master's swarthy cheek,
 While around the weakest fainted and the strongest waxed weak;
 And the water-skins were empty, and a silent murmur ran
 From the faint, bewildered servants through the straggling caravan:—
 "Let the land we left be blessed!—that to which we go, accurst!—
 From our pleasant wells of water came we here to die of thirst?"
 But the master stilled the murmur with his steadfast, quiet eye:—
 "God is great," he said, devoutly,—“when *He* wills it, we shall die.”
 As he spake, he swept the Desert with his vision clear and calm,
 And along the far horizon saw the green crest of the palm.
 Man and beast, with weak steps quickened, hastened to the lonely well,
 And around it, faint and panting, in a grateful tumult fell.
 Many days they stayed and rested, and amidst his fervent prayer
 Abdel-Hassan pondered deeply that strange bond which held him there.
 Then there came an aged stranger, journeying with his caravan;
 And when each had each saluted, Abdel-Hassan thus began:—
 "Knowest thou this well of water? lies it on the travelled ways?"
 And he answered,—“From the highway thou art distant many days.
 "Where thou seest this well of water, where these thorns and palm-trees stand,
 Once the Desert swept unbroken in a waste of burning sand;
 There was neither life nor herbage, not a drop of water lay
 All along the arid valley where thou seest this well to-day.

Sixty years have wrought their changes since a man
of wealth and pride,
With his servants and his camels, here, amidst his
riches, died.
As we journeyed o'er the Desert, dead beneath the blaz-
ing sky,
Here I saw them, beasts and masters, in a common
burial lie;
Thirty men and eighty camels did the shrouding sand
infol;—
And we gathered up their treasure, spices, precious
stones, and gold;
Then we heaped the sand above them, and, beneath
the burning sun,
With a friendly care we finished what the winds had
well begun.
Still I hold that master's treasure, and his record, and
his name;
Long I waited for his kindred, but no kindred ever
came.
Time, who beareth all things onward, hither bore our
steps again,
When around this spot were scattered whitened bones
of beasts and men;
And from out the heaving hillocks of the mingled sand
and mould
Lo! the little palms were springing, which to-day are
great and old.
From the shrubs we held the camels; for I felt that
life of man,
Breaking to new forms of being, through that tender
herbage ran.
In the graves of men and camels long the dates unheed-
ed lay,
Till their germs of life commanded larger life from
that decay;
And the falling dews, arrested, nourished every tender
shoot
While beneath, the hidden moisture gathered to each
wandering root.
"So they grew; and I have watched them, as we
journeyed year by year;
And we digged this well beneath them, where thou
seest it, fresh and clear.
"Thus from waste and loss and sorrow still are joy
and beauty born,
Like the fruitage of these palm-trees and the blossom
of the thorn;
"Life from death, and good from evil!—from that
buried caravan
Springs the life to save the living, many a weak, des-
pairing man."
As he ended, Abdel-Hassan, quivering through his
aged frame,
Asked in accents slow and broken, "Knowest thou
that master's name?"
"He was known as Abdel-Hassan, famed for wealth
and power and pride;
But the proud have often fallen, and, as he, the great
have died!"
Then, upon the ground before them, prostrate Abdel-
Hassan fell,
With his aged hands extended, trembling to the lonely
well,—
And the sacred soil beneath him cast upon his hoary
head,—
Named the servants and the camels,—summoned
Haroun from the dead,—
Clutched the unconscious palms around him, as if they
were living men,—
And before him, in their order, rose his buried train
again.
Moved by pity, spake the stranger, bending o'er him
in his grief:—

"What affects the man of sorrow? Speak,—for
speaking is relief."
Then he answered, rising slowly to that aged stranger's
knee,—
"Thou beholdest Abdel-Hassan! They were mine,
and I am he!"
Wondering, stood they all around him, and a reverent
silence kept,
While, amidst them, Abdel-Hassan lifted up his voice
and wept.
Joy and grief, and faith and triumph, mingled in his
flowing tears;
Refluent on his patient spirit rolled the tide of sixty
years.
As the past and present blended, lo! his larger vision
saw,
In his own life's compensation, Nature's universal
law.
"God is good, O reverend stranger! He hath taught
me of His ways,
By this great and crowning lesson, in the evening of
my days.
"Keep the treasure,—I have plenty,—and am richer
than I see
Life ascend, through change and evil to that perfect
life to be,—
"In each woe a blessing folded, from all loss a greater
gain,
Joy and hope from fear and sorrow, rest and peace
from toil and pain.
"God is great! His name is mighty! He is victor in
the strife!
For he bringeth Good from Evil, and from Death com-
mandeth Life!"

Atlantic Monthly.

EXAMINING BOTTOMS OF WELLS.

It is not generally known, we think, how easy
a matter it is to examine the bottom of a well,
cistern, or pond of water, by the use of a common
mirror. The New Hampshire Journal of Agri-
culture says:

"When the sun is shining brightly, hold a
mirror so that the reflected rays of light will fall
into the water. A bright spot will be seen at
the bottom, so light as to show the smallest ob-
ject very plainly. By this means we have ex-
amined the bottoms of wells fifty feet deep when
half full of water. The smallest straw or other
small object can be perfectly seen from the bot-
tom of ponds and rivers, if the water be some-
what clear and not agitated by winds or rapid
motion. If a well or cistern be under cover, or
shaded by buildings, so that the sunlight will
not fall near the opening, it is only necessary to
employ two mirrors, using one to reflect the light
to the opening, and another to send it down per-
pendicularly into the water. Light may be
thrown fifty or a hundred yards to the precise
spot desired, and then reflected downward. We
have used the mirrors with success to reflect the
light around a field to a shaded spot, and also to
carry it from a south window through two rooms,
and then into a cistern under the north side of
the house. Half a dozen reflections of the light
may be made, though each mirror diminishes the
brilliancy of the light. Let any one not familiar

with this method try it, and he will find it not only useful, but a pleasant experiment. It will, perhaps reveal a mass of sediment at the bottom of a well which has been little thought of, but which may have been a fruitful source of disease by its decay in the water."

ITEMS OF NEWS.

The steamship *Africa* arrived at New York on the 23d inst., with dates to the 7th inst.

Nothing definite had transpired relative to the Congress, and it still looked doubtful whether it would assemble or not.

The last news was to the effect that Prince Gortschakoff had set out from St. Petersburg for Paris; but a telegraphic despatch in the official Dresden journal denies this, and states that his departure had been postponed indefinitely.

ENGLAND.—An enthusiastic reform meeting was held at Birmingham on the 6th instant. John Bright was the principal speaker. A resolution adopted calls for a large extension of the franchise and the adoption of the ballot system.

An address to Lord Palmerston, praying the Government to use its influence in maintaining the integrity and independence of the Pope's dominions, was in course of signature by the Roman Catholics in Ireland.

The London *Times* regards the dismissal of M. Walewski from the French Ministry, as a declaration that Napoleon is disposed to commit himself to a more liberal and generous line of policy, to cast himself into the Italian cause, and to maintain it against all the powers of despotism, and all the hostility of the Church.

The *Times* warns the Emperor that although he may count on the sympathy of England in his stand for the Italians, he must not expect that she will join him in an offensive alliance against other Powers.

FRANCE.—The London *Herald's* Paris correspondent states that Walewski was positively dismissed. His successor was regarded as antagonistic to England.

A report had been drawn up by the most eminent juri-consults of the French bar, which establishes the right of Frenchmen to petition the Senate for changes in the existing laws.

The friends of free trade in Paris had petitioned the Emperor for leave to re-establish the Association for obtaining a reform of the Customs tariff. They had also adopted measures for establishing a journal to defend their principles.

FEMALE MATHEMATICIAN.—A pension of £50 a year has been granted to Janet Taylor, an authoress whose works are well known to, and are appreciated by, the mercantile marine of England. She is the authoress of an "Epitome of Navigation and Nautical Astronomy;" "Improved Lunar Tables;" "Planisphere of the Stars;" "Hand-book to the Local Marine Board Examinations;" "Guide to the use of Maury's Charts," &c. In fact, she is the Mary Somerville of the marine world. She also keeps a Nautical and Mathematical Academy at the east end of London, the upper school of which is devoted to the preparation of masters and mates in the navy and merchant service.

It may possibly afford surprise to some of our readers to hear of one who indoctrinates practical seamen not only with the principles of ordinary navigation and the most approved methods of determining the latitudes, but can initiate them into the mysteries of spherical trigonometry, and its application to great circle sailing.—*N. Y. Tribune*.

FREE NEGROES LEAVING NEW ORLEANS FOR HAYTI.—

The bark *Laurel*, Captain Pierce, cleared yesterday, and will leave to-day for Port-au-Prince, Hayti, having on board, as passengers, eighty-one free persons of color, who are emigrating from this State to try their chances in Hayti. These people are all from the Opelousas parishes, and all cultivators—well versed in farming, and in all the mechanical arts connected with a farm. Among them are brickmakers, blacksmiths, wheelwrights, carpenters, &c. Some of them are proficient weavers, who have long been employed making the stuff called Attakapas cottonade, so favorably known in the market. They take along with them the necessary machinery for that trade, and all sorts of agricultural and mechanical implements.

These eighty-one persons—twenty-four adults and fifty-seven children and youths—compose fourteen families, or rather households, for they are all related, and the eighty-one may be called one family. They are all in easy circumstances, some even rich, one family being worth as much as \$50,000. They were all land owners in this State, and have sold out their property with the intention of investing their capital in Hayti.

KENTUCKY EXILES.—Twelve families, embracing in all thirty-nine persons, have arrived from Berea, Madison Co., Kentucky, whence they were forced to move on account of entertaining views and opinions in opposition to slavery. Believing they had acted in accordance with the laws of religion and humanity, they were ready to suffer all things, and awaited the future without fear, though ignorant of what it might bring forth. They are from the humble walks of life, and the most of their property has been left behind them, as in their hurried departure they had hardly opportunity to collect their wearing apparel.

The settlement of Berea, for some time past, has been a centre for anti-slavery men, John G. Fee, as delegate of the American Missionary Union, having organized several Churches on strict anti-slavery principles. A seminary, in which anti-slavery doctrines were taught, was also established about a year since, and at the time of the outbreak at Harper's Ferry was in successful operation. It is here proper to remark that both Mr. Fee and his associates have constantly disavowed all desire to interfere with slavery or to bring about its destruction by any except moral means. Regarding it as contrary to the teachings of the New Testament, they believed Scriptural truth the best refutation of its claims.—*Cincinnati Gazette*.

CAMELS.—Recently in Montgomery, Alabama, quite a crowd assembled near the capitol to witness a camel ploughing match. To test the comparatively strength of the camel and mule one of the latter was obtained, and the contest became spirited and exciting. The result in this particular case was decidedly in favor of the camel.

SEWING MACHINES.—They have become one of the domestic institutions of the country. They are introduced with great rapidity into all parts of the land, and into thousands of families. The following table shows the growth of the business. The principal companies making them are Wheeler & Wilson, I. M. Singer & Co., and Grover & Baker. Of the machines made by them, there were sold in 1853 about 2000; 1854, 5,000; 1855, 3,600; 1856, 7,400; 1857, 12,785; 1858, 17,659; 1859, 46,910. Of this vast number sold in 1859, Wheeler & Wilson sold 21,305; I. M. Singer & Co. sold 10,280; Grover & Baker sold 10,280. Nearly one-half of all that have been sold since the invention have been sold during the past year.—*Observer*.

EMANCIPATION OF THE SERFS.—The work of emancipation in Russia progresses. A large proprietor in

Stardub, a Russian village, has voluntarily emancipated his 181 serfs, and has given to them one-third of his land, requiring from them capitation taxes and all subsisting imposts. This large hearted man, his name is Herr Nicolai Furgeniev, at the end of the contract, declares that the peasants are at liberty to withdraw from the arrangement as soon as the negotiations between the government and the nobility shall offer them more favorable conditions.

In a recent address to the nobility of Pskow, the Emperor said:

"The question, the freeing of the serfs, is going forward to its solution, and I hope that you expect its consummation with the same reliance on me that I manifested when addressing myself to you, and with the full persuasion that this matter will be concluded to the mutual advantage of both parties—so that the interest of the nobles will be, as far as possible, secured, and, at the same time, the condition of the peasants improved. I am persuaded that you will justify my confidence in you."

EMANCIPATION OF SLAVES IN JAVA.—The great work of emancipation of Dutch slaves in Java has begun. The plan adopted is modelled on the act of 1834, which put emancipated negroes in the British Colonies on the footing of apprenticed laborers. By a subsequent act (Vic. c. 19) all apprentices were to cease after 1st August, 1840, but the Colonial legislature passed acts anticipating the day. In Java the apprenticeship is to last for six years, from the beginning of 1860 to 1866, after which date full liberty will be conceded. Owners receive 150 francs for slaves worth 1,000 francs each.

A negro preacher has been fined \$50 in Detroit, Michigan, and, in default of bail, is to be imprisoned 90 days, the penalty awarded by law for negro preaching in that State. The *Free Press* says the authorities are determined to prosecute every violation of this law.

EDUCATION IN IOWA.—The educational status of Iowa is shown to be good by the report of Thomas H. Benton Jr., Secretary to the Board of Education. There are in the State about 1000 school districts, and 4574 sub districts 240,431; persons between the ages of five and twenty-one years, of whom 142,849 have attended the public schools; 2620 school houses, worth \$1,049,747.41. There are about 3000 teachers in the public schools, who were paid last year \$383,589 29.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The receipts of Flour have fallen off, but the market is quite dull—there being little export or speculative inquiry, and not much demand for home consumption. Small sales of superfine at \$5 50 a 5 62½; extras at 5 75 a 6; extra family at \$6 12½ a 6 50 and fancy at \$6 25 a 7 00. There is no demand for Rye Flour or Corn Meal. The former is held at \$4 25, and the latter at \$3 75 per barrel.

GRAIN.—Wheat is dull and prices are moderately firm. Sales of 1500 bushels prime Pa. red at 134 a 135 cents per bushel. White is worth 140 a 150c. The market continues bare of Rye, at 93c. Corn comes forward very slowly, but there is not much demand for it. Sales of 2000 bushels at 75c. for yellow and 70 cents for white—both in the ears. Oats are dull at 41½ a 45 cts. for prime Pennsylvania, in store, and 43 cents per bushel for Delaware. Barley is steady at 83 cents. Sales of Barley Malt at 80 cents per bushel.

CLOVERSEED is more abundant and less active. Sales of common and prime quality at \$5 a 6½ per 64 lbs.

Timothy and Flaxseed are scarce. The latter at 156 a 158.

WANTED a situation as Assistant Teacher in a school of either white or colored children, by a young Woman, a member of the Society of Friends. Inquire at this office.
1st mo. 28, 1860.

WANTED by an experienced Teacher from Massachusetts, a situation for a Select School, in a Friends' neighborhood, where the advanced English studies are required to be taught. Address
L. VINING, Tuckerton, New Jersey.
1st mo. 28th, 1860.—3t.

ANNE CHURCHMAN'S BOARDING AND DAY SCHOOL, No. 908 Franklin street above Poplar.
1st mo., 28, 8t.

BYBERRY BOARDING SCHOOL FOR GIRLS. The Spring Session of this School, taught by Jane Hillborn and Sisters, will commence the 20th of 2d mo., 1860, and continue twenty weeks. The course of instruction embraces all the branches of a liberal English education.

Terms \$60 per Session, one-half payable in advance. For Circulars containing further particulars, address
JANE HILLBORN,
Byberry P. O., Penn.

1st mo. 28, 1860.—2 mo.

EATON ACADEMY, KENNETT SQUARE, CHESTER COUNTY, PA. The Winter Term of the above Institution will expire on the 15th of the 3d mo. next, but, in order to meet the desire of many of the Pupils, and friends and patrons of this Institute, the undersigned have concluded to re-open the School for both sexes, on 2d day the 19th following, and continue it a period of ten weeks, or half a Session, at the present rates, which are \$65 per Term for Tuition, Boarding, &c., and \$16 for Tuition only, one-half payable in advance.

Catalogues, containing further particulars, will be sent to those desiring the same. Apply to
WILLIAM CHANDLER,
Principal and Proprietor,
Or to WILLIAM A. CHANDLER,
Principal Instructor.

1st mo. 28, 1860.

LAKE SCHOOL FOR BOTH SEXES. The 2d semi-term of 20 weeks is to begin 20th of 2d month. The charge, in full, for board and tuition, per term of 20 weeks, is \$45, or at the rate per week of \$2½.

Circulars with references sent by applying to either subscriber
SIDNEY AVERILL,
ELMINA AVERILL,
West Vienna, Oneida Co., N. Y.,
1st mo. 8, 1860. Proprietors.

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FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, SECOND MONTH 4, 1860.

No. 47.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,

No. 324 South Fifth Street,

PHILADELPHIA,

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

A TRUE TOUCH-STONE.

BY HUGH TURFORD.

Many professors of christianity seem to think that godliness consists in hearing, reading, praying, praising, &c. These are all good exercises, if rightly performed, and may be called christian duties; because that all true christians, by the good Spirit of God in their own hearts, are often drawn to perform them. Howbeit, the performance of these and such like things alone, is no certain proof of godliness; and christianity cannot be known thereby. For, as there was a more excellent righteousness than what was found in the zealous pharisees, so there is a more excellent godliness than what appears in most professing christians.

Hearing, reading, praying, praising, with other exercises of that nature, may be imitated: the ungodly as well as the godly, the formalist as well as the sincere, may be found in the practice of such things: but true godliness cannot be imitated,—being the natural effect of the rule and government of a right spirit, and may be truly called “the issues of life,”—which none can bring forth but such who are christians indeed.

True godliness is supernatural; and so above the reach of men that are servants to sin. We must be reduced or brought into a god-like nature, before we can bring forth a godly conversation. Grapes cannot be expected from thorns, nor figs of thistles: the tree must be made good, before the fruit can be good. A righteous life is the natural effect of a right spirit. Our lights cannot shine forth before men, until we are enlightened with the light of Christ. Without a true conversion, there can be no true conversation; for all who are in the state of fallen Adam,

being ungod-like until they are raised by Christ the second Adam, cannot live god-like.

All true christians who have the spirit of Christ, may find the nature and life of Christ in themselves. Others may have some sense thereof by reading and well considering the contents of the fifth, sixth and seventh chapters of Matthew—where it is said that Jesus, “seeing the multitude, went up into a mountain, and when he was set, his disciples came unto him, and he opened his mouth and taught them.” And what he taught his disciples then, he teacheth all true christians now: for though he ascended, the holy Spirit that dwelt in him descended, and did then, doth now, and to the end of the world will tabernacle with all the Lord’s children, to be their teacher; and as many as walk after this Spirit are taught of Christ, and walk in his footsteps. For, as no vine beareth one kind of grapes, and the branches another; so every member of Christ answereth the life of Christ in their conversations. They are consequently humble, lowly, meek, merciful, patient, peaceable, just, upright, honest and faithful. A christian is not known so much by his words or his devotion, as by his works, his nature, his life and his conversation.

In order to show this I shall insist chiefly on the five following exhortations, or commands of Christ; the least of which, as a true trial of christianity, is more to be observed than that command, Luke xxii. 19, which says, “this do in remembrance of me:” for the proud as well as the humble, the cruel as well as the merciful, the fraudulent as well as the just, the ungodly as well as the godly, can observe the one, but cannot conform to the others.

The true trial of christianity is to be found in the life and nature of Christ. If the spirit of Christ hath the rule in us, these following fruits will be brought forth by us:

First. In all our communications, our yea will be yea, and our nay, nay: the word that goeth out of our lips will be true and sure.

He that is a christian indeed, hath no necessity in himself, nor need to be urged by others, to bind his soul with an oath to perform his word: for the law of the Spirit of life in his heart constrains him so to do.

Christians, in their communications, weigh their words before they utter them, together with their capacities to perform them; knowing

that a promise cannot be broken, without violating the righteous law of God in their own hearts. For, whenever such violence is done, terror ensues; and this makes good men, who live under the government of Christ, dread much more to break their words, than others do to forfeit their bonds. This holy dread, and principle of truth, makes our yea to be yea, and our nay to be nay. This makes us cautious in our promises, and careful in our performances. The exhortation may be read in scripture, but the binding tie must be known in our own hearts.

All that have the scriptures have this rule; but unless we have a principle of life and truth in ourselves, we cannot walk by this rule: and we must not only have such a principle, but we must also improve it by a continual practice, until it becomes our life, our centre, and our nature. For, till this is the case, we may say, these things we should do, but cannot say, these things we do: and so we witness against ourselves, that though we have the scriptures, we walk not according to the scriptures;—though we have the words of Christ; we are not in the life and nature of Christ;—our yea is not yea, and our nay, nay, in our communication;—our words and our promises are not steadfast and sure.

Swearing, in the communications of christians, is superfluous; for where Truth rules in the heart, there cannot be falsehood in the lips. Prove a professed christian by this rule; measure him with this line; weigh him in this balance. If his yea be yea, and his nay, nay, in all his communications;—if he is a man of his word at all times;—if his performances are one with his promises,—he abides in the doctrine of Christ; and this is an evident demonstration that he is a christian indeed. But if these performances are wanting,—though we have a christian name, we are not in the christian nature: for, as said before, what manner of grape the vine beareth, the branches thereof (if they continue in the vine) bear the same.

The second exhortation or command of Christ was this, "Resist not evil." And this was not only his doctrine but his life and nature; as we may plentifully read in scripture. Though he met with revilings, reproaches, buffetings and cruel usage, we do not find that he was ever moved thereby; much less that ever he resisted, but gave his cheek to the smiter; and when he was led as a lamb to the slaughter, "he was as a sheep dumb before the shearer; he opened not his mouth" so much as to say, What have I done? or why is it thus?

Now the fruits of the Spirit in the head and members, the captain and followers, Christ and christians, are one in nature. For, as Christ was humble, lowly, meek, patient and peaceable under all his sufferings, so are christians, if christians indeed. They render not evil for evil; they desire not an eye for an eye, nor a tooth for

a tooth; and revenge of any kind is far from them. But as patience and forbearance was the life and nature of Christ, so it is the life and nature of all true christians, as they grow in grace, and come to the fulness of the stature of Christ.

By this also, professors of christianity may prove themselves, whether they are christians indeed; for it is the deed that manifests the spirit. Now, bad men may have good words,—forms may be imitated;—but the patience, the meekness and forbearance that dwelt in Christ, and may be found in all true christians, cannot be imitated. If any vice hath got head in us, make what profession we will, the fruit of the vice will be brought forth by us. We shall be proud,—we shall be covetous,—we shall be envious; if we are reviled, we shall revile; if we are smitten, we shall smite; if we are sued at the law causelessly, we shall sue: and whilst it is so, we are in the world's nature,—its spirit hath the rule over us, and not the lowly, meek, lamb-like spirit of JESUS.

The third exhortation or command of Christ was this: "Love your enemies; bless them that curse you; do good to them that hate you, and pray for them who despitefully use you, and persecute you."

This also was not only the doctrine but the life and nature of Christ: and as it is the life and nature of Christ, so it is the life and nature of christians who are thoroughly leavened with the spirit of Christ. No man having this spirit and living under the government thereof, can hate the person of any man; for by creation, we are all the workmanship of God's hands: and all true christians know that enmity, hatred, cursing, spite and persecution, proceed not from men or women, as they are the Lord's creation in his own image, but because they have lost that image, and are become emptied of good, and filled with evil. Thus, as an evil spirit comes to have the rule over us, evil fruits are brought forth by us.

Could we but impartially see ourselves;—did we but observe our own natures and dispositions, with the fruits we bring forth in our lives,—we might easily judge of ourselves and others, whether we were converts to christianity or not;—whether the spirit of Christ, or the spirit of this world, had the rule in us and over us. For the course of our lives (especially in times of trial) declares who are led by the meek spirit of Jesus, and who are not;—who are leavened with the leaven of righteousness, and who are not;—who lead a sober, upright, godly life, and who do not. For it is not our words, but our conversation and manner of life, that manifests what spirit hath the rule in us and over us.

Until our natures become changed by conversion, we can not love enemies, but shall have the same enmity against them as they have against us: we cannot bless them,—we cannot pray for

them, and we shall be forward to do them hurt ; but far from doing them good.

Come, professors of christianity, lay aside your forms that you have long contended about ;—measure yourselves by this line,—try yourselves by this touchstone. Are you reduced to such a frame of spirit as to “love your enemies—to bless them that curse you—to do good to them that hate you, and to pray for them that despitefully use you and persecute you” ? This is the true character of christianity ;—this declares us to christians indeed.

But if our natures are averse to these things, let our profession be what it may,—we bear not the image of God,—we are not the children of our heavenly Father : “for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” If we were but truly converted—if our natures were thoroughly changed, our lives would be conformable to the spirit of Christ,—we should be christians indeed.

A fourth branch of the life, nature and doctrine of Christ, was manifested in these words : “Take no thought what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on. But seek ye first the kingdom of God and his righteousness.”

And what is this kingdom that all true christians should *first seek* ? It cannot be any thing above our reach ; it must be that kingdom which Jesus compared to a lost piece of silver ; it must be an acquaintance with that Spirit and the government thereof, which from the beginning the great God placed in the hearts of men to be their instructor in the path of righteousness.

This spirit was abundantly manifested in Christ the second Adam ; and so in scripture is called the spirit of Christ, for that it always dwelt in him, and was not only his life, but the life that is given to all true believers for their ransom from the power of sin. Hence, it and its government in us is necessary to be *first sought* ; because, until an humble, lowly, meek, lamb-like spirit is raised in us, and comes to have the rule over us, we know not the Lord, nor can we depend on his providence. But the rule and government of this Spirit reduces every member to an excellent qualification ; and as many as are taught and governed thereby, learn in all states to be content.

This was the life and nature of Christ. “The foxes have holes, and the birds of the air have nests, but the son of man had not where to lay his head ;” yet was he content. His thoughts ran not out into anxious care about things pertaining to the body. It was his meat and his drink to do his Father’s will, and to finish the work he was sent to do, namely, the fulfilling of all righteousness, by doing those things which were right in the whole course of his life, as a precedent and example to all his followers.

As many as have found the kingdom of God

and his righteousness, and are come to live under the rule and government of his Spirit,—have the mind of Christ : and though they live in the world, their thoughts run not out after the world.

A true christian conversation is to be diligent in our callings, moderate in our expenses, and content with our estates. Whosoever are reduced to a state of true temperance and moderation, take but little thought what they shall eat, or what they shall drink, or wherewithal they shall be clothed. They delight in justice, equity, truth and faithfulness ; and their thoughts are exercised therein ; they rest on God’s providence, and their honest endeavours are attended with his blessing.

And herein, professors of christianity may also prove themselves. This is a true measuring line,—a path that no man can walk in but such as have the spirit of Christ. All ungodly men seek the world first (I may say, first and last)—the riches of the world,—the honor of the world,—the pleasures of the world, and the praise of the world. They inquire what they shall eat, and what they shall drink, to please their appetites,—what they shall put on to be accounted great in the world, and to have the preeminence above and before their fellow-creatures. Their thoughts are occupied far more how they shall be conformable to the fashions of the world, than how they shall become conformable to the life, nature and doctrine of Christ. Their state is more heathenlike than christian-like, and is not without much covetousness and dishonesty.

This is the natural state of the sons and daughters of men whilst they continue in a state of degeneracy, as aliens to the commonwealth of God’s true Israel, and strangers to the covenant of promise that the Lord made with the house of Jacob : and to a better state none can come, but by seeking and finding the kingdom of God and his righteousness,—or the rule and government of the spirit of Christ in their own hearts. There, the seed is sown,—there, the leaven is laid,—there, the pearl of great price is found ; but not without digging deep : for, while vice is uppermost, virtue is lower-most ;—while sin reigns, the power of grace does not rule. The bringing down of the one, is the exaltation of the other.

There must be a death unto sin, before there can be a new birth unto righteousness ; and there must be a growth in righteousness, before we can centre in that content which takes no thought what we shall eat, what we shall drink, or wherewithal we shall be clothed. Hence, it ought to be every man’s principal concern, *first* to seek the kingdom of God and his righteousness ;—*first*, to know the rule and government of a right spirit in ourselves ; for this qualifies us, and makes us capable of leading a christian life, and of performing all our christian duties, both to God and man.

(To be continued.)

JUVENILE MEMOIR.

Memoir of Samuel W. Clarke, given by his mother.

Our beloved son was born on the 14th December, 1805. The first year of his life he suffered much from the complaints incident to infants, though with the outward appearance of health. After being weaned he became rather slender, but was very active. I devoted myself to his comfort and amusement, and was happy in tracing the first dawning of the various faculties of nature, and the first expanding of the affections of the heart. His father observed with pain an inequality of his animal spirits, and early determined to endeavor to regulate and form his habits to some pursuit, that should, as far as possible, counteract and destroy his tendency to extremes, already discernible in our dear child. From infancy to six or seven years of age, there was nothing very extraordinary in his character or conduct, except his attachment to old people.

He was tender in his feelings, unusually mild in his temper, affectionate to his parents and sisters, quick in his apprehension, and endowed with an accuracy of observation and memory, which not only promised usefulness, but excellence. Quick, strong, and permanent in his attachments, he was an object of more than common interest to all that knew him. When about seven years old, our dear son's mind was much affected and engaged on the subject of religion.

I had, till this time, lived without the true and living knowledge of God in the heart, (though what the world calls a believer), but the day-star then, I trust, began to arise in my soul, and the day-spring from on high to visit me, and I became deeply anxious to instruct my children in the great and momentous doctrines of truth, on which I now rested the salvation of my own soul, and all those so very near and dear to me; endeavoring to lead their young and tender hearts to a crucified Saviour, who died that they might live; enlarging much on eternity and the final day of judgment. I was happy to see them comprehend these sublime doctrines, more than I had believed possible, and to witness in their conduct some good effects.

Our dear son seemed earnestly engaged on these subjects: his mind was in a most extraordinary manner illuminated and absorbed in these great truths; and his conversation being clear, connected and fluent, surprised us all. He addressed himself to old and young, to the servants as well as his companions; insisting, usually, on obedience to our Heavenly Father, and love to his Son, as the only foundation for happiness hereafter, and painting in the language of the Scriptures the dreadful state of those who were disobedient.

He seemed particularly interested for black people. On a visit to his uncle Maxwell's, he conversed with an old woman, belonging to him. She was pious, but could not read the Bible; he

wished much to instruct her, but finding it difficult, he abandoned the idea, and said he would tell her what was in it.

When his aunt saw me, she mentioned the great alteration in his conversation, and their surprise at his piety and fervor, so uncommon at his age, and so consistent with the Scriptures. She acquainted me that the black woman said, my dear boy "would not live long, he was already God's child." He endeavored to instruct his sisters, and I have often wept over the precious aspirations of the Holy Spirit, from such young hearts. At this time he could not read the Bible with ease, but it was almost continually in his hands. He informed me of his wish to attend Friends' meetings. I consented he should make the trial, and ever after he was a constant attender thereat. He now began to form an acquaintance with some of the members of the Society (his first attendance and preference was entirely independent of my personal intimacy with any of the members of the Society) and he became much attached to some of its ancient heads.

Their week-day meetings were now an object of his desire; and I arranged for his dismissal from school at the proper time. After attending those for worship, for some time, and wishing to sit in those for business, it was proposed and acceded to by the members. I have noticed with surprise that my dear boy returned from these meetings (which sometimes lasted from 11 till 3 or 4 o'clock,) without the least appearance of fatigue, disgust or hunger. The discipline of the Quaker Church was now a matter of deep interest to him. He wished to dress in their manner, and use their language; desiring me to excuse him from the usual forms of address which have obtained currency in the world. I acceded to this, as well as all other of his wishes connected with his profession; believing I had no right to interfere in regulating a mind so manifestly taught by the Spirit of God.

The dear boy requested me to say grace in my heart before meals; mentioning his own wish and intention of giving the Lord thanks always, and desired I would prevail on his uncle and aunt to join us. His conversation was now pious and serious. He began the Bible, and read for some time every evening, intending to read it through.

His sisters were baptized. I left him at liberty to make his choice; he refused to join them, saying, he believed but in one baptism, that of the Spirit. Our town was very sickly in winter, and the many deaths made a deep impression on his mind. He often remarked, solemnly, on the uncertainty of our existence, and the necessity for a due preparation for death. He was in the constant habit of drawing matter for the improvement of the heart and life from many striking, or, to him, interesting occurrences; such as the one just mentioned; the deliverance of his friends or neighbors from danger; the public

punishment of those who had transgressed the law, dwelling earnestly on the hope he felt, from the conduct and confession of one, that God would grant him repentance, and forgive his sins. The great and essential doctrines of religion were made plain to his understanding, and he could give as good a reason for the hope within him, as most of those who had twice his years; adhering uniformly to the faith he had embraced, and zealously defending the Quaker practice and belief; expressing his hope and expectation of being one day a preacher among them himself. Almost every Sabbath it was his custom to take his sisters up stairs, place chairs in order, and hold a meeting; he was much delighted if he could prevail on them to sit still; he would sometimes preach and pray, and then dismiss them in the manner of Friends. It gave him great satisfaction to be able to induce his young acquaintances to attend meeting with him. In this he often succeeded; and after the assembly separated, he occasionally preached to them himself.

I wished the morning and evening prayers of my dear son to be his own in thought and expression. His manner was devout, and his matter that of a mind more exercised regarding the state of the soul after death, and the spirituality and the glory of our heavenly Father's existence, than most would have believed possible in one so young. I had often been told that "Samuel could not live long; that he was not fit for this world." A good old lady, my aunt, to whom he was much attached, said, "I must dedicate him, a second Samuel, to God, from his birth." And now in the midst of all our hopes, spiritual and temporal, for surely a child could scarcely promise more, God saw fit to remove him from us and to take him to himself. How heavy the blow! How irreparable the loss! none can understand but those who have suffered.

I had fondly anticipated a youth, not of levity, folly, and transgression, but full of peace and piety; which instead of trying our hearts by its wanderings, should edify by its purity. I had looked forward to the time, and many of those who knew him indulged the same hope, of his being a teacher and a pillar in the church of our blessed Lord.

This hope I would not have exchanged to have encircled his brow with the first earthly diadem.

He was now nine years old. Eight days of sickness and anguish severed him from our arms forever.

Now I know something of the cross of Christ Jesus; that cross which crucifies me to the world and the world to me, and in the destruction of this our fondest earthly hope, regarding this our first-born and only son, I realized the way in which I was led to follow a Saviour, who, for my sake, "became a man of sorrows and acquainted with grief."

CELIA CLARKE.

Greenwich, (R. I.)

Extracts from a letter dated Jericho, 9th mo. 27th, 1824.

MY DEAR FRIEND,—Thy very acceptable letter of the 29th ultimo came duly to hand.

As to my asserting that I believed the Scriptures were held in too high estimation by the professors of Christianity in general, I readily admit, as I have asserted it in my public communications for more than forty years, but, generally, in opposition to those that held them to be the only rule of faith and practice; and my views have always been in accordance with our primitive Friends on this point. And at divers times, when in conversation with hireling teachers (and at other times), I have given it as my opinion, that so long as they held the Scriptures to be the only rule of faith and practice, and by which they justify wars, hireling ministry, predestination, and what they call the ordinances, viz: water baptism and the passover supper, mere relicts of the Jewish law, so long the Scriptures did such more harm than good, but that the fault was not in the Scriptures, but in their literal and carnal interpretation of them—and that would always be the case until they came to the Spirit that gave them forth, as no other power could break the seal and open them rightly to us. Hence I have observed, in my public communications, and in conversation with the members of different denominations, and others, who held that the Scriptures are the primary and only rule of faith and practice—that, according to the true analogy of reasoning, "that for which a thing is such, the thing itself is more such"—as the Spirit was before the Scriptures, and above them, and without the Spirit they could not have been written or known. And with this simple but conclusive argument, I have convinced divers of the soundness of our doctrine in this respect—that not the Scriptures but the Spirit of Truth, which Jesus commanded his disciples to wait for, as their only rule, that would teach them all things, and guide them into all truth, is the primary and only rule of faith and practice, and is the only means by which our salvation is effected.

I admit that I did assert, and have long done it, that we cannot believe what we do not understand. This the Scripture affirms, Deut. xxix., 29—"The secret things belong unto the Lord our God, but the things that are revealed belong unto us and our children forever, that we may do all the words of this law"—and all that is not revealed is to us the same as a nonentity, and will forever remain so, until it is revealed; and that which is revealed enables us, agreeably to the apostle's exhortation, to give a reason of the hope that is in us, to honest enquirers. I also assert, that we ought to bring all doctrines, whether written or verbal, to the test of the Spirit of Truth in our own minds, as the only sure director, relative to the things of God; otherwise, why is a

manifestation of the Spirit given to every man, if it is not to profit by; and, if the Scriptures are above the Spirit, and a more certain test of doctrines, why is the Spirit given, seeing it is useless? But this doctrine, that the Scriptures are the only rule of faith and practice, is a fundamental error, and is manifested to be so by the Scriptures themselves, and also by our primitive Friends' writings.

It is my belief, that we come into the world in the same state of innocence, and endowed with the same propensities and desires that our first parents were, in their primeval state; and this Jesus Christ has established, and must be conclusive in the minds of all true believers; when he took a little child in his arms and blessed him, and said to them around him, that except they were converted, and became as that little child, they should in no case enter into the kingdom of heaven. Of course, all the desires and propensities of that little child, and of our first parents in their primeval state, must have been good, as they were all the endowments of their Creator, and given to them for a special and useful purpose. But it is the improper and unlawful indulgence of them that is evil.

I readily acknowledge, I have not been able to see or understand, how the cruel persecution and crucifixion of Jesus Christ by the wicked and hard hearted Jews should expiate my sins; and I never have known any thing to effect that for me, but the grace of God, that taught me, agreeably to the apostle's doctrine, to deny all ungodliness and the world's lusts and to live soberly, righteously and godly in this present world; and as I have faithfully abode under its teachings, in full obedience thereto, I have been brought to believe that my sins were forgiven, and I permitted to sit under the Lord's teaching, as saith the prophet: "that the children of the Lord are all taught of the Lord, and in righteousness they are established, and great is the peace of his children." And so long as I feel this peace, there is nothing in this world that makes me afraid, as it respects my eternal condition. But if any of my friends have received any known benefit from any outward sacrifice, I do not envy them their privilege. But, surely, they would not be willing that I should acknowledge as a truth, that which I have no kind of knowledge of. I am willing to admit, that Divine Mercy is no doubt watching over his rational creation for their good, and may secretly work at times for their preservation; but if, in his infinite wisdom and goodness, he sees meet to hide it from us, as most consistent with his wisdom and our good, let us have a care that we do not, in the pride of our hearts, undertake to pry into his secret counsels, lest we offend; but be content with what he is pleased to reveal to us, let it be more or less, and, especially, if he is pleased to speak peace to our minds. And when he graciously condescends to do this, we

shall know it to be a peace that the world cannot give, with all its enjoyments, neither take away, with all its frowns.

I shall now draw to a close, and, with the salutation of gospel love, I subscribe myself thy affectionate and sympathizing friend and brother.

ELIAS HICKS.

RICHARD WATSON ON CREEDS.

The following extracts are taken from the life of Richard Watson, Bishop of Landaff, and contain his opinion on subjects much agitated; it would be well if some of the highly professing orthodox of every persuasion would pattern after his liberal principles. His opinion of catechisms is as follows:

"What are the catechisms of the Romish church, of the English church, of the Scotch church, and of all other churches, but a set of propositions which men of different capacities, educations, and prejudices, have fabricated (sometimes on the anvil of sincerity, oftener on that of ignorance, interest, or hypocrisy) from the divine materials furnished by the Bible? And can any man of enlarged charity believe, that his salvation will ultimately depend on a concurrence in opinion with any of these niceties, which the several sects of Christians have assumed as essentially necessary for a Christian man's belief? Oh no! Christianity is not a speculative business. One good act performed from a principle of obedience to the declared [manifested] will of God, will be of more service to every individual, than all the speculative theology of St. Augustin, or Anastasius Frelinghansen."

The following are his liberal and pertinent views of creeds:

"I certainly dislike the imposition of all creeds formed by human authority; though I do not dislike them, as useful summaries of what their compilers believe to be true, either in natural or revealed religion.

As to natural religion, the creeds of the most distinguished philosophers, from *Plato* and *Cicero* to *Leibnitz* and *Clark*, are extremely various, with respect to the origin of things—the existence and attributes, natural and moral, of the Supreme Being—the natural mortality or immortality of the human soul—the liberty and necessity of human actions—the principle of virtue, and other important points.

And as to revealed religion, though all its doctrines are expressed in one book, yet such a diversity of interpretations has been given to the same passages of Scripture, that not only individuals, but whole churches, have formed to themselves different creeds, and introduced them into their forms of worship. The Greek church admits not into its ritual either the Apostle's creed, or the Athanasian, but merely the Nicene. The Episcopal church in America admits the Nicene

and the Apostle's creed, but rejects the Athanasian. The church of England admits the whole three into its liturgy; and some of the foreign Protestant churches admit none but the Apostle's. These and other creeds which might be mentioned, are all of human fabrication; they oblige conscience, as far as they are conformable to Scripture, and of that conformity every man must judge for himself. This liberty of private judgment is recognized by our church (notwithstanding subscription to the thirty-nine articles) when, in the service for the ordering of priests, it proposes this question:—"Are you determined, out of the said Scriptures, to instruct the people committed to your charge, and to teach them nothing, as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scriptures?"

The Bishop of Landaff's definition of orthodoxy:

"What is this thing called orthodoxy, which mars the fortunes of honest men, misleads the judgment of princes, and occasionally endangers the stability of thrones? In the true meaning of the term, it is a sacred thing, to which every denomination of Christians lays an arrogant and exclusive claim; but to which no man, no assembly of men, since the apostolic age, can prove a title. It is frequently amongst individuals of the same sect nothing better than self-sufficiency of opinion, and pharisaical pride, by which each man esteems himself more righteous than his neighbors. It may perhaps be useful in cementing what is called the *alliance* between church and state; but if such an alliance obstructs candid discussions, if it invades the right of private judgment, if it generates bigotry in churchmen, or intolerance in statesmen, it not only becomes inconsistent with the general principles of Protestantism, but it impedes the progress of the kingdom of Christ, which we all know is not of this world."

Joseph Wyeth in his answer to the "Snake in the Grass," in treating of that Divine Light, "a manifestation of which is given to every man to profit withal," says:—"This, in short, is the substance of what hath been declared by us, concerning this Divine Light, Christ in men, and which is not more than is witnessed of it in the Holy Scriptures, in the words of which our Friends have frequently given their belief in this, as in other articles; and that with good reason, for the Spirit of God in his church in this age, can well agree to the language of the same Spirit, in, and to the churches in the former ages. And here I may fitly observe, that too nice expressing and minute particularising of articles of faith, has been frequently one ground of heresy and schism, and occasioned great disturbance in the world: and it is no wonder, when

men forsake that teaching grace which brings salvation, they should set up that earthly wisdom,* which in matters of faith, breeds confusion."

EXTRACT.

The observance of the secret admonition of the heart, is an effectual means to cleanse and sanctify us; and the more it is attended to, the more it will be conversant with our souls, for our instruction. In the midst of difficulties, it will be our counsellor; in the midst of troubles it will be our light and our comforter.

It is impossible for us to enjoy the influence of this good Spirit, till we are deeply sensible of our own emptiness and nothingness, and our minds are thereby brought down and laid in the dust. The spirit of Christ is indeed a humbling spirit; the more we have of it, the more we shall be humbled: and it is a sign that either we have it not, or that it is yet overpowered by our corruptions, if our heart be still haughty.

Attend, therefore, to the secret persuasions and dissuasions of the Spirit of God, and beware of quenching or grieving. This wind that blows where it lists, if shut out or resisted, may never breathe upon us again, but leave us to be hardened in our sins. If observed and obeyed, it will, on all occasions, be our monitor and director. When we go out, it will lead us; when we sleep, it will keep us; and when we awake, it will talk with us."

WAR.

"Who has ever told the evils and the curses and the crimes of war? Who can describe the horrors of the carnage of battle? Who can portray the fiendish passions which reign there? Who can tell the amount of the treasures wasted, and of the blood that has flowed, and of the tears that have been shed over the slain? Who can register the crimes which war has originated and sustained? If there is any thing, in which earth, more than in any other, resembles *hell*, it is in its *wars*. And who, with the heart of a man,—of a lover of human happiness—of a hater of carnage and crime—can look but with pity, or repress his *contempt* in looking on all the trappings of war; the tinsel, the nodding plumes, even the animating music designed to cover over the reality of the contemplated murder of *fathers and husbands and sons*."

A. B.

The above holds up a picture of the *horrors*

* Mark the concurrence in opinion between Richard Watson and Joseph Wyeth respecting creeds. The former considers them all of human fabrication; and the latter as being set up under the influence of earthly wisdom, and the occasion of much disturbance in the world. The words "human fabrication," and "earthly wisdom," as they are used by their respective authors, may be considered as synonymous terms.

of war, penned by one, who, I presume, would stand on the defensive if attacked, who perhaps has seen no further. May we, members of the Society of Friends, who profess to have seen into the beauties of a non-resistant life, examine how far *our conduct* is in advance of the feeling depicted in the few last lines, when "looking on all the trappings of war." Are there not among us, many occupying the responsible situation of parents, who are found, at the sound of martial music, throwing aside their various employments and eagerly calling upon the children to come and see and hear? Ah! there is on such occasions often a seed sown, which in after life will spring up, and bear fruit bitter to the taste of the parent.

"The London Times calls attention to the report that 237 tons of bones have been imported from Sebastopol, and asks if they are the bones of men and animals commingled, and now exported by Russia, and imported by English speculators, to manure our fields." J.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SECOND MONTH 4, 1860.

Friends who have subscription papers for Dr. Ezra Michener's "Retrospect of Quakerism," will please return them immediately to the publisher, T. Ellwood Zell, No. 439 Market Street, Philadelphia. Some of the subscription papers have not been returned, and it is important that the names of all subscribers should be furnished immediately, as the work is now in press.

DIED, In Bendersville, Adams county, Pa., on the 7th of First month, 1860, JOSIAH PENROSE, aged 69 years, 9 months and 10 days. A member of Monallen Monthly Meeting, Adams county, Pa.

—, Suddenly, after a short but severe illness, of disease of the heart, on the 18th ult., at West Branch, Clearfield county, Pa., JEREMIAH C. MOORE, in the 23th year of his age.

—, On the 23d of Eleventh month, 1859, BEULAH JANNEY, in the 76th year of her age. A valuable member of society, and an Elder of Fairfax Monthly Meeting, in Loudoun county, Va.

—, In Worcester, Mass., First month, 16th, 1860, DINAH ROGERS, aged 78 years.

Dinah Rogers was born in Easton, N. Y., First mo. 5th, 1782. In 1798 she married Aaron Rogers, of Danby, Vermont, at which place she resided until Eighth month, 1858, when she removed with her husband to Worcester, Mass., to live with their son. For sixty-two years she has been a member of Danby Monthly Meeting, foremost in the rank of true and devoted spirits, and for many years an Elder, universally esteemed and respected, and particularly so by the young. It would be difficult to find one who has sustained with more dignity and propriety all the relations of social life; a true wife, a loving and devoted

mother, a kind and sympathizing friend, and especially the friend and counsellor of the poor and suffering.

She was widely known and loved, and many who will read this brief tribute to her memory will sympathize with her widowed husband, who has walked hand in hand with her for sixty-two years, and who now seems peacefully waiting to join her in the land of the blest. Her remains were brought to this place for interment, and perhaps the best testimony to the purity and benevolence of her life might be found in the numbers of the poorer class who crowded around the open coffin, returning again and again to look once more upon the countenance of one who had been to them a true friend.

Danby, Vermont.

DIED, At Coleraine, Belmont county, Ohio, on the 5th of Eleventh month, 1859, FRANCES D. FOX, in the 49th year of his age. An exemplary member of Concord Monthly Meeting.

—, On Third-day morning, the 24th inst., SALLIE MAROT, daughter of Charles H. and Hannah S. Marot, aged 17 months and 20 days.

—, On the morning of the 22d inst., CATHARINE MOORE, widow of the late Dr. John Moore, in the 79th year of her age.

For Friends' Intelligencer.

THE AFRICAN COLONIES.

We believe the reading public are not generally aware that the merit of making the first suggestion for colonizing Africa, as the only effectual means of putting an end to the Slave Trade, is due to the members of the New Church, or as they are commonly called, the Swedenborgians. On this account we are induced to present to the readers of Friends' Intelligencer, two extracts published in the New Jerusalem Messenger, which are taken from a MS. history of the New Church, written by John Hough James, of Urbana, Ohio; a work, which, from its character, we should be glad to find published, and accessible to all who take an interest in the records of the various Christian sects.

The recent discoveries of Livingston and other travellers, of a people in a comparatively civilized condition in Central Africa, must lead us to regard the revelations made by Baron Swedenborg as approaching at least to a commencement of their fulfilment. He saw, as in the future, commercial relations existing between the people on the coast of Africa, and the nearly civilized residents of the interior of that vast country. In his "Continuation of the Last Judgment," Swedenborg uses the following language:

"Such being the character of the Africans even in the world, there is at the present day, (1757,) a revelation among them, which commencing in the centre of their continent is communicated around, but does not reach their coasts. They acknowledge our Lord as the God of heaven and earth, and laugh at the monks in those parts they visit, and at the Christians who talk of a threefold Divinity, and of salvation by mere

thinking, saying that there is no man who worships at all, who does not live according to his religion, and that whosoever does not, must become stupid and wicked, because in such case he receives nothing from heaven. Ingenious wickedness, too, they call stupidity, because there is not life, but death in it. I have heard the angels rejoicing over this revelation, because, by means of it, a communication is opened for them with the human rational, hitherto closed up, by the blind which has been drawn over the things of faith."

This disclosure of the remarkable reformer, caused a number of the converts to his faith to assemble twenty two years after its promulgation, that is to say, in the year 1779, at Norkjoping, in Sweden, and their proceedings are thus ably described in the MS. history before referred to.

"The principal business of the Conference at Norkjoping, was to consult upon and devise the most practicable means of forming an association, whose wishes and endeavors might center in one object, that of forming a settlement among those nations, where a certain prospect seemed to open of establishing peaceably, and without opposition, their new system, which might serve as a basis for a new and free community. Charles Berus Wadstrom was present at the meeting, and he states, in his letters to the *New Jerusalem Magazine* of 1790, that 'the more this subject came to be considered, the more these gentlemen were persuaded, that the coasts of Africa would scarcely admit of being peopled by a body of true and sincere Christians, unless the slave trade, so firmly rooted, and the only object of commerce in those fruitful regions, could be abolished.' Before the memorable meeting was dissolved, every one present expressed his warmest and his most cordial assurance, to labor, each in his particular station, and unceasingly to exert his utmost abilities, in concerting and in carrying into execution a plan not only for the abolition of the slave trade, but for the general civilization, founded on true Christian principles, of those uncultivated and hitherto abused nations."

"Soon afterwards, a zealous and well-informed Swedish traveller, U. Nordenskjold, published a plan for colonizing on the coast of Africa, in which he designated Sierra Leone as the proper site for a colony; and by his influence and activity at the court of Sweden, his Swedish Majesty was induced to grant permission to emigrate thither with forty families. This was several years before the society for the abolition of the slave trade was formed in London.

"In 1787, Mr. Wadstrom, with Dr. Sparrman and Chevalier Captain Arrhenius, proceeded on a voyage to the coast of Africa, intending to penetrate to the interior, which, however, they were unable to achieve. Dr. Sparrman and Mr. Nordenskjold afterward founded a congregation at Sierra Leone, and in 1792 it was selected by the

British Government as the place for the residence of the fugitive slaves who had escaped from the Americans, and taken refuge with the British during the Revolutionary War. Twelve hundred of these were then transported thither."

We here have thus placed before us, the first movement made toward the establishment of Sierra Leone. Since that day, our own countrymen have also given encouragement to the foundation of colonies in Africa, perhaps not so much from a wish to suppress that horrible traffic in human beings, which was the principal object desired by the members of the New Church, but as furnishing a place of abode for the liberated negroes. Whatever may have been the designs of the originators of the scheme, *Christian Colonies*, if we may be allowed to grant them so distinguished a name, have been commenced on those once benighted shores, and appear to be in prosperous circumstances. Their exports exceed the exports of the United States at the time of the Declaration of Independence, and their people have evinced a capacity for self-government, and a desire for better education, which must be gratifying to every thoughtful philanthropist. So promising, in fact, is the present aspect of the affairs of the inhabitants of those distant settlements, we cannot escape from a well-grounded hope, that if these emigrants and their descendants do not suffer from the indolence which is so often found to be amongst the besetments of the nations living in warm climates, and if they continue to preserve around them the strengthening influences of civilization, so far as to prevent a relapse into barbarism, that men may be nourished up there capable of becoming the competitors of any civilized people of the earth, in all worthy objects. Such men would present examples worthy of imitation to their barbarous neighbors, who being gradually stimulated to better pursuits than those which, unhappily, at present occupy them, would in time be led to look upon the slave trade with the abhorrence which ought to find a place in the breasts of all rational creatures. Let us therefore be encouraged to anticipate that the emigration to the coasts of Africa may continue and increase, and thereby hasten the appearance of the glorious day when we may say in the prophetic language of the inspired Psalmist, "Ethiopia shall soon stretch out her hands unto God." Then, and not until then, will the African slave trade with all its attendant enormous evils be brought to a conclusion. T.

Baltimore, 1st mo., 1860.

A FABLE.

A young man once picked up a sovereign lying in the road. Ever afterwards, as he walked along, he kept his eyes steadfastly fixed on the ground, in hopes of finding another. And in the course of a long life he did pick up at different

times a good amount of gold and silver. But all these days as he was looking for them he saw not that heaven was bright above him, and nature beautiful around. He never once allowed his eyes to look up from the mud and filth in which he sought the treasure; and when he died a rich old man, he only knew this fair earth of ours as a dirty road to pick up money as you walk along.

THE FALLS OF NIAGARA SURPASSED IN INDIA.

Did any of our readers ever hear of the Gairsoppa Falls, near Honore? If not, they will probably read with some pleasure a description which has just appeared in the Calcutta papers. It is curious that a fall six times the depth of Niagara should remain almost unknown. From the village of Gairsoppa, reached by a river of the same name, the writer was carried for twelve miles up the Malimuneh Pass, and reached the Falls Bungalow about three hours and a half after leaving the top of the Pass. An amphitheatre of woods, and a river about five hundred yards wide, rushing and boiling to a certain point, where it is lost in a perpetual mist and in an unceasing deafening roar, must first be imagined. Leaving the Bungalow on the Madras side of the river, and descending to a position below the river level, you work your way up carefully and tediously over slippery rocks until you reach a point where a rock about twice the size of a man's body juts out over a precipice. Resting flat upon this rock, and looking over it, you see directly before you two out of the four principal falls; these two are called the "Great Fall" and "The Rocket." The one contains a large body of water, the main body of the river, perhaps fifty yards across which falls massively and apparently sluggishly into the chasm below, and the other contains a smaller body of water, which shoots out in successive sprays over successive points of rocks, till it falls into the same chasm. This chasm is at least nine hundred feet in depth—six times the depth of the Niagara Falls, which are about one hundred and fifty feet and perhaps a quarter to half a mile in width. These are the first two falls to be visited. Then move a little below your first position, and you will observe first a turgid boiling body of water of greater volume than the Rocket Fall, rushing and steaming down the same chasm; this is the third fall, the "Roarer." Then, carrying your eye a little further down, you will observe another fall, the loveliest, softest, and most graceful of all, being a broad expanse of shallow water, falling like transparent silver lace over a smooth surface of polished rock into this same chasm; this is "La Dame Blanche."

But do not confine yourself to any one place in order to view these falls; scramble everywhere you can, and get as many views as you can of them, and you will be unable to decide upon which is the most beautiful. And do you want

to have a faint idea of the depth of the chasm into which these glorious waters fall? Take out your watch and drop as large a piece of rock as you can hold, from your viewing place; it will be several seconds before you ever lose sight of the piece of rock, and then even it will not have reached the water at the foot of the chasm—it will only have been lost to human sight; or watch the blue pigeons, wheeling and circling in and out the Great Fall within the chasm, and looking like sparrows in size in the depth beneath you. But you have yet only seen one, and that not perhaps the loveliest, and at least not the most comprehensive, view of the falls. You must proceed two miles up the river above the falls, and cross over at a ferry, where the waters are still and smooth as glass and sluggish as a Hollander, and proceed to the Mysore side of the falls, walking first to a point where you will see them all at a glance, and then descending as near as you can to the foot of these, to be drenched by the spray, deafened by the noise and awe-struck by the grandeur of the scene, and by the presence of the Creator of it, in the perpetual rainbow of many and brilliant hues which spans the foot of the chasm.—*Boston Weekly Transcript.*

THE DUTY OF OWNING BOOKS.

BY H. W. B.

We form judgments of men from little things about their house, of which the owner, perhaps, never thinks. In earlier years, when travelling in the West, where taverns were either scarce, or in some places unknown, and every settler's house was a house of "Entertainment," it was a matter of some importance and some experience to select wisely where you would put up. And we always looked for flowers. If there were no trees for shade, no patch of flowers in the yard, we were suspicious of the place.—But, no matter how rude the cabin, or rough the surroundings, if we saw that the window held a little trough for flowers, and that some vines twined about strings let down from the eaves, we were confident that there was some taste and carefulness in the log cabin. In a new country, where people have to tug for a living, no one will take the trouble to rear flowers, unless the love of them is pretty strong; and this taste, blossoming out of plain and uncultivated people, is, itself, like a clump of harebells growing out of the seams of a rock. We were seldom misled. A patch of flowers came to signify kind people, clean beds and good bread.

But, other signs are more significant in other states of society. Flowers about a rich man's house may signify only that he has a good gardener, or that he has refined neighbors, and does what he sees them do.

But men are not accustomed to buy *books* un-

less they want them. If, on visiting the dwelling of a man of slender means, I find the reason why he has cheap carpets and very plain furniture to be that he may purchase books, he rises at once in my esteem. Books are not made for furniture, but there is nothing else that so beautifully furnishes a house. The plainest row of books that cloth or paper ever covered, is more significant of refinement than the most elaborately carved *etagere* or side-board.

Give me a house furnished with books rather than furniture! Both, if you can, but books at any rate! To spend several days at a friend's house, and hunger for something to read, while you are treading on costly carpets, and sitting upon luxurious chairs, and sleeping upon down, is as if one were bribing your body for the sake of cheating your mind.

Is it not pitiable to see a man growing rich and beginning to augment the comforts of home, and lavishing money on ostentatious upholstery, upon the table, upon everything but what the soul needs?

We know of many and many a rich man's house, where it would not be safe to ask for the commonest English classics. A few garish annuals on the table, a few pictorial monstrosities, together with the stock of religious books of his "persuasion," and that is all! No range of poets, no essayists, no selection of historians, no travels or biographies, no select fictions or curious legendary lore; but then the walls have paper which cost three dollars a roll, and the floors have carpets that cost four dollars a yard! Books are the windows through which the soul looks out. A house without books is like a room without windows. No man has a right to bring up his children without surrounding them with books, if he has the means to buy them. It is a wrong to his family. He cheats them! Children learn to read by being in the presence of books. The love of knowledge comes with reading, and grows upon it. And the love of knowledge, in a young mind, is almost a warrant against the inferior excitement of passions and vices.

Let us pity those poor rich men who live barrenly in great, bookless houses! Let us congratulate the poor that in our day books are so cheap that a man may every year add a hundred volumes to his library for the price of what his tobacco and his beer would cost him. Among the earliest ambitions to be excited in clerks, workmen, journeymen, and, indeed, among all that are struggling up in life from nothing to something, is that of owning, and constantly adding to, a library of good books! A little library, growing larger every year, is an honorable part of a young man's history. It is a man's duty to have books. A library is not a luxury, but one of the necessaries of life.

A good book is a thing as separate and dis-

tinct from all other creations, as a bird is from a flower, or a jewel from a stone. Books are at once our masters and our servants. They have a silent independence, an unchanging voice, a calm declaration of truth, as they will. But they are unobtrusive. They wait for our moods and our leisure. They are never jealous if we neglect them, nor quarrelsome when we are familiar. They wait upon us in youth, in manhood, and in old age, with a vivacity that time never chills, and an instructiveness that repetition never wearies. Men grow old, and children are the only reprints allowed. The same volume is never reproduced. But books come again, in successive editions, with the same life, the same disposition, the same offices of love and goodness. Their joints never stiffen. Their heads never grow gray. All hinges but book-hinges at times grate. But the unrolled pages turn smoothly forever.

CASHMERE GOATS.

An importation of these valuable animals has been made by the Hon. W. H. Stiles, and after a tedious voyage has arrived safely at his place up the river, having been accompanied by a Greek, who is still with them as an attendant, all the way from Smyrna. This is the second importation of the pure breed of Cashmere goats ever made into this country; the first having been made by Mr. Davis, who sold them to Mr. Richard Peters, of Atlanta, from which importation all the crosses and half breeds in this country have sprung. Mr. Stiles has eight of them, and they are no less curious than valuable, something of the size and shape of our native breed. They differ widely in their hair, which grows so luxuriously as to give them the appearance of a sheep with an immense fleece on it. The experiment having been thoroughly tried as to their thriving in our climate, and resulting satisfactorily, there can be no doubt of the value they will be to our country. The uses to which the hair is put are numerous. Camlet and worsted goods and ladies' fabrics, as challies, muslin de laines, gentlemen's clothing for summer wear, hosiery, &c., promising a beauty, strength, durability, luster and permanency of color far superior to the wool of the sheep or the alpaca.

These goats are found in the Himalaya Mountains, and have to be brought about a thousand miles before they reach a shipping port. They are not sheared like the sheep, but the fleece is pulled off twice every year. An ordinary fleece weighs between three and four pounds. The New York price is \$8 50 per pound, making at least \$51 a year for each goat, while there is no cost in feeding them, for they are as frugal and hearty as the common goat.

Their great value in this country is the splendid cross with our common goat, the half-breed

being nearly as valuable every way as the full breed, and their remarkable fecundity soon repays a very heavy interest on the investment, while the expense of keeping them is a mere trifle, as they live on briars and foliage not touched by other animals. There is a great demand for them, and the prices they bring are fabulous—one buck sold as high as \$1,500, and one of Mr. Peters's stock was sent to the Illinois State Fair exhibition, and so pleased the President that he offered the weight of the animal in silver in exchange for him.—*Savannah Republican*, Dec. 25.

For Friends' Intelligencer.

"These are MY Jewels."—ROMAN MATRON.

Once I saw in mental vision, one entrusted with a gem,
Wealth of India could not buy it for a monarch's
diadem,

It was placed within a casket finely fitted for its care;
Human art had never fashioned aught so beautiful
and fair.

She who had received the treasure, grateful seemed,
and overjoyed;

But the outside of the casket soon her every thought
employed.

Though it needed but protection, watchful care from
day to day,

That the impress of the Maker never might be worn
away,

Yet she labored to adorn it; for rich hues to deck it,
sought;

Hung it round with fine embroidery which her busy
fingers wrought.

Toiling thus from morn till even, her meridian life was
passed;

Age came on and found her lonely; she had felt affliction's
blast;

Humbled then, the gem once given, with a throng of
memories came;

Ah! she thought, this precious treasure soon will
bring me joy again.

Trembling then she oped the casket, but no gem with-
in it lay;

Thieves, while she was idly busy, had conveyed it far
away.

Mother! wouldst thou 'scape the anguish of that smit-
ten one? Oh! then

Prize the casket, for *this only*, that it holds a priceless
gem.

Often contemplate its value with a spirit raised in
prayer!

Suffer none to steal it from thee while thou 'rt busied
here and there.

Then when He who charged thee keep it, that no spot
its lustre dim,

Shall "make up" his precious jewels, thou mayest
give it back to him. S.

Philad. 1st mo. 1860.

THE IVY IN THE DUNGEON.

BY CHARLES MACKAY.

The ivy in a dungeon grew,
Unfed by rain, uncheered by dew;
Its pallid leaflets only drank
Cave-moistures foul, and odors dank.

But through the dungeon grating high,
There fell a sunbeam from the sky;
It slept upon the grateful floor
In silent gladness evermore.

The ivy felt a tremor shoot
Through all its fibres to the root;
It felt the light, it saw the ray,
It strove to blossom into day.

It grew, it crept, it pushed, it clomb—
Long had the darkness been its home;
But well it knew, though veiled in night,
The goodness and the joy of light.

Its clinging roots grew deep and strong,
Its stem expanded firm and long,
And in the currents of the air
Its tender branches flourished fair.

It reached the beam, it thrilled, it curled,
It blessed the warmth that cheers the world;
It rose toward the dungeon bars;
It looked upon the sun and stars.

It felt the life of bursting spring,
It heard the happy skylark sing;
It caught the breath of morns and eves,
And wooed the swallow to its leaves.

By rains and dews and sunshines fed,
Over the outer walls it spread;
And in the day-beam waving free;
It grew into a steadfast tree.

Upon that solitary place,
Its verdure threw adorning grace;
The mating birds became its guests,
And sang its praises from their nests.

Wouldst know the moral of the rhyme?
Behold the heavenly light! and climb;
To every dungeon comes a ray
Of God's interminable day.

HOW WATCHES ARE MADE.

N. P. Willis, of the *Home Journal*, who recently visited the watch factory of the American Watch Company, at Waltham, Mass., thus describes the *modus operandi* of watchmaking as carried on at that extensive establishment, by machinery:—

The Watch-Factory is of brick, two stories in height, and enclosing a quadrangular court; and, along the closely-placed inner and outer windows stand the work-benches at which are seated the successions of operatives—each of the one hundred and twenty parts of the watch requiring separate manufacture, and adjustment. What impressed me particularly, as I walked through these long galleries of seated and patient artificers, was the exceeding delicacy and minuteness of it all—the inevitable machinery accomplishing, with such powerful exactness, the almost inevitable wonders of transformation and construction, and human aid seeming only needed to supply the material and measure the work, with movements of hand scarcely perceptible. The successions of minute instruments were like long ranges of little fairies, each weaving its cobweb miracles, under a careful sentinel's superintending eye. It is the novelty of the Waltham Factory that this is so—machinery doing the hundred little dexterities which have hitherto

been done only by the variable hands workmen. With the machinery once regulated, therefore, any number of watches of the same size and pattern are made with invariable exactness—all equally sure to keep time, whereas, formerly, each watch was only a probability by itself.

The minuteness of very essential parts of the watch astonishes the visitor. A small heap of grains was shown to us, looking like iron filings, or grains of pepper from a pepper castor—apparently the mere dust of the machine which turned them out—and these, when examined with a microscope, were seen to be perfect screws, each to be driven to its proper place with a screw driver. It is one of the Waltham statistics, which is worth remembering, that “a single pound of steel costing but fifty cents, is thus manufactured into one hundred thousand screws which are worth eleven hundred dollars.”

The poetic part of a watch, of course, is what the truth in a woman's heart has been so often compared to—the jewel upon which all its movements are pivoted and which knows no wearing away or variation—and to see these precious truth jewels and their adjustment was one of my main points of curiosity. The aid of the microscope was again to be called in, to see these—the precious stones, as we first saw them in the glass phial, resembling grains of brilliant sand. They are rubies, sapphires or chrysolites, inferior only to the diamond in hardness, and to be drilled by the diamond's point into pivoted reliances. The process is thus described in the article to which I am indebted for my statistics:—

“The jewels are first drilled with a diamond, and then opened out with diamond dust, of a soft hair-like iron wire, their perforations having certain microscopic difference. In like manner the pivots of steel that are to run in these jewels, without wearing out in the least, must be exquisitely polished. By this operation their size is slightly reduced. The jewels and pivots, after being thus finished, are classified by means of a gauge, so delicately graduated as to detect a difference of the *ten thousandth part of an inch*. The jewels are classified by means of the pivots, the jewels and pivots of the same number fitting each other exactly. The sizes of the several pivots and jewels in each watch are carefully recorded under its number, so that if any one of either should fail in any part of the world, by sending the number of the watch to Waltham, the part desired may be readily and cheaply replaced with unerring certainty.”

THE BROWNE MANSION HOUSE.

This mansion is situated about half a mile east of Flushing. It is believed to be the oldest house now standing on Long Island, having been erected in 1661, by JOHN BROWNE of the Society of Friends. Besides the antiquity of the

building, it is one of much historical interest. The celebrated GEORGE FOX, the founder of the Society of Friends, has lodged within the walls of this house, which was the place for the Yearly Meeting for the whole body of Friends in the province of New York, previous to 1690. On the opposite side of the street from the house are seen two ancient oaks, under which FOX preached, when in this country, in 1672. Although differing in some of his tenets from the majority of those professing the Christian name, GEORGE FOX had the martyr spirit within, and had he been called to the trial, would, doubtless, have sealed his testimony with his blood. His sufferings in the cause of religious freedom entitle him to the gratitude of mankind. Men of his stamp are the true patriots and genuine nobility of the human race.—*Historical Collections of New York.*

HINTS ABOUT AVOIDING FIRES.

Very many large fires, as well as many severe burns, may be avoided by understanding that air is necessary to produce combustion, and that the exclusion of air is as effectual as an application of water. Indeed in extinguishing fire, water chiefly acts by shutting out air, and any other means of shutting out the air is just as effectual. We have shown this frequently in lectures on heat, by pouring upon the table a quantity of spirits of turpentine, alcohol, or ether, and when set on fire so as to produce a large flame, we have instantly extinguished it, by quickly spreading over it a silk handkerchief or piece of paper, which for the instant shuts out the air.

A week or two since a young lady in Danbury, Ct., upset a camphene lamp, the contents of which spread over her dress and enveloped her in flames, but she seized a blanket from a bed, and immediately wrapped it closely around her, and thus smothered the fire, shut out the air, and escaped without injury. Five years since we were transferring from one vessel to another, two gallons of mixed sulphuric ether and chloroform—both very inflammable substances, which burn with a great flame—when a person in the room carelessly brought a lighted lamp near, and set the whole on fire. We instantly snatched a table-spread from a table near by, and with this entirely covered the flame and extinguished it. We sacrificed the dishes and food upon the table, but saved the house, perhaps the block of buildings, and perhaps our lives as a moment's delay would have enveloped the whole room in flames.

Two years since, a servant girl, contrary to oft-repeated and positive directions, undertook to fill a fluid lamp while burning, and, as was certain to be the case, the can of liquid took fire, (not “exploded,”) and was dropped upon the floor, setting her under garments on fire. She ran for the door, but another domestic happened to catch hold of her outer clothes in such a way

as to draw them closely around her, and thus unwittingly smothered the flames, while a member of the family extinguished the burning lamp, can, and fluid upon the floor by spreading an ironing cloth over them.

Some dozen years since, one of the boys on our farm was at work in the horse and carriage barn, before light one winter morning. When called to breakfast he left the lantern where it was knocked down by one of the horses, and a large mass of straw for bedding was set on fire. When discovered, the whole mass—four or five feet in diameter—was in a flame, that nearly reached to the hay hanging down from a mow above, containing several tons. In this case a horse blanket was at once thrown upon the centre of the flame, and others quickly added, and the fire extinguished without damage, although large volumes of smoke poured forth from the door and other openings, and almost prevented any one from entering.

We have known of instances of rooms being found on fire, where, by closing them up, the fire has been confined and kept in a smothered state, until sufficient help with abundance of water could be procured to at once extinguish the flames. In a great number of instances, extensive conflagrations could have been avoided, had the fire been kept where it originated till efficient aid had arrived. This could have been done by simply closing up the doors and windows, instead of throwing them all wide open as is usually the case.

We have thus given a few instances and we might add many others, where serious injury has been averted by applying a simple preventive, that of shutting out the free access of air which is necessary to feed the flame. Let every person fix it in their minds, and in the minds of every member of their families, old and young, that other means than water may be used to smother fire. Do not teach this by precept only, for in the excitement of a fire mere precepts will be forgotten, but let a few experiments be made before the family, to illustrate the principle.

For example, pour upon the hearth—or better, upon a flat stone or board out of doors—a quantity of alcohol, turpentine, burning fluid, oil, ether, or other inflammable substance, set it on fire, and then extinguish it by spreading a cloth quickly over it. Re-light it and extinguish it with a newspaper, and repeat the experiment with a handkerchief, an apron, a dress, a cloak, a table-cloth, bed-quilt, &c. It would be well to make the experiment with burning shavings, &c. The experiment may be varied by smearing an upright block, barrel or post with oil, alcohol or otherwise, and when on fire extinguish it with a cloth or old garment.

Some simple experiments like these are always interesting; they develop thought, and prepare one for acting coolly and effectually in an emer-

gency. They are like drilling and manœuvring soldiers previous to a battle.—*American Agriculturist.*

SUMMER SOURS.

Physiological research has fully established the fact that acids promote the separation of the bile from the blood, which is then passed from the system, thus preventing fevers, the prevailing diseases of summer. All fevers are "bilious," that is, the bile is in the blood. Whatever is antagonistic to fever is "cooling." It is a common saying that fruits are "cooling," and also berries of every description; it is because the acidity which they contain aids in separating the bile from the blood, that is, aids in purifying the blood. Hence the great yearning for greens and lettuce, and salads in the early spring, these being eaten with vinegar; hence also the taste for something sour, for lemonades, on an attack of fever. But this being the case, it is easy to see, that we nullify the good effects of fruits and berries in proportion as we eat them with sugar, or even sweet milk or cream. If we eat them in their natural state, fresh, ripe, perfect, it is almost impossible to eat too many, or to eat enough to hurt us, especially if we eat them alone, not taking any liquid with them whatever. Hence also is buttermilk or even common sour milk promotive of health in summer time. Sweet milk tends to biliousness in sedentary people, sour milk is antagonistic. The Greeks and Turks are passionately fond of sour milk. The shepherds use rennet, and the milk-dealers alum to make it sour the sooner. Buttermilk acts like watermelons on the system.

Hall's Journal of Health.

PUTTING DOWN THE DUST CHEMICALLY.

A curious experiment is now being tried at Lyons, for laying the dust in public promenades; and has so far been attended with success. A chemist of that city having accidentally spilt some hydrochloric acid on a terrace, found that it hardened the spot on which it had fallen, and maintained it in a state of permanent moisture. This led him to think that by watering the streets with this acid the dust on large Macadamised roads might be laid, or rather prevented from rising. Experiments were first made; the success was complete, and has proved durable. During the hottest part of the day, the ground, although dry and gravelly, has the appearance of being as content and damp as if it had been watered half an hour before. But as evening approaches, the moisture becomes more and more perceptible, every morning the ground is stiffer, and more comfortable to walk on. This may be easily accounted for; the acid decomposing the gravel or stone, from one or several deliquescent

salts, which therefore attract the moisture of the air. The question as to whether roads thus watered are likely to last so long as they ought, can only be decided by time.—*Gabignani*.

ITEMS OF NEWS.

EUROPEAN NEWS.—THE CONGRESS.—A Paris despatch says that it was becoming every day more doubtful whether the Congress would assemble, and the Paris correspondent of the London *Times* says that there were many indications that the chances of the Congress meeting were of the most shadowy kind.

The French journal, the *Opinion Nationale*, which was supposed to speak with some authority, says it believes that if Italy decided for the annexation of the north and centre of the Italian peninsula, England would gladly accept of the combination, whilst France would accept it with still greater eagerness, on condition that Savoy and Nice should be restored to her. The *Opinion* does not anticipate that the Cabinet of Turin would object, and after arguing that neither Austria, Russia or Prussia has the power, right, or will, to interfere, says that it is assured that this combination is seriously entertained by the Governments of London and Paris.

The Paris correspondent of the *Times* says that a company, consisting of eight or ten principal ship-owners at Marseilles, just established, under the name of U. M. Sicard & Co., had purchased from the company of the Maritime Canal of Nicaragua the lands dependent on the canal, which form a part of a concession which the canal company had obtained, and Sicard & Co. propose to turn to account the metallic deposits the lands contain, to cut down timber, and to establish European colonies. They had already sent to Nicaragua from Marseilles two vessels with one hundred and thirty persons, consisting of engineers, chemists, and workmen of different trades. It was also said that the company had besides engaged a number of railway laborers to execute a railroad on the Isthmus of Rivas, which separates Lake Nicaragua from the Pacific.

"The Cunard steamer Africa," says the London *Times*, "on her last passage brought from New York, en route for Italy, 82,000 ounces of silk worms collected in China, whence they were shipped by steamer to San Francisco. The affair has been a private mercantile speculation, and is said to have been very profitable, the worms selling in Italy for 20f. per ounce."

ITALY.—The aspect the Italian question has assumed caused much rejoicing at Venice and Milan.

The news of Count Walewski's resignation had produced a very painful impression on the Pope. He called together the principal members of the Sacred College, and declared to them that he would never fail in the mission which God had entrusted him with, but that, like his predecessor, Pius VII, he would suffer exile, and even martyrdom, before he would do so.

CHINA.—The treaty between the United States and China had been put in force.

A submarine cable had been successfully laid down between Singapore and Batavia.

PROFESSOR ESPY.—James P. Espy, usually denominated "*The Storm King*," died at Cincinnati on the 26th inst.

Some years ago he was a schoolmaster in this city. About that time he began to give gratuitous lectures before the Franklin Institute, of which he was an active member, on the "*Theory of Storms*."

A few, and a very few, of those who heard the lectures, or who heard of them, believed his theory. For many years it was only the theme of ridicule through the country, by editors and legislators, and even men of science. At length, after travelling and lecturing several years in all the principal cities of the Union with little or no success, he went to Europe and made his "theories" known to the scientific men in that quarter of the world. There he was more successful, and particularly in France, where the highest scientific tribunal in the world pronounced in its favor. From this time forward his theory commanded respect, if not confidence. The government of the United States shortly after gave it its countenance; and, with the exception of a short interval, James P. Espy has been connected with one of its departments, collecting facts to prove the soundness or test the correctness of his theory, which he has done beyond all cavil or doubt.—*The Press*.

A SUGGESTION TO PERSONS VISITING THE SOUTH.—The Atlantic, Ga., *Confederacy* says:—We regard every man in our midst an enemy to the institutions of the South who does not boldly declare that he or she believes African slavery to be a social, moral and political blessing. Any person holding other than these sentiments, whether born at the south or the north, is unsound, and should be requested to leave the country.

RESTORATION OF FUGITIVE SLAVES.—The Maryland Senate has passed resolutions requesting the Maryland representatives in Congress to take such steps as are necessary to call upon the government to negotiate a treaty with Great Britain for the restoration of slave property belonging to American citizens that may be found in her provinces.

THE NEGRO BILL IN MISSOURI.—Governor Stewart has refused to sign the bill lately passed by the Missouri legislature for the exclusion of free negroes from that State.

A CHINESE NEWSPAPER.—The Boston Traveller says: "We have received a copy of the Pekin Gazette, the organ of the government, issued daily, and the only paper in the Chinese language now published in that country of four hundred and fourteen millions of people. It is printed on rice paper of a dingy drab color, with a yellowish paper cover. Each page contains twenty-six lines, of seven characters each. In all there are seven pages of four inches each in width, and ten in breadth. Its entire contents would not fill a half column of the Traveller. It is a remarkable fact that this paper was received via Japan and California.

IN THE SOUTH OF FRANCE the weather has been so severe that a sentinel was found dead of cold in his sentry-box at Lyons. Several persons have perished in the snow in the mountains of Dauphine, where they imprudently ventured in pursuit of game. Two boys, eight or ten years of age, died from cold while returning from school.

CIGARS MORE EXPENSIVE THAN BREAD.—Dr. Hawes, of Hartford, Conn., recently preached a strong sermon against the use of tobacco. He exhibited facts and statistics showing its destruction of health and sanity, its demoralizing influence, and its useless expense. It costs the people of the United States over forty million dollars annually—far more than is spent for all purposes of education. New York city uses up daily, \$10,000 in cigars and \$8,500 in bread. He predicted that the valley of the Connecticut would be blasted by it and become as barren as the old tobacco fields of Virginia and Maryland.

THE CALAMITY AT LAWRENCE.—All the wounded are

doing well. The supplies of money and clothing for the aid of the suffering have poured in so copiously from all quarters that the Committee of Relief have given public notice that no more contributions will be needed. The amount contributed in money will probably reach thirty thousand dollars, and the amount of relief in the shape of bedding, clothes, &c., has been very extensive.

The cause of the calamity appears now to be generally attributed to defective iron pillars supporting the floors.

STRENGTH OF IRON PILLARS.—FALL OF THE PEMBERTON MILL.—A correspondent of the Boston Courier makes the following comments on iron columns, which are worthy of the special attention of the public. After alluding to the fall of the Pemberton mill, the writer adds: The hollow iron columns supporting the floor below this heavy machinery *had lost strength*. Though adequate to the support of the floor and machinery above when introduced—and probably to much greater pressure than at any time brought to bear on them—the constant jar of the revolving shafts and wheels and spindles, had produced the same change in them which is known to take place in the wrought iron axles of railway cars after long running.

The same change is produced in cast iron cannon—so that having been fired a certain number of rounds, they are condemned as unsafe, and have been known to burst even with inferior charges. The cohesion is lessened. The fibrous condition is changed to the granular. The continuous vibration caused by the machinery had produced in the upper columns more free than the lower ones to experience it a condition of texture in which the cohesion of parts was less; so that the incidental jolting attendant upon the moving of the heavy mass of machinery caused the first rupture. After this, it is easy to see that the crash of the whole was inevitable. The pressure would be no longer vertical on the adjacent columns, and their capacity to support would be correspondingly less.

AN EARTHQUAKE IN SOUTH CAROLINA.—The Charleston, (S. C.) Mercury of the 20th inst. says: A smart shock of an earthquake was experienced in this city, at five minutes past seven o'clock on Friday evening. The duration of the shock was about fifteen seconds. Buildings were shaken with such force as to rattle the plates on supper tables and in dressers, vibrate pictures on the walls, and such like demonstrations. St. Michael's bell was ringing at the time, and of course no notice was taken of the effect on the belfry. In some families considerable alarm was experienced. No shock of equal severity has been felt here since the shock of the earthquake which buried Guadalupe in 1843 or 1844. We learn, telegraphically, that the shock was noticed at Kingsville, Camden, Augusta and Macon. We shall undoubtedly soon receive intelligence of an earthquake in the West Indies, or some violent eruption of a Mexican volcano.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The market for breadstuffs generally is very dull, but prices have undergone no change. Small sales of superfine at \$5 50 per barrel, and some good Ohio extra at 5 75. There is a steady home consumption demand from our lowest quotation up to \$6 for common and extra brands, and \$6 12½ up to \$7 25 for extra family and fancy lots. Rye Flour and Corn Meal are dull, the former at \$4 50, and the latter at \$3 75.

GRAIN.—There is not much Wheat coming forward, and the demand is limited. Small sales of good and prime Pa. red at 128 a 133 cents per bushel. White

is worth 140 a 150c. No change in Rye, it is worth 92c. Corn is rather quiet. Sales of 1000 bushels yellow at 73½ a 74c, in the cars, and 76c. afloat. Oats are steady; Pennsylvania, in store sold at 45 cents.

Cloverseed of prime quality is less active. Sales of common and prime quality at \$5 a 5 25 per 64 lbs. Timothy and Flaxseed are scarce. The latter at 1 60 and the former \$2 75.

A YOUNG MAN, a member of the Society of Friends, from the country, is desirous of a situation in some kind of business in this city. Apply to
W. W. M., 324 south 5th street.

WANTED a situation as Assistant Teacher in a school of either white or colored children, by a young Woman, a member of the Society of Friends. Inquire at this office.
1st mo. 28, 1860.

WANTED by an experienced Teacher from Massachusetts, a situation for a Select School, in a Friends' neighborhood, where the advanced English studies are required to be taught. Address
L. VINING, Tuckerton, New Jersey.
1st mo. 28th, 1860.—3t.

A NNE CHURCHMAN'S BOARDING AND DAY SCHOOL, No. 908 Franklin street above Poplar.
1st mo., 28, 8t.

BYBERRY BOARDING SCHOOL FOR GIRLS. The Spring Session of this School, taught by Jane Hillborn and Sisters, will commence the 20th of 2d mo., 1860, and continue twenty weeks. The course of instruction embraces all the branches of a liberal English education.

Terms \$60 per Session, one-half payable in advance. For Circulars containing further particulars, address
JANE HILLBORN,
Byberry P. O., Penn.
1st mo. 28, 1860.—2 mo.

EATON ACADEMY, KENNETT SQUARE, CHESTER COUNTY, PA. The Winter Term of the above Institution will expire on the 15th of the 3d mo. next, but, in order to meet the desire of many of the Pupils, and friends and patrons of this Institute, the undersigned have concluded to re-open the School for both sexes, on 2d day the 19th following, and continue it a period of ten weeks, or half a Session, at the present rates, which are \$65 per Term for Tuition, Boarding, &c., and \$16 for Tuition only, one-half payable in advance.

Catalogues, containing further particulars, will be sent to those desiring the same. Apply to
WILLIAM CHANDLER,
Principal and Proprietor,
Or to WILLIAM A. CHANDLER,
Principal Instructor.
1st mo. 28, 1860.

LAKE SCHOOL FOR BOTH SEXES. The 2d semi-term of 20 weeks is to begin 20th of 2d month. The charge, in full, for board and tuition, per term of 20 weeks, is \$45, or at the rate per week of \$2¼.

Circulars with references sent by applying to either subscriber
SIDNEY AVERILL,
ELMENA AVERILL,
West Vienna, Oneida Co., N. Y.,
1st mo. 8, 1860. Proprietors.

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, SECOND MONTH 11, 1860.

No. 48.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 324 South Fifth Street,
PHILADELPHIA,

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

A TRUE TOUCH-STONE.

BY HUGH TURFORD.

(Concluded from page 739.)

The fifth branch of the life, nature, and doctrine of Christ, and the last I shall here insist on, is this: "All things whatsoever ye would that men should do unto you, do you even so unto them; for this is the law and the prophets:" and this is that which the righteous Lord God hath required of his people in all ages.

This *doing*, is accounted by many zealous professors of christianity as moral righteousness; and so but a small part, or rather no part of true godliness. But, when rightly considered, all actual righteousness, if it proceeds from a right spirit, is in itself the true righteousness of faith: and that only is moral or of no authority which is performed from or in a carnal mind, in imitation of good men's practices, but out of their life and nature. For, if the tree is to be known by its fruit, fruit manifests the nature of the tree.

If God be, as he certainly is, righteous in all his ways and just in all his works, no people on the face of the earth are more god-like,—none bear his image more exactly, than those whose conversations are upright, honest and just: and nothing can be more just, than to do unto others in all things whatsoever we would that they should do unto us. This is that excellent righteousness which exceeds not only the righteousness of the scribes and pharisees, but the righteousness of most professors of christianity; for hereby we walk in Christ's footsteps,—we fulfil both the law and the prophets.

Moses, in admiration of the justice and equity that the Lord required from the sons and daughters of men under the administration of the law,

uttered these words: "What nation is there so great, who hath statutes and judgments so righteous, as all this law that I set before you!"—And doth the law of the Spirit of life require less righteousness from Christians than that outward law did from the Jews? I tell you nay, but more; because more light and power is given to all true Christians to perform acts of righteousness.

Were the understandings of all who are called Christians enlightened to see themselves as they are,—or had they but hearts willing to prove themselves by this Christian rule,—to measure themselves by this straight line, and to weigh themselves in this equal balance,—the following classes of men and women, with many others, would no more pass for true Christians in God's account, than clipped or counterfeit money when brought to the balance and standard, does in men's accounts, as:

First. All such who in suits of law, by perverting justice or other subtle contrivances, possess themselves of houses, lands or goods to which they have no proper right.

Secondly. All such as by violent robbing or private stealing take that which is not their own.

Thirdly. All those who detain the wages of the hireling, or grind on the necessities of the poor, by beating down the value of their labor till they cannot live thereby.

Fourthly. All such who in trade or dealing use light weights, short measure, or any other kind of deception or fraud.

Fifthly. All them that cast their burdens on other men's shoulders, and go free themselves.

Sixthly. All such as give or take bribes to effect things that are not right.

Seventhly. All those who take wages to serve lord or master, and are not faithful to their trust.

Eighthly. All such as make contracts and perform not the same; or engage themselves by promises, and have no regard to their word.

Ninthly. All those who by evil reports, whisperings, or backbitings, sow the seeds of strife,—create prejudice, or quench charity.

None of these abide in the doctrine of Christ; none of these do as they would be done unto: and though they may bear a Christian name, they are strangers to a Christian life; they live not under the government of Christ; they are

not swayed by the sceptre of righteousness, and therefore are not god-like.

Godliness and christianity have but one image. If we would more fully know the nature of godliness, let us consider the nature of ungodliness. All sober men will grant that the proud, the covetous, the envious, the fraudulent, the extortioner, the swearer, the liar, &c., are ungodly. And well they may; for where such vices prevail, little of the image of God appears. But, if such things make men ungod-like, (ungodly), the contrary, which is humility, meekness, moderation, sobriety, truth, equity and faithfulness, must needs make men godly.

To become ungodly is an easy thing. For if our backs are turned on God, we have nothing in our eye but the world and the vanities thereof, promising such enjoyment that little else is minded. But the great difficulty is to become godly again. Though thousands are employed to make men godly, little fruits do appear. In the eyes of degenerated men, there is no loveliness in the path of self-denial; and hence the inquiry is, by what easier way the proud may become humble,—the wild be made sober,—the covetous become content,—the fraudulent become just,—the intemperate become moderate,—the incontinent become chaste, and the unfaithful become faithful.

Many will say, by hearing good ministers,—reading good books, or conferring with good men. But these things have been tried by many who have found no such change wrought thereby. If advice, exhortation or counsel could effect this great work, we need go no further than the heavenly saying of Christ in the aforesaid fifth, sixth and seventh chapters of Matthew: for if we could hear all the ministers in the world,—if we could read all the good books, and confer with all the good men in the world, we could not have better advice, counsel and exhortation, than are contained in those three chapters.

By hearing good ministers, reading good books, and conferring with good men, we may sometimes be convicted, but not thoroughly converted: for, as virtue hath a spring, so vice hath a root that words will not reach. The strength of sin is the growth of the evil seed in the inward parts of the children of men. And forasmuch as the cause is within, it is impossible it should be removed by things without. As the cause is within, so the cure must be within, by mortifying the body of sin, or bringing down the strength thereof, which is thus effected.

There is no unrighteous thing done, but there is an inward motion before there is an outward action: and by that Light which lighteth every man that cometh into the world (if our eyes are inward) we may see those motions. Now the way to mortify the body or strength of sin is, to

deny and turn from every such motion in the first rising thereof;—for in their first rising they are weak and powerless, and may be easily denied and turned from.

But if we do not suppress vice in the first risings thereof, it will continue to be our master. On the contrary, by every such denial we bring down that which would arise and reign in us and over us;—whether it be pride, covetousness, envy, falsehood, cruelty, or any other vice. The more denials are given to vice the fewer assaults it will make, and the stronger the opposition to it, the weaker the attempt. As yielding gives vice ground to grow from a seed to a body, so denials bring it down from a body to a seed; and though something thereof may remain in us, yet it doth not reign over us, but comes into subjection to the sceptre of righteousness, or the rule and government of a right spirit.

The axe is never laid to the root of the corrupt tree, till a reformation begins within. The life of righteousness stands in the mortification of sin, which is an inward work. The spirit of this world must be brought down, before the spirit of the Lord can be exalted in us. But as a right spirit comes to reign, we have as many motives to acts of righteousness as ever we had to acts of unrighteousness; and as we yield ourselves in obedience thereunto, grace grows in us, and we grow in grace. It is a change in government that changes our natures, and makes us become new creatures.

By this we come to have the blessing, as well as the birthright. For the blessing is not to the exalted mind, but to the poor in spirit,—to the merciful,—to the pure in heart who hunger and thirst, not after riches and honor, but after righteousness,—and all that hunger and thirst after it, will endeavor to satisfy their souls with an increase of it.

Now a talent is not improved by lying hid in a napkin. If we would have more grace, we must exercise the measure we have attained unto;—we must live in the continual practice of right things;—we must keep in a state of lowliness, meekness, temperance, patience, and other virtues;—we must be just in our dealings, as well in the smallest concerns as in those that are more weighty; for a small matter turns the balance; and if that small matter be wanting, things are not just;—we do not even as we would be done by. And this just dealing, as righteousness comes to reign in us, will be no hard thing; for, as we accustom ourselves thereunto, it will be uppermost;—it will be as a diligent handmaid, ready to offer her service. And every act of righteousness performed from the motives of a right spirit, hath its immediate reward, which is not only an answer of peace, but of joy in the Holy Spirit.

The way of life is the way of pleasantness, and all its paths are peace: nothing makes it

seem difficult, but the averseness of our natures, when once corrupted. But as our natures come to be changed, we can from a sensible experience, say with David, "Thy commandment is exceeding broad."

After being awakened unto righteousness, I cannot recommend any to a better way of reforming their lives, than to turn their eyes to the gift of God in themselves; that by his candle they may see the rising of vice and deny it; so that the contrary, which is grace and truth, may rise and reign in them: for that is our help,—that is our strength,—and that is our defence.

Words, whether retained in our memories, or written in our books, are but weak instruments for this work, because the old man must be put off, which is an inward work. And how is a sorry guest put off, or a man that urgeth what we are not willing to grant, but by denying him and turning from him?

If we should enter into any reasonings with the motions of sin, we shall be in danger of being overcome thereby, for that is the nature of sin, not to turn back at a small denial; especially if it be a sin that hath prevailed over us before. But in turning therefrom, we give it a repulse, and if it be not hearkened unto, it goes back.

As the old man is put off, the new man is put on. As vice is denied, virtue is embraced. And this new man makes us new creatures; that which is created after God's image renews in us the image of God; and, bearing that image in holiness and righteousness, our conversations will declare us to be Christians indeed.

But if this old man with his deeds of darkness be not put off, the new man that is created after God's image in righteousness and true holiness, will not be put on; and though we have been awakened unto righteousness, we shall fall asleep again in one form or another,—feeding on words without any sense of power or life. And this second sleep appears to be a dead sleep; because that, although we may hear much said against pride, covetousness, envy, &c., yet we are not touched therewith, but live in the open show thereof.

Did the children of men who are called Christians make it their concern to be Christians indeed, by mortifying in themselves the spirit of this world, which is the origin of all vice,—they would not only be a happy, but a lovely people. For, by mortifying the body of sin, oppression would cease,—all wrongs and injuries would be at an end; love would spring up both to God and man;—grace would grow;—humility, meekness, moderation, and all other virtues would show themselves: we should be another manner of people in our conversations; our words and our works would be just, upright and honest; and we should confide in one another without any scruple or doubt.

What is more lovely, than to be at all times

and on all occasions, just, upright, honest and faithful,—doing to all men in all things whatsoever, even as we would that they should do unto us. Thus, living under the rule and government of a right spirit, qualifies us and makes us capable of performing every Christian duty, and enables us to love the Lord our God with all our hearts, and our neighbors as ourselves; which is the sum of all godliness, and the true character of christianity.

AN ADDRESS TO FRIENDS IN GREAT BRITAIN
AND IRELAND.

By THOMAS SHILLITOE.

Dear Friends,—In the first place, let me put you in mind of the nature and importance of that religious profession we, as a society, are making among men; which I believe will be found to be above that of every other society of professing Christians—to wit, the absolute necessity of our living, acting, and moving, in all our civil as well as religious engagements, under the influence and government of the spirit of Christ Jesus, our Lord and lawgiver: that whether we eat or drink, or whatsoever we do, God the Father may in all things be glorified. (1 Cor. x. 31.)

This, my friends, is the chief conner-stone of our building, our fundamental principle: therefore, let us consider how far the general tenor of our conduct corresponds therewith: how far we are each endeavoring, earnestly, to be found in all things conformable to the example and precepts of the Great and Holy Pattern of all Christian perfection; of Him who has trode the path of temptation and trial before us, but rejected every snare of the enemy. If this should not be the case with us, is there not a danger of our becoming to others, who from our exalted profession may be looking to us for example and encouragement in the way to the heavenly Canaan, like the evil spies unto the children of Israel formerly? or that our examples may prove as lets and hindrances to such, instead of helps, to press through difficulty and discouragement towards the mark for the prize? which is, "Ye shall be holy, for I the Lord your God am holy." (Lev. xix. 2.) "Be ye perfect, even as your Father which is in heaven is perfect." (Matt. v. 48.)

Let us remember, however we may be at peace with ourselves, by thus professing, but not doing the very best in our power to attain this perfect statue of the Christian, we are but branding ourselves in the estimation of the more serious and thinking part of the community, with the odious character of hypocrites! Neither do I believe that we escape, at all times, the like censure from the more unthinking and irreligious part. And, let us remember, the sad effects of thus dissembling will not end here: for if this conduct be

persisted in, we must expect to incur the wo pronounced by our blessed Lord: "Wo unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." (Matt. xxiii. 13.) For if every one that nameth the name of Christ is to depart from iniquity, is it not obligatory on the part of such as make the high and holy profession we do, to endeavor to attain to such a state of purity of conduct and converse amongst men? 2 Tim. ii. 19.

I believe our first friends were raised up as a people, to bear testimony to the sufficiency of this pure principle of light and life in all mankind, which would direct them the way to the heavenly Canaan, and strengthen them to walk therein. They confirmed the truth of their testimony by the general tenor of their conduct, giving ample proof to by-standers, that through submission to its holy appearance in their hearts and minds, they were mercifully redeemed from the world and its spirit: not only from its pleasures, but also from its treasures; and were enabled to count all things appertaining to this life but as dross and dung, so that they might win Christ. (Phil. iii. 8.) Hereby they became as an ensign to the nations; for the fame of them spread far and wide: they became instrumental in the Divine Hand to gather souls unto God, and had to proclaim the glad tidings of the Church being added unto daily.

But alas! my friends, how is the gold become dim, and the most fine gold changed; how is the love of God, and that humility and self-denial so manifest in them, now by too many amongst us turned into the love of other things, such as gold and silver, and a desire to make an appearance of greatness in the world. That these sorrowful reverses have taken place in too general a way amongst us as a Society, let the reports brought up from Monthly to Quarterly Meetings testify, especially as to growth in the truth and conviction. For it is truly distressing to sit at the Monthly Meetings, when this query is answered, and observe the difficulty and embarrassment the active members feel themselves under, to answer it so as to pass the Quarterly Meeting without remark; especially as respects the first part, of a growth in the truth, which I understand to imply an inquiry, what individual advancement we are making towards the kingdom of heaven. Yet notwithstanding these sifting seasons so frequently occur, (for such I find them to be to myself, and so I doubt not they prove to many others,) they are at times as when a man beholdeth his natural face in a glass, "and goeth his way, and straightway forgetteth what manner of man he was." (Jam. i. 23, 24.) For want of abiding enough under these renewed visitations of the Great Head of the Church, how evident is it, that we soon forget again our

many deformities, hereby adding sin to sin. Is not this too much our situation as a society at the present day? Are not Monthly Meetings and Quarterly Meetings going on from quarter to quarter, and from year to year, satisfying themselves with telling the same dismal tale, "we hope some among us witness a growth in the truth?" Now if the ground of this hope (where meetings venture thus far to express themselves) were called for, I fear it would not be found in the general to be that well-grounded hope which gives victory over the world. At other times, "but little growth in the truth, and some conviction,"—"but little conviction," or "no conviction appears among us!"

Do not these things, my friends, loudly call upon us, as a religious body making a high profession, to be willing, each one for himself, to enter timely into the closet of the heart, and seek for divine help to shut to the door thereof against carnal reasoning, great natural acquirements, and love of the world; which, there is cause to fear, have overpowered the better judgment of many among us? Hereby, as we become willing to stand open to Divine conviction, we may be favored, each one, to see in what manner and how far we may have contributed to this sorrowful declension; and timely amend our ways and our doings; seeing we are yet mercifully followed as a religious society, both immediately by the Great Head of the church, and instrumentally with line upon line line upon line! O, how applicable is the language of the Most High, formerly uttered, to his dealings as respects our society! "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger. I will not return to destroy Ephraim; for I am God and not man; the Holy One in the midst of thee; and I will not enter into the city." (Hosea xi. 8, 9.)

May we no longer be found walking unworthy of these his multiplied mercies, but be prevailed upon to return to the good old ways; that we also may be found in those paths of holiness of life and conversation, in which our forefathers walked under sore travail of mind, and great suffering of body, and waste of outward substance through persecutions. Oh! let us no longer be found trampling as it were upon their testimony, by slighting the many great and precious privileges of this day of outward ease! We who are uninterruptedly eating the fruit of the vineyards and oliveyards we never planted; but which they were made instrumental to plant for us, thus making the way easy to us, as it now is, to assemble for the purpose of Divine worship, for transacting society concerns, and for the support of our various religious testimonies; lest,

if we still continue to refuse yielding our necks to the same precious yoke of Christ, which they took on them, (and by so doing found it to be all-sufficient to bring down, and keep down, the spirit of the world, that has now gained the ascendancy over too many amongst us,) by this their obedience giving proof, that although in the world they were not of the world, but at enmity with its spirit, its maxims and manners—dead, not only to its pleasures, but so dead to a desire after its pleasures, that when, in order to preserve a conscience void of offence in the sight of their Creator, they were, for faithfulness to His law and testimony, stript of their outward substance, they counted these losses of their earthly treasure to be gain. I say, if we will not cast away from us these things, which have led into captivity again to the world, to its spirit, its manners, and (there is reason to fear) many of its maxims and deceitful ways—our gods of gold and silver, of wood and stone—our sumptuous and richly furnished houses, in some of which is displayed all the elegance the art of the upholsterer can devise, (for it is lamentably the case that little or no trace of true self denial is now to be found in the habitations of many of our members, and even of some who stand in the foremost rank,) lest in the day when the Almighty may see meet, after long forbearing in love and mercy with this favored nation, to rise up and plead with it in judgment, *we should have the largest portion thereof administered unto us as a people*; and the declaration formerly uttered, respecting the children of Israel, be fulfilled also upon the unfaithful members of our religious society—“You have I known of all the families of the earth; therefore I will punish you for all your iniquities.” (Amos iii. 2.)

By unfaithful members, I would not be understood to mean exclusively those among us who have cast off all restraint as to dress and address, and are unfaithful in the other branches of our religious testimony; for these I have long been led to believe are not the greatest enemies that the truth has to contend with in the minds of the Lord's visited children, whether of our own or other religious societies; because in our own society, such as these are not looked up to for example; and as respects the world more at large, such are only known to be of us within the circle of their immediate acquaintance; and by their thus becoming (if I may so speak) *consistently inconsistent* with our profession, there is reason to apprehend they pass along, as to conduct, much unnoticed. But I would wish the term *unfaithful* to be understood to refer more immediately to those, who in their garb and language support the character of a consistent friend, but whose conduct, with respect to their commercial transactions and manner of living, their houses and furniture, does not correspond with their religious profession, but proves that

they are the friends of the world, and not of Christ Jesus. The fruits brought forth by such testify, that within (like the whited sepulchres) they are full of dead men's bones and rottenness; (Matt. xxiii. 27,) and that the spirit of the world is the governing principle in most if not all their actions among men. How many among us are pursuing their worldly concerns as if they counted gain godliness, (and not, as must be the case with true disciples and followers of Christ, godliness with contentment to be the greatest riches, 1 Tim. vi. 5, 6,) proclaiming in the language of conduct, that all is fish that comes to their net, regarding neither quantity nor quality, so there be a prospect of a good profit attached to it! And how have the gifts which the God of this world hath bestowed on these his votaries blinded their eyes; (2 Cor. x. 4,) many of whom, I doubt not, were once favored to see *clearly* the things that belong to peace and salvation. Oh! these professing worldlings, who say they are Jews and are not, but whose fruits testify that they are of the synagogue of Satan, I have been persuaded, have been the greatest enemies to the spreading of our religious principle and enlargement of our borders: these who maintain a uniform, consistent warfare against the “Babylonish garment,” (Joshua vii. 21,) but with all their might grasp at the “wedge of gold,” and aim at making a splendid appearance in their way of living. I believe no character is more odious in the estimation of those termed libertines than those—especially where it is known they are taking an active part in society concerns. For in neighborhoods where meetings are held, it is pretty generally known by those out of the society, who are (what the world calls) our *pillars*; though it can not be doubted that such must at times prove *stumbling blocks* to honest inquirers after Zion, and be instrumental in turning the blind out of the right way of the Lord.

So look to yourselves, my Friends, you to whom these remarks apply, you who have resolved to obtain an impossibility, and be heirs of two kingdoms! Is it any marvel at all, that so little fruit is to be found from the labor that has of late years been bestowed, by the messengers of that same Gospel our first Friends preached, whose feet have been turned into the highways and hedges? For I cannot doubt but that the word preached has been both believed and received by many; but that, on their comparing things with things, the conduct of many amongst us has been found at variance with the doctrine preached, and this even with some whom they considered to be seated as the Aarons and the Hurs by the side of these the Lord's messengers: (Exod. xvii. 10.) And doubtless many have left the meeting-place with sorrowful hearts, and instead of resolving to pursue the path pointed out towards the heavenly Canaan, have

formed this conclusion, that they had better remain as they were, than have the feet of their minds turned into the way, and not persevere, as they clearly saw was the case with many amongst us.

Nor do the sad effects of this dissembling end here; for I think I have frequently been able to trace its sorrowful consequences to many of the dear youth, as being one cause why so few of them in this day of outward ease as to liberty of conscience, are coming forward in the line of true usefulness in the society, and among mankind; or helping the good cause by the religious exercise of their spirits in meetings, and by consistent conduct out of meetings. We may be active in society concerns, and yet strangers to this religious exercise, without which we cannot become helpers in the Lord's cause, and lighte in the world. (Matt. v. 14) I would that I were able to believe that all of us, who stand in the station of Ministers and Elders, had escaped this too general contagion of the love of the world; but with sorrow it must be acknowledged, if we speak the truth, that there is reason to fear the complaint of the Almighty, through one of his servants formerly, may apply to some of this class: "The leaders of this people cause them to err." (Isa. ix. 16.) And such a line of conduct, if persisted in, must in the end prove fatal in its consequences.

Let none be saying I expose things too much; for those to whom these remarks apply have been exposing themselves more already; for our hearers and the world at large are quick-sighted, and although our defects may have been passed over in silence, as respects notice thereof to ourselves, yet they do not pass unobserved, or without being remarked upon as to others: nor is it to be desired they should—the people are not to be expected to take things upon trust, or pin their faith on our sleeves, but to see and know for themselves. The enemy of all good is not idle, but ever alert, and ready with baits suited to answer his purposes; so that when the good hand has been turned towards any, and they have been favored to see and feel the need of a still further separation, in love and affection, from all sublunary things, and the mind has become exercised with desire to experience this, then he has endeavored to counteract the gracious design of Omnipotence by raising mountains of discouragement and difficulty in their way; endeavoring to persuade that the path thus opened to their view is not to be trodden by mortals; and as a confirmation of these his evil suggestions, turning their attention towards such in a more particular manner, who stand in the fore rank, and are making a great profession, but not coming up in a consistent conduct; and hereby, there is a reason to fear, the pure witness in such is often again put to silence.

(To be continued.)

EXTRACT FROM BENEZET'S PREFACE TO THE
PLAIN PATH TO CHRISTIAN PERFECTION.

Amongst the many instances tending to prove the universal operation of divine grace on the human heart, a particular one appeared some years ago, among a number of Indians in the province of Pennsylvania. These people were very earnest for the promotion of piety among themselves, which they apprehended to be the effect of an inward work, whereby the heart became changed from bad to good. When they were solicited to join other Indians in the war against the English, they absolutely refused, whatever might be the consequence to themselves, even if the fighting Indians should make *slaves*, or, as they expressed it *negroes*, of them, rendering this reason for it, that when God made men, he did not intend they should hurt or kill one another.* Upon being further conversed with, respecting their religious prospect, he who had been the principal instrument in raising them to a sense of good, gave in substance, the following account. That being by a particular providence brought under difficulty and sorrow, he was led into a deep consideration of the state of things in the world; when, seeing the folly and wickedness which prevailed amongst men, his sorrows increased. Nevertheless, being impressed with a belief that there was a great power, who had created all things, his mind was turned from beholding this lower world, to look towards him who had created it, and strong desires were begot in his heart for a further knowledge of his Creator. He was then made sensible, that evil not only prevailed in the world, but that he himself partook much of its baneful influence, and he at last found his own heart was bad and hard. Upon this, great dejection and trouble seized his mind, with an inquiry, what would become of his soul? in this situation he cried unto that powerful Being who he was sensible had made the heart of man; and after a long time of sorrow and perseverance in seeking for help, God was pleased to reveal himself to his mind, and to put his goodness in his heart. He found he was, as he expressed it, raised above himself and above the world, and felt that his heart had undergone some great change; the hardness and badness he had so long groaned under, was taken away, it was now become soft and good; he found so much love to prevail in it, to all men, that he thought he could bear with their revilings and

* In this disposition they have continued for about thirty years, notwithstanding the ill treatment they have received from Indians and others; more especially of late that they have been pillaged, their settlements at three towns broken up, and they carried away captives towards Canada. Those Indians who carried them away giving as a reason for this violence, that they were in their way, and a great obstruction to them when going to war. See the Pennsylvania Packet, for December 22, 1781.

abuses without resentment; appearing sensible, that as the hearts of all men were bad and hard, till God made them good, the ill usage he received from them proceeded from the same evil seed under which he himself had so long groaned. This sense of the corruption of human nature, accompanied with a constant application to his Maker, to take away the badness and hardness of the heart, and make it soft and good, was what he called religion; and what upon feeling the power of God to his comfort he was concerned to exhort his brethren to seek the experience of, in themselves. And further said, that under this dispensation he was made sensible the spirit of religion was a spirit of love, which led those who obeyed it into love to all men; but that men not keeping to this spirit of love, an opposite spirit got entrance in their hearts; that it was from hence all those disorders arose which so much prevailed amongst men. He was also sensible there was still an evil spirit laboring to get the mastery in his heart, in opposition to the gospel spirit; but that those who had been visited by a power from God, and were obedient to the degree of light and love he was pleased to favor them with, would be more and more strengthened and established therein. He had also a prospect of the necessity of that baptism of spirit and fire which the scriptures and the experience of the faithful in all ages, testify every true disciple of Christ must undergo; whereby, through mortification, and death to self, the root of sin is destroyed. This he described by the prospect he had of something, like as an outward fire would be to the natural body; which he must pass through in order to attain to that purity of heart he desired. He further observed, that whilst he was anxiously beholding this fire, he saw a very small path close to it, by walking in which, he might go round the fire, and the painful trial be avoided. This he understood to represent the way by which those who were esteemed wise had found means to avoid that probation they ought to have passed through, and yet retained a name amongst men, as though they had been purified by it. Thus this Indian, untaught by books and unlearned in what is called divinity, through the inshining of the light of Christ on his understanding, explained the mystery of godliness in a plain and sensible manner—shewing that true religion remains to be the power of God to salvation, changing and purifying the heart, and bringing it into true contrition and a submissive resignation to the will of God. This has ever been found to be the effect of its operation on all those, who by devoting themselves to God, are become the true followers and disciples of Jesus Christ.

Act as becometh thee in thy present station, and in more exalted ones thy face shall not be ashamed.

CONTEMPLATIONS, MORAL AND DIVINE.

The writings of Matthew Hale, on religious subjects, particularly his "Contemplations, Moral and Divine," manifest a truly humble frame of mind. We shall select a few of these, as testimonies which this great and good man bore to the power and efficacy of religion.

"True religion," says he, "teaches the soul a high veneration for Almighty God; a sincere and upright walking, as in the presence of the invisible, all-seeing God. It makes a man truly love, honor, and obey him, and therefore careful to know what his will is. It renders the heart highly thankful to him, as his Creator, Redeemer, and Benefactor. It makes a man entirely depend on him, seek him for guidance, direction, and protection, and submit to his will with patience and resignation of soul. It gives the law, not only to his words and actions, but to his very thoughts and purposes; so that he dares not entertain any which are unbecoming the presence of that God by whom all our thoughts are legible. It crushes all pride and haughtiness, both in a man's heart and carriage, and gives him a humble state of mind before God and men. It regulates the passions, and brings them into due moderation. It gives a man a right estimate of this present world, and sets his heart and hopes above it; so that he never loves it more than it deserves. It makes the wealth, and the glory of this world, high places, and great preferments, but of little consequence to him; so that he is neither covetous, nor ambitious, nor over-solicitous, concerning the advantages of them. It makes him value the love of God and the peace of his own conscience, above all the wealth and honor in the world, and to be very diligent in preserving them. He performs all his duties to God with sincerity and humility; and, whilst he lives on earth, his conversation, his hope, his treasures, are in heaven; and he endeavours to walk suitably to such a hope."

Of the inward direction and assistance of the Spirit of God to the soul, he writes as follows:

"They who truly fear God, have a secret guidance from a higher wisdom than what is barely human, namely, the Spirit of truth and goodness; which does really, though secretly, prevent and direct them. Any man that sincerely and truly fears Almighty God, and calls and relies upon him for his direction, has it as really as a son has the counsel and direction of his father: and though the voice be not audible, nor discernable by sense, yet it is equally as real as if a man heard a voice, saying, "This is the way, walk in it."

"Though this secret direction of Almighty God is principally seen in matters relating to the good of the soul; yet even in the concerns of this life, a good man fearing God, and begging his direction, will very often, if not at all times,

find it. I can call my own experience to witness, that, even in the temporal affairs of my whole life I have never been disappointed of the best direction, when I have, in humility and sincerity, implored it."

"The observance of the secret admonition of this Spirit of God in the heart, is an effectual means to cleanse and sanctify us; and the more it is attended to, the more it will be conversant with our souls, for our instruction. In the midst of difficulties, it will be our counsellor; in the midst of temptations, it will be our strength, and grace sufficient for us; in the midst of troubles, it will be our light and our comforter."

"It is impossible for us to enjoy the influence of this good Spirit, till we are deeply sensible of our own emptiness and nothingness, and our minds are thereby brought down and laid in the dust. The spirit of Christ is indeed a humbling spirit; the more we have of it, the more we shall be humbled: and it is a sign that either we have it not, or that it is yet overpowered by our corruptions, if our heart be still haughty."

"Attend, therefore, to the secret persuasions and dissuasions of the Spirit of God, and beware of quenching or grieving it. This wind that blows where it lists, if shut out or resisted, may never breathe upon us again, but leave us to be hardened in our sins. If observed and obeyed, it will, on all occasions, be our monitor and director. When we go out, it will lead us; when we sleep, it will keep us; and when we awake, it will talk with us."

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SECOND MONTH 11, 1860.

DIED, at his residence in Green county, Ohio, on the 22d of 1st mo., 1860, JACOB BROWN, in the 85th year of his age.

The deceased was a consistent member of Green Plain Monthly Meeting. For many years Oakland Indulged Meeting has been held at his house, and was a source of much comfort to him. He had an unwavering faith in his Redeemer, and a full assurance of his acceptance with him.

—, On 1st mo. 10th, 1860, at the house of her son-in-law, Reuben Yerkes, JANE SHOEMAKER, widow of John Shoemaker, in her 88th year, a devoted mother and an exemplary member of Plymouth Meeting, Pa.

—, at Waterford, Loudoun Co., Va., on the 23d of the 11th mo., 1859, BEULAH, wife of Moses Janney, in the 76th year of her age.

The deceased was a native of Pennsylvania, but in early life settled at Waterford, Va., and became a member of Fairfax Monthly and Particular Meeting, of which she was a constant attendant. She was faithful in the performance of her duties, and held the station of Elder for many years previous to her death, encouraging all, by her example, to a life of meekness, and devotion to the cause of Truth.

Departed this life, on the 27th ult., at the residence of her son-in-law, Thomas Welsh, in the city of Balti-

more, SARAH W. DODDRELL, widow of James Doddrell, of Deer Creek, in the 70th year of her age.

She was a consistent member of the Society of Friends. Her natural endowments, which were of the best order, had been cultivated by reading and reflection, and much chastened by the sorrows which had attended her life. Yet trusting in Him, in whom she had believed, she had learned to place her confidence where alone true succour can be found, and appreciated this refreshing and all-sustaining influence. She became cheerful under affliction, and was thus a fine example of the meekness and gentleness, which are the highest adornments of every Christian professor. Being also possessed of an unusual store of information connected with the various departments of literature, she was highly valued in the social circle, wherever her lot was cast; and the more so, from the confidence entertained by her friends in the integrity and purity of her character. Her memorial, therefore, is written in their hearts. They believe that, although no "storied urn or animated bust" may perpetuate her remembrance upon earth, yet in the day when the "Lord of Hosts" makes up his "jewels," she will be found amongst the number of those of whom it is declared they "shall be in everlasting remembrance."

Baltimore, 2d mo. 4, 1860.

T.

FASHION AND RUIN *versus* INDUSTRY AND INDEPENDENCE.

BY TIMOTHY FLINT.

I cannot conceive that mere idlers, male or female, can have respect enough for themselves to be comfortable. I have no conception of a beautiful woman or a fine man, in whose eye, in whose port, in whose whole expression, this sentiment does not stand embodied:—"I am called by my Creator to duties: I have employment on the earth; my sterner but more enduring pleasures are in discharging my duties."

Compare the sedate expression of this sentiment in the countenance of man or woman, when it is known to stand as the index of character, and the fact, with the superficial gaudiness of a simple, good-for-nothing belle, who disdains usefulness and employment, whose empire is a ball room, and whose subjects, dandies as silly and as useless as herself. Which, of the two, has more attractions for a man of sense? The one a help mate, a fortune in herself, who can aid to procure one if the husband has it not, who can soothe him under the loss of it, and what is more, aid him to regain it; and the other a painted butterfly, for ornament only during the vernal and sunny months of prosperity, and then not becoming a chrysalis, an inert moth in adversity, but a croaking, repining, ill tempered termagant, who can only recur to the days of her short-lived triumph, to embitter the misery and poverty and hopelessness of a husband, who, like herself, knows not to dig and is ashamed to beg.

We are obliged to avail ourselves of severe language in application to a deep-rooted malady. We want words of power. We need energetic and stern applications. No country ever verged more rapidly toward extravagance and expense.

In a young republic like ours, it is ominous of any thing but good. Men of thought, and virtue and example, are called upon to look to this evil. Ye patrician families, that croak, and complain, and forebode the downfall of the republic, here is the origin of your evils. Instead of training your son to waste his time as an idle young gentlemen at large; instead of inculcating on your daughter that the incessant tinkling of a harpsichord or a scornful or lady like toss of the head, are the chief requisites to make her way in life,—if you can find no better employment for them, teach him the use of the grubbing-hoe, and her to make up garments for your servants. Train your son and daughter to some employment,—to frugality—to hold the high front and to walk the fearless step of independence. When your children have these possessions, you may go down to the grave in peace, as regard their temporal fortunes.

An extract from the Report of the Superintendent of Common Schools of Pennsylvania, for the year ending 6th mo. 6th, 1859.

In some of the rural districts directors persist, regardless of complaints and remonstrance, in keeping the schools open seven and eight hours a day, often with only a short intermission at noon, and the school houses not always properly furnished and ventilated. The practice apparently originates in an unconsciousness of the radical difference between mental and manual labor; and the belief that if, for instance, a robust wood-chopper can swing his axe all day without injury, the brain-work of growing children can be adjusted to a similar standard.

These errors of unlettered ignorance find their counterpart in more enlightened communities in the forcing system of tuition still too often encountered in both public and private schools in our commercial metropolis, and some of our interior cities and large towns. Mistaking knowledge for education, this unfortunate system brings its hydraulic pressure to bear with remorseless cruelty upon the immature intellect of pupils in early youth or dawning womanhood, with a catalogue of text-books and studies that might astonish a university; and is prolific in superficial attainments, or feeble health, broken constitutions and premature graves, that are ignorantly, but not the less falsely and irreverently charged to "a mysterious Providence," instead of inexcusable violations of the physical laws of our being, so obvious and palpable, that he who runs may read. In its immediate application and ultimate results, the policy referred to is an outrage upon humanity, and a crime against society. Teachers deplore it, pupils sink under it, medical authorities denounce it, cemeteries and insane asylums are replenished by it, but

private interests and a misguided public opinion permit, as yet, no adequate reform.

The opinion seems to prevail that because hard-headed lawyers, or energetic merchants, in the maturity of a vigorous manhood, can bend their utmost powers of mind, early and late, to their respective pursuits during term time or the spring sales, the same fierce intensity of prolonged mental application is proper for children and youth, and can safely be exacted of them; and thus the period of life that should be one of genial culture, and the gradual, natural, healthful development of the whole being, becomes one of painful sacrifice and misdirected self-destroying effort.

The popular notions are sadly at fault with regard to the true character and objects of *primary instruction*, the qualifications of the teacher, and the proper methods for developing and training the juvenile mind.

ADDRESS ON THE GRASSES.

BY J. STANTON GOULD.

Delivered before the Cayuga Agricultural Society, 1859.

I come before you to-day to plead the cause of our neglected meadows and pastures. They are not in our State what they once were; their average production is less to-day than it was ten years ago; and if the same negligent, unintelligent and wasteful management is continued, they will yield less, ten years hence, than they do now. I would urge you to stop this fearful deterioration, and to enter at once, and in good earnest, on the opposite path of amelioration; and if I happily succeed in inducing you to grow two blades of grass where but one has grown before, I will ask for no prouder epitaph on my tomb than the record of the achievement.

The word Grasses is very vaguely used in common speech. Many plants, such as the clovers and Lucerne, are familiarly called grasses which are not entitled to the appellation; while many true grasses, such as wheat and Indian corn, are rarely spoken of as such.

Let us, then, in the first place, form a clear conception of what we mean by the word.

Whenever you meet with a plant having a cylindrical, jointed stem, the nodes being solid and the intervening joints hollow, or filled with a pith-like substance; if the leaves are long, narrow, unserrated at the edges, having fine parallel veins running along on each side of a prominent central vein or midrib; if you find the leaves are alternate, one of them originating at each joint, embracing the stem with its base, and forming a sheath which is slit down on the side opposite to the leaf to its origin; and if we also find that its flowers are protected by that peculiar kind of calices called glumes or husks, then you may be certain that you have a *true grass*.

The Almighty has attested the vast importance

of the grasses so clearly as loudly to rebuke our carelessness with respect to them.

While other families of plants, such as the grape, the fig, and the bread fruit tree, are restricted to narrow belts of latitude, the grasses spread over the whole earth. Every where they spring up spontaneously; they unfold their graceful panicles beneath the dull and leaden skies of the Arctic zone; they adorn the temperate zone with their refreshing verdure; while beneath the ardent skies of the torrid zone their culms swell out into almost giant proportions, vying in some of their varieties with the trees of more northern regions.

Providence has not only attested the value of the grasses by the wide dispersion he has given them, but by the great number and variety of the species he has created. There are no less than three thousand distinct varieties known and described by botanists, and we know not how many more exist which have not yet been reduced under the domain of science. Thirty varieties have been counted in a single sod taken from a rich natural pasture. Mr. Flint describes a hundred and twenty-five varieties growing in the State of Massachusetts. In the Natural History of New York, Prof. Torrey describes forty varieties of the genus *poa*, twenty-seven of *agrostes*, six of *alopecurus*, fifteen of the *festucas*, and thirty-four other varieties, amounting in all to one hundred and twenty-two varieties as existing in the State of New York.

Since God makes nothing in vain, and has declared that every thing that he has made is good, we shall not err in inferring that the wide diffusion and the great variety of this family of plants is an indication that he intended them to enter very largely into the sustenance and the enjoyment of his creature, man.

Six tenths of the whole cultivated area of the State of New York is occupied by grass; we are indebted to it for all the meat, and wool, and cheese, and butter, which we produce; its annual value in this State is at least sixty millions of dollars; when therefore we speak of making two blades of grass grow where only one grew before, it means that we shall double our production of meat, wool, cheese and butter; it is equivalent to adding sixty millions of dollars to the annual income of the farmers of the State; it is to give us the means of making a canal every year as long and as large as the Erie canal, leaving a surplus to build two railroads of the capacity of the Hudson River road.

We have not fully measured the importance of making two blades of grass grow where only one grew before when we have stated the direct money value of the increased production; the increased amount of the cereals which would be grown in consequence of the enlarged supply of manure resulting from the doubled growth of grass, would be counted by millions. The effect of grass on

the growth of the cereals is well illustrated by a comparison of the agricultural statistics of France and England. France has fifty-three per cent. of its cultivated area under grain crops, while England has but twenty-five per cent.; but in grass and meadow, the natural food of live stock, England has fifty per cent. and France has only twenty-two per cent. You may be surprised to hear, that notwithstanding the enormous disproportion of area of grain land, England produces 5 1-9 bushels of grain for every individual of her population, while France produces 5 1/2 bushels for every individual of hers. Thus the production of the former is within seven eightieths of a bushel of the latter to each head of her population. How is it that England is so nearly on an equality of production with France, while her cultivated area is very much inferior?

The answer is plain; it is on account of the manure furnished by her grass lands. Every acre of English grain land receives the manure from three acres of grass, while in France the manure from each acre of grass must be diffused over two and a half acres of grain. Let not the eloquent teachings of these plain statistical statements be lost upon us. Let us ponder them carefully when contemplating the splendid rewards which nature offers for a thorough obedience to her laws.

Doubtless you will admit that the doubling or trebling our hay crops is very important and very desirable, but you may very probably say that it is impossible—that any attempt to realize it in practice will be only labor lost.

I do not think so; on the contrary, I am fully persuaded that it can be accomplished, easily and surely, if you will only resolutely make the attempt.

There are many convincing reasons for this opinion:

1st. It cannot be denied that farmers in general bestow much less thought, or care, or study, or science, or labor, on their grass lands, than they do on their grain lands. Not one in ten thousand even know the names of the grasses which are growing in their meadows. Many of them are not even aware that they have any other varieties than timothy, clover and red top; much less do they understand the peculiar properties or the relative values of the different species. Our present meadows and pastures are almost entirely the work of nature, unaided and unimproved by art. Is it unreasonable to expect, that when science, and practical skill and energy, are applied to the culture of grass, to the same extent that they have been to the production of grain and to the breeding and feeding of cattle, that it will result in a great augmentation of our productions?

2d. The average production of the meadows of the State of New York is ninety-six tons of dry hay to the hundred acres. The average pro-

duct of the county of Kings is one hundred and sixty tons of hay to the hundred acres. Why is this county superior to all others in the State for the production of grass? Its soil does not differ at all from that of Queens county, which averages forty-four tons less to the hundred acres; and it is *very inferior* to that of Onondaga county, which gives on an average sixty tons less to the hundred acres. I have carefully examined the meteorological registers of the State, prepared under the direction of the Regents of the University, and I cannot discover any thing in its climate more propitious to the growth of grass than other counties; there remains, therefore, but one conclusion, and that is, that the grass lands are managed with more skill there than elsewhere. Is it any extravagant hypothesis to assume that the farmers of other counties can acquire as much skill as those of Kings, if they choose to exert themselves to acquire it? Can it be a matter of doubt that the farmers of Onondaga can produce as much grass on a superior soil as the farmers of Kings can on an inferior one, if they only resolve that they will do so?

3d. I have examined the Transactions of our State Society, and the agricultural journals of the State, for several years, and find from these that the best farmers are not satisfied with less than two or three tons of hay to the acre, on any soil or in any county. While the average production of the county of St. Lawrence is only eighty-five tons to the one hundred acres, many farmers of that county regularly cut three tons to the acre, although their soils are not intrinsically superior to the average quality of the county. Let the other farmers of that county acquire the same amount of skill and energy, and there is no reason why their production should not rise to the same amount.

4th. Those who have most carefully investigated the subject assure us that at least one third of the plants grown in our meadows are weeds, of no intrinsic value, and which only serve to rob the useful grasses of their proper nutriment; and that one sixth of the remainder are made up of the poorer and least nutritious grasses. Surely it is not impossible to replace these noxious plants by the more valuable grasses; and if we accomplish no more than this, we shall add no less than twenty millions to our annual income.

It seems to me that the consideration of these facts should stimulate us to immediate and active efforts for the improvement of our grass lands, with a full assurance that our enlightened efforts will be crowned with a duplication of our profits.

In the hope of aiding to produce this very desirable result, I beg leave to point out some of the means which science and experience concur in proving to be best adapted for its accomplishment.

The three thousand species of grass of which

we have spoken may be divided into five distinct classes. They are—

1st. *The Jungle Grasses*.—These are chiefly adapted to those equatorial regions that are drenched during one portion of the year with incessant rains, while they are parched with heat during the remainder; some of this class grow fifty or sixty feet high.

2d. *The Aquatic Grasses*.—Which find their congenial homes on the banks of rivers, in brooks and ditches, and in wet places generally. The chief object in studying these grasses is, in general, to learn how to exterminate them; but there are a few of them, such as ribbon grass, (*Phalaris Americana*), which, in certain situations, are well worthy of cultivation, and are much relished by cattle, especially by milch cows.

3d. *The Marine or Sea-Side Grasses*.—These constitute the salt marsh hay, which is of considerable importance on the sea coast of New England, but is little known or valued in New York.

4th. *The Agrarian Grasses*.—Which are furnished with rhizomes or creeping roots, pushing up stems from below in every direction. Quack grass (*triticum repens*) is a most pestiferous example of this class; but it possesses one species of very great value: green grass, wire grass and blue grass are its synonyms, and *poa compressa* its systematic name. This is the heaviest grass known, and is exceedingly nutritive. Horses fed upon it alone will do as well as on timothy and oats together; it is very hardy, and keeps green until the heavy frosts of autumn.

5th. *The True Meadow Grasses*.—It is from this class that those who are determined to improve their meadows and pastures must chiefly make their selections. It is this class which mainly requires their attentive study and their careful and varied experimentation. They will be found to vary very greatly from each other in their habits and their nutritive values. Some of them flourish on dry, sandy, or rocky soils, while they speedily perish in wetness or even moisture; others grow vigorously in wet soils, but die in drier ones. A portion of them will only grow on alkaline soils; and some of these demand an excess of potash, while others only put forth their full luxuriance when there is an excess of lime. Some grasses are adapted to the sun light—others love the shade; some are valuable for hay, but not for pasture, and vice versa. Some kinds are forced into great luxuriance by one kind of manure, which may operate almost like a poison on other varieties. One species abounds in that kind of nutriment which enlarges and strengthens the muscles; another, ill adapted to nourish the muscular tissues, will lay on fat rapidly; another, which is deficient in both these respects, is rich in those elements which

support respiration, and furnish the fuel for the production of animal heat. A variety of grass may be useful if it possesses none of these qualities, if it assists, in combination with the others, to assimilate the nutriment they contain with the tissues of the animal consuming it.

In view of what has been said, it will be clear that in the judicious selection of different varieties of grass, to occupy different localities, and to subserve different purposes, a wide field is afforded for the application of physiological, botanical, geological and meteorological knowledge. Every variety of grass was intended by the Creator to serve some valuable purpose; it is the business of practical agriculture to find out what that is, and to place it in the locality and under the conditions best suited to its most profitable development.

The soil best adapted to the growth of the most valuable grasses is a strong, calcareous soil, resting on a clayey subsoil. On such a soil, we may be sure of an abundant vegetation, resisting drought and heat, and making a fine, durable sod; but we must bear in mind that there is no soil which is incapable of bearing grass, if we only select the variety which is exactly adapted to it.

The best grasses seem to avoid alike the extremes of wetness and dryness; a moist soil is shown by experience to be best adapted to their growth. Thus actual counting has shown that—

In *wet* meadows, out of 30 plants, 4 were useful, 26 bad.

In *dry* meadows, out of 38 plants, 8 were useful, 30 bad.

In *moist* meadows, out of 42 plants, 17 were useful, 25 bad.

By effecting mechanical and chemical alterations in the soil, we may adapt it to almost any kind of grass; but this is generally an expensive and tedious process. Most farmers will, therefore, prefer to suit their grasses to their soils, rather than suit their soils to the grass; this will be true policy in the first instance, but we should keep the amelioration of the soil steadily in view, and gradually and progressively improve it until it is at length adapted for the production of the best grasses.

(To be continued.)

THE MORAL DIGNITY OF THE EDUCATIONAL PROFESSION.

BY WM. E. CHANNING.

One of the surest signs of the regeneration of society will be the elevation of the art of teaching to the highest rank in the community. When a people shall learn that its greatest benefactors and most important members are men devoted to the liberal instruction of all its classes, to the work of raising to life its buried intellect, it will have opened to itself the path of true glory.

There is no office higher than that of a teacher of youth; for there is nothing on earth so precious as the mind, soul, and character of the child. No office should be regarded with greater respect. The first minds in the community should be encouraged to assume it. Parents should do all but impoverish themselves, to induce such to become the guardians and guides of their children. To this good all their show and luxury should be sacrificed.

Here they should be lavish, while they straiten themselves in every thing else. They should wear the cheapest clothes, and live on the plainest food, if they can in no other way secure to their families the best instruction. They should have no anxiety to accumulate property for their children, provided they can place them under influences which will awaken their faculties, inspire them with pure and high principles, and fit them to bear a manly, useful and honorable part in the world. No language can express the cruelty or folly of that economy which, to leave a fortune to a child, starves his intellect and impoverishes his heart.

FAITH TRIUMPHANT OVER SORROW.

Not that Thy boundless love, my God,
Sheds blessing on my way,
And gilds, as with a heavenly beam,
The darkness of earth's day,—
Not now for breath of summer flowers,
For smiles of sunny skies,
The still small voice of gratitude
Shall to Thine ear arise.

I bless Thee for the ministry
Of sorrow's lonely hour,
When darkly o'er my stricken head
I see the storm-clouds lower;
Thy love can still the billows' roar,
And whisper, "Peace; be still!"
While faith doth on Thy promise rest,
And bless the Father's will.

The shadow and the storm must come;
O, grant that faith divine
Which triumphs o'er the might of grief,
And moulds man's will to Thine!
In hours of deepest gloom, mine eye
One blessed ray can see;
A sunlit side that cloud must have,
Which hides Thy face from me.

Chr. Register.

INDEPENDENCE.

How happy is he born or taught,
Who serveth not another's will;
Whose armor is his honest thought,
And simple truth his highest skill;

Whose passions not his masters are;
Whose soul is still prepared for death;
Not tied unto the world, with care
Of public fame, or private breath;

Who God doth late and early pray
More of His grace than goods to lend,
And walks with man, from day to day,
As with a brother and a friend!

This man is freed from servile bands
Of hope to rise, or fear to fall;
Lord of himself, though not of lands,
And having nothing, yet hath all.

Wotton.

For Friends' Intelligencer.

Review of the weather, &c. for FIRST month.

	1859.	1860.
Rain during some portions of the 24 hours,	5 days	4 days.
Rain all or nearly all day,	3 "	1 "
Snow, including very slight falls,	5 "	5 "
Cloudy without storms,	4 "	9 "
Ordinarily clear,	14 "	12 "
	31	31

TEMPERATURES, RAIN, DEATHS, &c.

Mean temperature of the month at Penna. Hospital,	34 deg.	33.11 deg.
Highest do. during month do.	62 "	57 "
Lowest do. do do do.	3 bel. zero	4 "
RAIN during the month,	6.67 inch	3.22 in.
DEATHS, during do., count- ing five current weeks for 1859, and four for 1860,	930	797
The average of the mean tempera- tures of this month for the past 71 years is		31.11 deg.
Highest do. during that entire period, 1857,		44 "
Lowest do. do. do. 1790,		22.37 "

The nearest approach to the extremes last noted, that we have on record since 1700, are:
Highest mean, 1793, 40 deg., and 1858, 39.72 deg.
Lowest " 1840, 24 " and 1856, 24.15

while it will be seen that the mean for the month the present year was only two degrees above the general average for seventy-one years past, notwithstanding the idea so generally entertained that we were passing through "an uncommon spell of weather" for the season.

It may be well to quote Pierce for the same month of 1790:

"The average, or medium temperature of this month was 44 degrees. This is the mildest month of January on record. Fogs prevailed very much in the morning, but a hot sun soon dispersed them, and the mercury often ran up to 70 in the shade at mid day. Boys were often seen swimming in the Delaware and Schuylkill rivers. There were frequent showers, as in April, some of which were accompanied by thunder and lightning. The uncommon mildness of the weather continued until the 7th of February."

In comparing the deaths for the month, after deducting the proportion for the extra week last year, it will show an excess of 53 the present year, while not quite half the quantity of rain has fallen. J. M. E.

Philadelphia, 2d mo. 1, 1860.

THE OKRA PLANT.

The consumption of this plant has materially increased within a few years. Mr. John Buckland, of Monmouth county, (N. J.) now raises seven acres per annum. When the pods are in a fresh state, they are used for soup, and give off a mucilage which enriches the soup materially, while the less soluble portions of the pod are softened together with the seeds, and produce an

admirable pottage. The "gumbo" of the South is made with this plant. The soup is always easy of digestion, and very nutritious. When the plant is suffered to ripen, the seeds are large and hard, and the amount produced is very great; these by being burned produce an imitation of coffee, scarcely inferior to the best Mocha, while the fibrous character of the pod strongly recommends it to paper-makers. It is perfectly evident to those who have examined it, that neither the aloe, beechwood, ordinary straw, or any of the substances now being made use of in place of cotton or linen for paper, can surpass it for this use; and we are surprised that it has not found its way into general consumption.—*Working Farmer.*

DRESS.

The law of health demands that the extremities of our bodies should be kept warm and well protected, while the parts containing our vital economy should be only comfortably clothed and left free to the most natural and easy action, well ventilated or exposed to the ingress and egress of the atmosphere, without any local pressures or means for unnatural warmth. Only think of wearing a thick, heavy girdle of many pounds' weight around the whole zone of the abdominal region—a sort of engirdling poultice, heating and pressing like a girdle of hot lava, day after day and year after year! Is it a wonder that you have so many weaknesses and pains and saddening afflictions upon you? And then your feet treading these cold pavements, this damp earth, these frozen or wet walks, in slippers and silk or cotton stockings! The very part of your bodies of all others you should keep most warm and dry, you expose to every wind and frost, water-pool and snow-storm, in the year; sit through the whole winter with them on cold floors, where every door-crack and floor-crack is breathing in upon them cold, damp breaths from cellars or streets while perhaps your heads are hot in a dry stove air, and your lungs are breathing an atmosphere so hot and close that it has scarcely a breath of life in it, and all the while you say you are comfortably dressed!

And then to make the matter worse, you trail your bedrabbled dress into all the mud and water and tobacco filth on the yard's width you occupy in walking, exhibiting the strangest spectacle of civilized humanity that can well be imagined, a woman claiming good sense, sweeping the streets all about her to make cold and wet her already almost bare feet and ankles!

You go out in all weathers with your heads exposed to the fiercest blasts, all unbonneted; for Webster says a bonnet is a covering for the head; but few are the women's heads we have seen covered this season—and then wonder why you should have such terrible colds, such trouble-

some coughs, such griping pleurisies, such burning fevers, and so many ailments!

Now, I ask again, and you shall be judges, young women, if your modes of Dress do not injure your bodies? Do they answer the ends of Dress? Any one who has given the subject a moment's judicious consideration must see that there has been and still is a fearful departure from the real uses of Dress. The primary object is to clothe and make comfortable the body, so that it may be the peaceful and happy dwelling-place of the spirit in its earthly pilgrimage.

I have referred to a few of the most prominent evils of our present mode of female Dress. Now, let me ask, if our women would dress warmly and securely from wind and wet, yet not in too close confinement, their feet and limbs; if they would shorten their skirts so they would swing clear of wet, mud, filth, and passing obstacles; diminish their number and dimensions, so that their weight would not be burdensome, and suspend them from the shoulders, instead of girding them around the abdominal and spinal regions; would give their chests a free and easy play; would cover their heads, arms, and necks whenever exposed to cold and damp weather or night air, and would always seek to be clothed easily and comfortably, giving always a sufficiently free circulation of air between their dresses and bodies, to carry off the constant exhalations going out from every living body; if they would thus dress, would they not be far more healthy, happy, and useful? * * * * *

Every state of society is manifest in its Dress. The savage is fond of gewgaws, glitter, paint, feathers, colors, mere show, with little or no reference to utility or taste. The barbarian approaches one step nearer the true standard. He exhibits a faint idea of utility and taste; he subdues and blends colors, puts ornaments into use, and varies his Dress a little to suit circumstances. The civilized man shows more taste, less ambition for glowing colors, a greater skill in making, a better idea of fitness and propriety. The enlightened man is more grave in the character of his Dress, wears less ornaments, admits none save where it combines utility and taste, is chaste, subdued, harmonious, classical in everything that pertains to Dress. We can not yet yet lay full claims to an enlightened Dress. Our female Dress is a half barbaric costume—a rude mixture of ornament and utility, in which ornament greatly predominates.—*G. S. Weaver.*

TAKING COLD.

A large number of fatal winter diseases result from taking cold, and often from such slight causes, apparently, as to appear incredible to many. But, although the causes are various, the result is the same, and arises from the violation of a single principle, to wit, cooling off too soon after

exercise. Perhaps this may be more practically instructive if individual instances are named, which, in the opinion of those subsequently seeking advice in the various stages of consumption, were the causes of the great misfortune, premising that when a cold is once taken, marvellously slight causes serve to increase it for the first few days, causes which, under ordinary circumstances, even a moderately healthful system would have easily warded off.

A mother sat sewing for her children to a late hour in the night, and noticing that the fire had gone out, she concluded to retire to bed at once; but thinking that she could "finish" in a few minutes, she forgot the passing time, until an hour more had passed, and she found herself "thoroughly chilled," and a month's illness followed to pay for that one hour.

Many a cold, cough and consumption is excited into action by pulling off the hat or overcoat as to men, and the bonnet and shawl as to women, immediately on entering the house in winter, after a walk. An interval of at least five or ten minutes should be allowed, for however warm or "close" the apartment may appear on first entering, it will seem much less so at the end of five minutes, if the outer garments remain as they were before entering. Any one who judiciously uses this observation, will find a multifold reward in the course of a lifetime.—*Hall's Journal of Health.*

THE FIELD OF BATTLE.

Think only of the common hackneyed expressions which pass so lightly between the lips when speaking of a great battle. We talk exultingly, and with a certain fire, of "a magnificent charge," of "a splendid charge," yet very few will think of the hideous particulars these two airy words stand for. The "splendid charge" is a headlong rush of men on strong horses urged to their fullest speed, riding down and overwhelming an opposing mass of men on foot. The reader's mind goes no further; being content with the information that the enemy's line was "broken" and "gave way." It does not fill in the picture. To do so effectually, we must first think of an ordinary individual run down in the public street by a horseman moving at an easy pace. The result is usually fracture and violent contusion. We may strengthen the tones of the picture by setting this horseman at full gallop and joining to him a company of other flying horsemen. How will it be then with the unhappy pedestrian? So when the "splendid charge" has done its work and passed by, there will be found a sight very much like the scene of a frightful railway accident. There will be found the full complement of backs broken in two; of arms twisted wholly off; of men impaled upon their own bayonets; of legs smashed up like firewood; of heads sliced open like apples;

of other heads crunched into soft jelly by iron hoofs of horses; of faces trampled out of all likeness to anything human. This is what skulks behind a "splendid charge." This is what follows as a matter of course, when "our fellows rode at them in style," and "cut them up famously." Again, how often does the commander, writing home through official despatches, dwell particularly on the gallant conduct of Captain Smith, who finding the enemy were "annoying our right a little," got his gun into position and "held them in check." Both expressions are fair in the drawing-room phrases, to be mentioned cheerfully by ladies' lips. It is, as it were, a few flies buzzing about "our right wing," teasing and fretting "our" men. And yet, properly translated, it signifies this: that stray men of the right wing are now and then leaping with a convulsive start into the air, as a Minie bullet flies with a sharp sting through their hearts; that stray men, suddenly struck, are rolling on the ground, that a man here and there is dropping down quite suddenly with a shriek, his firelock tumbling from his hand; in short that there is a series of violent death-scenes being enacted up and down the long line.

—*All the Year Round.*

ITEMS OF NEWS.

EUROPEAN NEWS.—It is stated in the London journals that the Ministerial Reform measure is ready for Parliament, and will be submitted to the House of Commons at the earliest opportunity.

The Earl of Derby, at a banquet given by the Mayor of Liverpool, expressed the hope that the ensuing session would witness the adoption of a good measure of reform. He believed the conservative party would oppose no factious opposition to it.

Napoleon has addressed a most important free trade manifesto to M. Fould, the Minister of State, from which we extract the following:—"Thus to sum up: Suppression of the duties on wool and cottons; gradual reduction on sugars and coffees; improvement energetically carried out of the routes of communication; reduction of charges on the canals, and consequently a general diminution of the prices of conveyance; loans to agriculture and industry; considerable works of public utility; suppression of prohibitions; treaties of commerce with foreign Powers.

"Such are the general bases of the programme, to which I beg you to direct the attention of your colleagues who will have to prepare, without delay, the projects of law destined to realize it. It will obtain, I am firmly convinced, the patriotic support of the Senate and the Corps Legislatif, both jealously desirous of inaugurating, with me, a new era of peace and of securing its benefits to France. NAPOLEON."

The *Daily News*, reviewing the prospect for the introduction of free trade into France, says that it will very much promote the welfare of the French, increase their knowledge and skill, and increase the power of France. If Louis Napoleon had been required to give Europe a demonstration of his confidence in his own power he could hardly have complied more effectually than by announcing a policy of free trade.

With regard to Napoleon's free-trade programme, he is represented to have said, in reply to certain ob-

servations, "The manufacturers who exist solely because they are protected, have been aware of my intentions for five years, and have had plenty of time to prepare for the change. The system of prohibition has had its day, and I have not the power to raise the dead.

EARTHQUAKES AND ERUPTIONS ON HAWAII.—A severe shock of an earthquake was felt at Lahaina on 21st. of 11mo. One was also experienced on the same day at Honolulu.

The volcano of Mauna Loa continues active, there being considerable action at both ends of the lava stream, where it issues from the volcano and where it empties into the sea.

EARTHQUAKE AT GUATEMALA.—On the night of the 8th inst. a fearful earthquake took place in the city of Guatemala. It commenced about a quarter before nine, and continued for two minutes and thirty-five seconds.

HAYTI.—The government of Hayti is reported as becoming stronger every day. The finances of the country are being reduced to a state of systematic order. A new paper, called *Le Progres*, has been started at Port au Prince. It is liberal but not revolutionary in its sentiments. The erection of a huge quay along the southern part of Port au Prince had been decreed by the President.

THE POOR INDIAN.—Measures are being pressed in the Legislature of Minnesota in order that steps may be taken to remove the Winnebago Indians from their present location. The whites want their land.

EMANCIPATION OF SLAVES IN SIBERIA.—The Kirghises of Siberia have signified to the Russian Minister of the Interior their willingness to emancipate all their slaves at once, and to discontinue forever the practice of holding human beings in bondage.

COLORS PEOPLE AND THE CARS.—In Cincinnati it has been decided that the colored people are entitled to ride in their cars. The case arose from the ejection of a negro woman from the car. The Judge said that "no matter what class or color, so that the person behaves properly, and is not afflicted with an infectious disease, the company, as a common carrier, has no legal right to prevent him or her riding and that this decision was founded upon the law of rail."

AN APPEAL.—The free negroes who have recently left Arkansas to avoid being sold into slavery, have published an appeal for protection. They say Indiana shuts her doors upon them, Illinois denies prairie homes to them, Oregon will not receive them, and Minnesota is debating whether or not she shall admit them. They complain of being forced into a cold climate suddenly from a warm one, and present a sad picture of the distress that they suffer from a hasty legislation.

THE FREE NEGRO BILL IN FLORIDA.—Another prescriptive measure has been defeated in the south. A bill recently passed both houses of the Florida legislature for the expulsion of the free negroes from the State, but the Governor refused to affix his signature, and the measure failed.

OIL IN WESTERN PENNSYLVANIA.—A correspondent of the *Sunbury American*, writing from Warren county, says: "The recent discovery of the oil springs in the western part of Pennsylvania is more important than many are aware of. In a conversation with an intelligent gentleman from Warren, Pa., he informed me that in one of the wells recently dug in that vicinity, the production of oil was about thirty casks, of forty gallons each daily. The well is about seventy feet deep, and is bored through about thirty feet of a

kind of soapstone, after which it penetrates in a sandstone formation, from the crevices of which the oil is forced upwards to the surface. A small engine is used to pump up the liquid, about 25 per cent of which is oil. It is received in a vessel, from the top of which the oil flows, while the water is run off at a point below the oil. In this simple manner the oil is separated from the water, and is worth there forty cents the gallon. At present the crude oil is taken to Buffalo, and by a little refining is there sold at ninety cents per gallon. There are now about thirty wells being dug and in operation in the western part of Warren county.

DEAD LETTERS.—Instead of being sent to Washington within six months, as heretofore, are now returned within half that period of time, thus facilitating the restoration of valuables to their owners, as well as preventing the accumulation of such letters at the various post offices.

TERRIBLE CALAMITY.—A terrible fire occurred between seven and eight o'clock, on the 2d inst., in the double six story tenement house, No. 142 Elm street, New York city. The building was crowded to the sixth story with human beings. There were 22 families in the house, comprising 78 persons altogether. It was supposed at first that nearly half of the inmates had perished in the fire. It is now definitely known that 18 persons lost their lives.

The fire originated in a bakery on the first floor. A little girl was filling a fluid lamp with the wick lighted. The fluid in the can caught fire, and dropping the vessel on the floor, its blazing contents spread in every direction, and communicated with a pile of shavings under the staircase. Instantaneously the store was enveloped in flames, and, almost before an alarm could be given, or the people upstairs warned of their terrible danger, the flames had shot up the stairway and the chances of escape cut off.

The scene of confusion that ensued, the moment the alarm was given, was of the most exciting character. The staircase was burned away, and all chance of escape in that direction cut off. Men, women, and children could be seen by the spectators on the sidewalk, clustered at the windows, screaming for assistance, and wringing their hands in the agony of despair. Many leaped from the windows.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The market for breadstuffs generally is better, and prices, if anything, are rather firmer. Sales of superfine at \$5 62 per barrel. There is a steady home demand from the above quotation up to \$6 25 for common and extra brands, and \$6 50 up to \$7 25 for extra family and fancy lots. Rye Flour and Corn Meal are dull, the former at \$4 25, and the latter at \$3 75.

GRAIN.—There is not much Wheat coming forward, and the demand is better. We quote good and prime Penna. red at 132 a 134 cents per bushel, and white at 140 a 150 cents. No change in Rye. Sales at 92c. Corn is rather scarce. Sales of yellow at 76 a 77c. Oats are dull; Pennsylvania, sold at 43 a 44c., and 42 a 43 cents for Delaware.

CLOVERSEED of prime quality is less active. Sales of common and prime quality at \$4 50 a 5 per 64 lbs. Timothy and Flaxseed are scarce. The latter at 1 58 a 1 60, and the former \$3 25.

THE FALLSINGTON BOARDING SCHOOL affords superior advantages to young ladies who desire, by a thorough course of study, to prepare themselves for the active duties of life.

The number of scholars is limited to twelve, and all are under the immediate care of the Principals.

For circulars address

BEULAH S. & ESTHER LOWER,
Fallsington, Bucks county, Pa.,
or, WILLIAM S. LOWER, 455 N. Seventh St., Pa.
2 mo. 11, 1860. 3 m.

A YOUNG MAN, a member of the Society of Friends, from the country, is desirous of a situation in some kind of business in this city. Apply to
W. W. M., 324 south 5th street.

WANTED a situation as Assistant Teacher in a school of either white or colored children, by a young Woman, a member of the Society of Friends. Inquire at this office.
1st mo. 28, 1860.

WANTED by an experienced Teacher from Massachusetts, a situation for a Select School, in a Friends' neighborhood, where the advanced English studies are required to be taught. Address
L. VINING, Tuckerton, New Jersey.
1st mo. 28th, 1860.—3t.

ANNE CHURCHMAN'S BOARDING AND DAY SCHOOL, No. 908 Franklin street above Poplar.
1st mo., 28, 8t.

BYBERRY BOARDING SCHOOL FOR GIRLS.
The Spring Session of this School, taught by Jane Hillborn and Sisters, will commence the 20th of 2d mo., 1860, and continue twenty weeks. The course of instruction embraces all the branches of a liberal English education.

Terms \$60 per Session, one-half payable in advance. For Circulars containing further particulars, address
JANE HILLBORN,
Byberry P. O., Penn.

1st mo. 28, 1860.—2 mo.

EATON ACADEMY, KENNETT SQUARE, CHESTER COUNTY, PA. The Winter Term of the above Institution will expire on the 15th of the 3d mo. next, but, in order to meet the desire of many of the Pupils, and friends and patrons of this Institute, the undersigned have concluded to re-open the School for both sexes, on 2d day the 19th following, and continue it a period of ten weeks, or half a Session, at the present rates, which are \$65 per Term for Tuition, Boarding, &c., and \$16 for Tuition only, one-half payable in advance.

Catalogues, containing further particulars, will be sent to those desiring the same. Apply to

WILLIAM CHANDLER,
Principal and Proprietor,
Or to WILLIAM A. CHANDLER,
Principal Instructor.

1st mo. 28, 1860.

LAKE SCHOOL FOR BOTH SEXES. The 2d semi-term of 20 weeks is to begin 20th of 2d month. The charge, in full, for board and tuition, per term of 20 weeks, is \$45, or at the rate per week of \$2 $\frac{1}{2}$.

Circulars with references sent by applying to either subscriber

SIDNEY AVERILL,
ELMINA AVERILL.

West Vienna, Oneida Co., N. Y.,
Proprietors.

1st mo. 8, 1860.

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, SECOND MONTH 18, 1860.

No. 49.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 324 South Fifth Street,
PHILADELPHIA,

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

AN ADDRESS TO FRIENDS IN GREAT BRITAIN
AND IRELAND.

By THOMAS SHILLITOE.

I cannot doubt but that a desire to do "a great stroke of business," get great riches, and make a great figure in the world, is as much some men's besetting sin, as ever the love of strong drink has been that of others. But where the temptation is yielded unto, which of these do we conceive to be the greatest sinner? He whose mind and faculties are so besotted with strong drink, that he is thereby rendered unequal to the performance of either his civil or religious duties; or he in whom the same effect is produced by an overcharge of business? for this must be the case; it must disqualify for a faithful discharge of civil as well as religious duties, when the mind and spiritual faculties of any person are so benumbed and overcome, if not "with surfeiting and drunkenness," yet with "cares of this life," (Luke *xxi.* 34,) with the love of his gold and silver, houses and lands; so intent on his mortgages and bonds; his interest and compound interest; trying to make a heaven here below! In this state, his religious performances and offerings are made like the niggard's—grudgingly. If at meeting, scarcely in due time, and with his heart so full of the world, that as he brought it to meeting with him, so there is reason to fear he returns with it again; and before he gets well off the premises, he has a touch about it with some one, it being the thing that lies nearest to his heart! And if the church trust him with any of her concerns to execute, it must give place to every of his temporal engagements, and only have the refuse of his time,—perhaps an evening, after the fatigue

of the day, when the poor mind is more fit for sleep than religious exercise! Is it to be expected that delinquents, who may be visited by such, should be brought to a due sense of their outgoing, and be reclaimed; when the language so fitly applies, of "Physician, heal thyself?" I am aware the former character is deemed the most immoral, but I am not able to bring my mind to believe it the most sinful: for if our minds are but unfitted for a faithful discharge of our civil and religious duties, whether such disqualification proceeds from the love of gold, or strong drink,—I believe the crime is alike in the Divine estimation. I believe I am safe in saying, I have not been wanting, at times in endeavoring to cast a veil of charity over the conduct of some of my friends, who, it is evident, have in this way become Satan's bond-slaves; and at such times, my heart is made sad on their account, under an assurance which cannot be controverted,—that whatsoever our temptations and besetments may be, if we are but in good earnest, willing to resist and overcome them, he that covets great trade, great riches, and to make a figure in the world, as well as he that covets strong drink, will experience a way, a sure and certain way, to be cast up in due time by the Lord, for his escape from this, otherwise, impassable gulf, between him and an eternal resting place with the righteous. For the self-same Divine principle of light and life, which our worthy forefathers believed in, followed, and were actuated by, is still with us as the cloud by day and pillar of fire by night; (Neh. *ix.* 12,) is still experienced by those who wait for it, and found by such as submit to its government, an *all* regulating principle, subduing every inordinate affection and disposition. It says, availingly, from time to time, to such who thus continue subject to its controlling power, hitherto shalt thou go, but no further with safety, in thy worldly concerns and engagements.

But if we will continue to harden our hearts against its holy intimations and restraints, we must expect to wander into the many bye-ways and crooked paths of the enemy, making for ourselves a labyrinth which we may never get clear out of. There is reason to fear this has been the case with many; and I firmly believe restraint to be needful, not only as to the *quantity* of trade or business in which we may engage with safety to ourselves, but also as respects the *nature* and

quality of such our worldly concerns: that it may preserve us not only from an overcharge of business but also from being engaged in such business as either directly or indirectly tends to lead away the mind from the pure, peaceable, self-denying path, and to foster the contrary disposition in ourselves or others.

How remarkably was this manifest in the members of our society in the beginning, until the enemy was permitted to try us with the bait which has not failed to take with some of all classes in society,—riches, worldly prosperity! And in proportion as the mind has been let out, and desire increased after these, it has become indifferent as to consequences,—neither fearing the overcharge of quantity, nor properly regarding the quality, of business. Happy had it been for many, in the present day of sore conflict from the general depression of trade, had they willingly and timely yielded to those Divine intimations! For I believe none ever turned aside from the path of safety totally ignorant thereof: but that in the beginning of their erring and straying, the witness for God followed them, and at times smote them; but if we disregard its invitations and secret monitions, it is then most just, on the part of Almighty God, to leave us to the power and insinuations of Satan, (2 Cor. iv. 4,) the god of this world, who rules in the hearts of the children of disobedience. (Ephes. ii. 2,) But even while thus promoting the cause of the evil one, such may continue to make a fair show in the flesh, as to a profession of religion, and be very tenacious respecting some externals, (as were the Pharisees,—(Matt. xxiii. 23,) things comparable to the mint, anise, and cummin; and in which Satan will not oppose them, so long as they rest herewith satisfied, and continue to rebel against the light, (Job xxiv. 13,) refusing to submit to the heart-cleansing operation of God's word and power, which only can effectually cleanse the inside of the cup and the platter. (Matt. xxiii. 25, 26.)

Happy, I say, had it been for many, had they attended to the pure limitations of truth, who are now plunged with their families into accumulated difficulties, and unlooked-for distress; and respecting whom the declaration of the Apostle has been verified, "They that *will* be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." (1 Tim. vi. 9, 10.) And it is to be feared there are many more of this description, who, at times, quake for fear of that which) without divine interposition) seems coming upon them. And is it to be wondered at, that these things should happen among us, when the conduct of many under our name is so opposed to the profession they are making; (Exod. xviii. 21.)

which demands of us that we be found men fearing God and *hating* covetousness. (Prov. xxviii. 16.) How opposite is this disposition of mind to that of the love of the world! For as this disposition is brought about in us, and abode in, the mind as much dreads the very approach of any of Satan's gilded baits, as if surprised by a rattlesnake, or other venomous creature, whose wound is fatal:—because, if we suffer ourselves to be beguiled by him, spiritual death will surely follow. And this has been verified, respecting many, since I first became acquainted with the Society of Friends; many who gave proof that they were the visited children of the Lord our God; who had covenanted with Him, and, for a time, evidently confirmed the same by sacrifice; but for want of continuing to ask wisdom daily, (James i. 5,) to go in and out before the Lord with acceptance; (for I find, if we are favored to possess it, we must daily ask wisdom of Him who still fails not to grant liberally;) and by giving the things of this world the preference,—riches and greatness,—they have been suffered to obtain their heart's desire. But it has been evident, that which they thus coveted did not come alone, but attended with its never-failing companion. (Hab. ii. 9.) For those who covet an evil covetousness must expect to possess leanness of soul also; the sorrowful consequence of which will be unfruitfulness towards God. (Ps. cvi. 15.) Which although it may appear to be very slow in its gradations, yet such may rest assured that it will take place, whatever they have known aforetime of an enlargement of heart towards Him and his cause. For when the door of the heart becomes open towards covetousness, and the love of this world, and there is a stumbling at the cross of Christ, (Gal. vi. 14,) a refusing to become crucified unto the world, and the world unto us, this love of God, once known and felt, in time takes its departure again. O, these spots in our feasts of charity! (for such I fear they have been to many who have been called together by the Lord's messengers.) These wells without water, these clouds without rain!—These stumbling-blocks to others, and to the youth among ourselves. Who have been coveting an evil covetousness, launching out into a great way of business, which truth never justified them in! And even some among us, not satisfied, when a kind Providence has so favored them, as that there has been an ample supply from their present business for basket and store, to satisfy their thirst of more, have infringed upon the rights and privileges of others, adding one fresh business to another. How does such a mode of procedure comport with a people professing (as we do) to be dead to the world, and alive unto Him whose apostle declared: "If any man love the world, the love of the Father is not in him." (1 John ii. 15.) From whence proceeds

this conduct? Let the just witness tell us, my friends! and may it arouse us before it be too late? Let such no longer continue to say, "To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain;" (James iv. 13, 14,) whereas they know not what shall be on the morrow: but let them be willing to yield to the restraining influence of God's word and power.

Consider from whence this determination proceeds, which many among us appear to have made; this willingness to sacrifice every thing that should be nearest and dearest to them, in order to add ten thousand to ten thousand, and twenty thousand to twenty thousand, and double and treble it again and again (if possible)—let these things speak for themselves! Can they proceed from any other disposition than the love of the world? Oh! let such consider, if the Apostle's declaration be not true (as to them) that the love of the Father is not in them. For many years, I have esteemed it a reproach to such a society of professing Christians as we are, when any of our members have been summoned from works to rewards, and have left behind them such large sums of money of their own accumulation. Oh! what a cloud has it brought over their very best actions, however conspicuous they may have stood in society. Oh! the sorrowful feelings I have been dipped into at times on the account of such. Language fails me to set them forth: it is painful to me thus to expose myself on this sorrowful subject; (for such I have often experienced it to be;) but I believe that if my efforts be accepted as a peace-offering, that which appears to be the "whole counsel" must be imparted. (Act. xx. 27.*)

Some have replied, when remonstrated with on these subjects, that they are at a loss to define the word "enough;" but this difficulty, I am of the mind, rests with themselves; in the first place, through an unwillingness to have their wants circumscribed by that power which is from above; and in the next, for want of a sincere desire to have this word defined for them by that wisdom which is as competent to direct in this as in any other important step in life. As it is a duty we owe to the body, to make suitable provision for its comfort and convenience, especially for old age, that we may rather be helpful to others than require their help; so, likewise, to put our children in the way to get their living by moderate industry, and provide for such of them as may not be in a capacity to help themselves; when a kind Providence has entrusted

to us so much as may answer these purposes,—if, after this, there remains a disposition to accumulate, then, I believe, we are violating that command of the Divine Master,—"Lay not up for yourselves treasures upon earth," (Matt. vi. 19,) and are giving full proof where our hearts are. Not that I apprehend it would be better for *all* such who have thus attained, to quit their trades and occupations; because some may be more in the way of their duty, in continuing to pursue them honorably; when (besides introducing deserving persons as their successors) they may be the means of helping those who are not able to help themselves (with which description of persons the world abounds,) such as the widows and fatherless; and the infirm, who frequently are obliged to labor under extreme pain and suffering. But there must be no adding to the "enough," lest that enough, which has been mercifully dispensed, be taken away again; for "covet all, lose all," has been the reward of such conduct many times.

I am aware of the trying state of trade and commercial affairs, and the great difficulty many honest minds have had to struggle with, who are obliged to give credit in their trade; thus depending upon others to make good their own payments. Yet I believe that complaints of want of punctuality in fulfilling engagements would not continue among us, were we in earnest to do every thing in our power, that the chief cause, the inordinate pursuit of business, might be removed. What sorrowful instances of notorious and scandalous failure have of late years happened amongst us, for want of the timely exercise of this care! How have the records of our Monthly Meetings been sullied by report after report of this kind; principally through the want of observing the limitations of truth in our trade, and exercising a care that our way of living might in all things be consistent with what we profess. The excellent *advices* that are annually read in our Meetings, I have long been led to fear, are become, to many who hear them, as a stale thing; but this is not the case with the right-minded, who are desirous of receiving help every way.

However, by others' harms, let us take warning. Friends! lessen your temporal concerns; you that have been permitted, so far, to weather the storm that has been long gathering, and at times has blown a heavy gale. And notwithstanding there has been some intermission, something at times which might be termed sunshine, with a hope that the worst was past, and that better times, as to commercial affairs, were hastening, how soon has the expectation of such been disappointed, and how many, that have thus been tempted to venture out on the vast ocean of commerce, have become a total wreck! Has not the next cloud that has gathered still exceeded those which went before, in magnitude and terrific

* I would not be understood as charging such as leave large property behind them, which they *inherited*. And with regard to the disposal of such property by will, were sentiments of the kind here enforced more prevalent, I believe it would be more *distributed*; and that this would be conducive to the solid peace of such as thus dispose of it *in time*.

appearance; sometimes as if ready to burst and carry destruction before it every way? Friends! lessen your trade and business with all the resolution you are capable of mustering, taking especial heed to the good pilot at the helm. Get into a safe port;—to as safe an anchoring place as the nature of your various outward circumstances, in these times, will allow of. Otherwise, it has long been my belief, these instances of want of punctuality, and failure in the discharge of just debts, will more and more increase amongst us. Because, it is my belief, the day of the Lord is coming “upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low; and upon all the cedars of Lebanon, that are high and lifted up; and upon all the oaks of Bashan; and upon all the high mountains, and upon all the hills that are lifted up; and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures.” (Isaiah ii. 12—16.) Read the remainder of this remarkable chapter, together with the foregoing one. And let none say, “We have long since heard such things—they were long ago proclaimed in our ears by an Emlen and a Scattergood; but what has come of it?” lest our calamity come upon us as a thief in the night, in a day when we look not for it, and at an hour when we are not aware! (1 Thess. v. 2, 3; Matt. xxiv. 44—51; xxv. 13.) Oh! remain no longer unwilling to act the part of wise mariners, you that sail on the wide ocean of trade and commerce, and have its tempestuous billows oftentimes to contend with, and to whom it has appeared as if nothing less than a total wreck could be the result! For when danger like this threatens *him*, he looks well to the helm, reduces his sails, and lightens the vessel by lessening his cargo, rather than risk the loss of the whole. I am aware of the distress the creaturely part must have to endure, before the mind is at all likely to be brought into a willingness to take such steps as these. And I think I can feel much for those of my friends who have families, and have so far extended their manner of living, as that from the depressed state of trade, and the various losses they are assailed with, their income barely covers their expenses, while perhaps their families are increasing. For it is gratifying to our nature to appear to the world to be increasing in substance; but mortifying to retrench, lest it should be suspected that we are going down hill in the world. But this *must be done* by many among us, or I am greatly mistaken in what has long been the feeling of my mind. Friends! you must be content with a half loaf, which is better than no bread at all. Lessen your business and regulate your family expenses accordingly, otherwise you may be brought into the same trying situation many are now in, who once carried their heads very high in the commercial world,

and moved in what are called the more genteel circles, but have now no bread at all that they can strictly call their own.

(To be continued.)

For Friends' Intelligencer.

CHRIST WITHIN.

It may be well occasionally to look forth from the stand point of our profession and review the ground of our principles. That bodies of men holding different religious views have so long existed, leads us to the inference that these wholesome diversities are not likely to be entirely annulled. Our temperaments, education and the circumstances by which we are surrounded are so varied, it is scarcely probable we can arrive at the same conclusion on the most important of all subjects, our spiritual welfare; and it is well early to accustom ourselves to feel that minds equally sincere and conscientious, may, from their highest convictions, be honestly led to embrace views widely differing.

Remembering the many sincere-hearted, self-sacrificing and gifted ones who are now, and have, in former times, been attached to the various Christian sects, we must acknowledge “that God is no respecter of persons, but in every nation, he that feareth him and worketh righteousness, is accepted with him.” From the imperfectness of our finite vision we are incapable of arriving at an impartial judgment; for seeing only a part, we can know but little of the duties required of others, or what is accounted unto them for righteousness, but we can leave each one individually responsible to Him who has placed His law in every heart, taking heed that we give our brother no occasion to stumble through our unfaithfulness.

We must allow others to enjoy the right we claim for ourselves, to follow the Divine light as manifested unto them, and thus show our faith in the efficacy of this noble testimony. It sometimes requires great humility, and an entire abnegation of our pride of opinion to tolerate sentiments differing from our own, but it may, nevertheless, be a profitable discipline to the mind.

While we exercise a vigilance over our own spirits lest any uncharitable assumption prevent the pure flow of love in our hearts, and make us unjust in our estimation of those who differ from us, it is equally important that we be not tossed about by every wind of doctrine, but that “every man be fully persuaded in his own mind.” If we are concerned, in our various allotments, to bear witness to the truth as it is revealed in us, we will not seek to be edified with misty metaphysical abstractions, which the learning of the wisest schoolmen can not unravel, but we shall be constrained to rely only upon the teaching of that still small voice “which speaketh as never man spake.”

The rituals and ceremonials of the outward law can never make the comers thereunto perfect, but there is great danger of our making of them graven images, which may so fill our hearts with idolatry and self-complacency, that we may be turned away from the simplicity of the truth as it is in Jesus.

On the highest authority it is declared, "I will put my law in their inward parts, and write it in their hearts;" "for they shall all know me, from the least of them unto the greatest of them." How satisfying and consoling is the evidence that we are not left without a witness, and the ability to follow its teachings if we are only watchful and obedient to its promptings. H.

2d mo., 1860.

ADDRESS ON THE GRASSES.

BY J. STANTON GOULD.

Delivered before the Cayuga Agricultural Society, 1859.

(Continued from page 764.)

In seeding lands for meadows, we must keep certain principles steadily in view :

1st. *We must sow a variety of seeds.*—Different soils vary very much with regard to the number of plants of a given variety of grass which can be supported on a given area; but every soil has its maximum which cannot be exceeded; no matter how many seeds may be sown, a certain fixed number will flourish, and the rest will die, leaving large spaces of the soil quite bare; if, now, another species of grass seed is sown on these vacant spaces they will grow, and a certain number of them will flourish; there will still, however, be vacant places, and it will be found that six or seven or even more varieties must be sown before the ground is wholly turfed over. Experience has most conclusively demonstrated that any soil will yield a larger and more nutritive crop when sown with six or eight species, than where sown with only one or two species. No farmer could spend his time to better purpose than filling a dozen boxes with the soil that he intends to convert into meadows, and sowing a different kind of grass in each box; he will thus ascertain the adaptation of his land to each kind of grass, and the number of plants which each square foot of it is capable of maintaining.

2d. *We should only sow such grasses as flower at the same period.*—Chemical analyses and practical trials concur in showing that hay is most nutritious and most palatable when cut at the period of flowering; at this time it contains more starch, sugar and albumen, which can be assimilated by animals, than at any other; after this, these substances are converted into woody fiber and other compounds which cannot be acted on by the digestive organs and are therefore wasted. It follows from this, that great loss is sustained by cutting together those grasses which flower

at different periods. If cut when the earlier grasses are in good condition, the later ones are watery and innutritious. If cut when the later grasses are ripe, the valuable constituents of the earlier have passed into woody fiber and other insoluble compounds.

This rule must be exactly reversed for pastures; in these it is desirable to have a constant succession coming to perfection in every month, from spring to fall; the period of flowering for pasture plants should therefore differ as widely as possible.

3d. *The seed sown should be exactly adapted to the soil and climate.*—This rule is too obvious for argument; it is clear that if seeds which will only germinate in sandy soils are sown in wet clays, they will be sickly and useless; and so, on the other hand, we cannot expect those that are adapted to soils where potash abounds, to flourish in soils which are almost wholly calcareous. As we have before remarked, there is some kind of grass just adapted to every soil under the sun, and the active farmer will never rest until he finds the species best calculated for his own land.

4th. *We must stock our meadows with the most nutritive grasses.*—It is really surprising to find how different species of grass vary in their nutritive properties. Mr. Way, the chemist of the Royal Society of England, has given us an analysis of twenty-one varieties of grass, and has thus disclosed to us, as accurately as chemistry can guide us, their relative values for the feeding of animals. It is to be regretted that Mr. Way has not included red top (*agrostis vulgaris*) and wire grass (*poa compressa*) in his list, as these are two of the most important varieties cultivated in this country. Still, his experiments constitute one of the most valuable contributions which chemistry has ever made to agriculture. From these experiments we learn that one hundred pounds of quaking grass (*briza media*) will give 28½ pounds more of dry hay than one hundred pounds of vernal grass (*anthox anthum odoratum*.) That it will require 237 pounds of vernal grass to supply an animal with as much of muscle making matter as is afforded by one hundred pounds of timothy. It will take 319 pounds of soft brome grass to lay as much fat on an animal as one hundred pounds of timothy would do. One hundred pounds of timothy will support the respiratory process as long, and afford as much animal heat, as 260 pounds of vernal grass. I think most of you will be surprised at these statements; very few have been aware of the immense difference which exists among the grasses with respect to their nutritive values; and it is high time for farmers who are awake to their own interests, to bestow more attention to this subject than they have hitherto given to it. I should, however, be untrue to my own convictions if I did not warn you against too credulously receiving the results of pure chemis-

try as an unerring guide in practice, for there are good reasons for believing that, to some extent, they would lead to serious errors in practice.

Chemistry may show that there is a very great amount of nourishment in a given species of grass, yet it may be almost worthless to the farmer. Thus a grass may have any amount of sugar, starch and albumen stored up in its tissues and juices, but if its leaves are armed with sharp spines, as the thistle, or with stinging hairs like the nettle, or from any mechanical cause it is rejected by animals, it will avail nothing. Or it may have some bitter or nauseous secretion mixed with its nutritive matter, or its odor may be repulsive, so that cattle will not eat it. In either of these cases it is of no use to the farmer, even though chemistry stamps it with the very highest value. There may be cases, too, where cattle will eat greedily of a grass which contains substances injurious to their health. Sorghum, according to the results of chemical analysis, is very rich in nutriment, but on soils which abound in the soluble silicates, it becomes coated thickly with a substance like glass. While I am writing this, I read of the death of a number of cattle from eating the sorghum, the sharp angles of the glassy coating having cut through the coats of their stomachs; of course this glass may be too thin to actually cut through the stomach, and yet thick enough to irritate the mucous surfaces to such a degree as to prevent the animals feeding on it from gaining either strength or fat, in which case the nutriment would be of no avail.

These considerations show the necessity of verifying the chemical results by actual trials at the manger, conducted with all possible care and precaution to guard against ambiguities and mistakes. I have searched in vain among the agricultural books and journals of both Europe and America for the record of such experiments. If they exist, I have been unable to find them. Nothing would tend so much to the advancement of sound agricultural science, and to the augmentation of agricultural profits, as a thorough settlement of the exact nutritive values of the different species of grass. I trust the subject may receive the speedy attention of our Agricultural Societies and our wealthy farmers.

5th. *The meadows on a farm should be so arranged as to come successively to maturity.*— There is always a sudden augmentation of the demand for labor, when the season of haying and harvesting comes on, without a corresponding augmentation of the supply. We have seen that the grasses must be cut when in flower, if we would obtain their maximum value. Every day that they are left standing after this, diminishes their nutritive matter. It follows from this that much of the grass on the meadows of large farmers who are restricted to one or two kinds, must suffer great loss from want of labor to cut

it in its maximum condition. To prevent this sad waste, meadows should be so divided that part of them shall come into maturity in June, another part in July, and the remainder in August. Slight additions to the ordinary labor of the farm will thus enable us to secure all our hay at the best possible period.

I trust the five principles which I have just laid down, will all commend themselves to the approval of your enlightened judgments. I do not think there is one amongst you who would think of refusing his assent to any one of them. Yet there is not one of them which is not habitually neglected in the practice of the farmers of this State. I have examined the practice of over two hundred of them, as recorded in the Transactions of the State Society, and in the Agricultural Journals, and all, except about a dozen of them, sow no other seed than timothy and clover. Of the exceptional dozen, one sowed a small field with orchard grass, three of them mixed red top seed with their timothy and clover, and the remainder were accustomed to mix in the seed of Kentucky blue grass. Several of them urge the importance of cutting while in flower, but none of them advise the seeding of meadows with such plants as will enable them to accomplish this object. On the contrary, several of them actually sow clover and Timothy together, notwithstanding they vary so widely in the period of their efflorescence.

None of them seem to be aware of the wide difference which exists among the different species with regard to their nutritive properties, nor is there any allusion to the necessity of diffusing the labors of hay-making over a longer period by stocking different meadows with varieties coming into flower at successive periods of time.

Keeping these principles in view, let us apply them to practice in the actual stocking of meadows and pastures.

1st. *Of Grasses adapted to sandy soils.*— *Lucerne, (Medicago Sativa,)* though a legume, and not a true grass, is admirably adapted to sandy soils resting on porous subsoils. The latter condition is indispensable, as you may infer from the fact that its roots often penetrate fourteen feet into the ground. When in perfection, which it reaches on the third year after sowing, it yields an enormous amount of herbage. In one recorded case eleven acres sufficed to keep eleven horses two hundred and ninety-nine days. In another a field of eight acres kept eight horses three hundred and fifteen days; and in both cases a large number of sheep were pastured on the ground after the last cutting for the horses was taken off the ground. It makes an excellent pasture, but is most profitably used for soiling, being ready to cut about the first of May, and on such land it may be cut every thirty days afterwards. It is remarkably well adapted for

milk cows where the milk is sold in the market, but butter made from it is not as sweet as from some of the other grasses. It is greatly relished by horses and cattle, and its nutritive value as compared with timothy is such that if a ton of the latter be worth \$5.00, a ton of Lucerne will be worth \$3.12½. The only difficulty with Lucerne is to get it started. It must be sowed in drills, and carefully hoed until it is large enough to cover the ground. If this precaution is taken, and a drouth does not occur just as the young plants are starting, it is pretty sure to succeed, and will last twenty-five or thirty years. If, however, it is overrun with weeds in the beginning, or a severe drouth occurs, it grows feebly and soon dies out. Every farmer possessing a soil adapted to the culture, should have at least three or four acres of Lucerne in the vicinity of his stables, for the convenience of soiling.

*Meadow Fox Tail, (Alopecurus Pretensis).—*Grows well in sandy loams which are not too dry, and also in heavier loams. It flowers in May and is much relished by cattle. It shoots rapidly after feeding or mowing, and yields a very abundant aftermath. It requires two hundred and sixteen pounds of this grass to make as much dry hay as one hundred pounds of timothy. If a ton of timothy is worth \$5.00, the meadow fox tail is worth \$2.06.

*Orchard Grass, (Dactylio Glomerata).—*This grass grows well in dry, slaty, as well as sandy soils, and is also remarkably well adapted to shady places. It flowers early in June, and although its flowering stems are not numerous, the leaves grow luxuriantly from two to three feet in length. After being grazed close to the ground, it will give a good bite again in five or six days. It is the earliest grass to start in the spring, and continues to grow vigorously until the frost. The only objection to it is its tendency to grow in tussocks, but this may be prevented by careful harrowing and rolling. It is very rich in muscle-making matter. One hundred and sixty pounds of this grass will make as much dry hay as one hundred pounds of timothy. If timothy grass be worth \$5.00 per ton, orchard grass is worth \$3.59.

*Italian Rye Grass, (Lolium Italicum).—*This grass is much approved throughout Europe, where it seems to flourish in every climate. Its most congenial home is a tenacious, moist, fertile soil, but as it flourishes in the silicious also, I describe it under that division. It has not been as thoroughly tested here as on the other side of the water, but where it has been cultivated it has proved very satisfactory. It bears drouth remarkably well, and is especially adapted to forcing by high manuring or by irrigation. It flowers about the last of June; starting its growth very early in the year it continues to grow through the whole season. It requires one hundred and ninety-seven pounds of this grass to make as

much dry hay as one hundred pounds of timothy grass, which is as well worth five dollars as this grass is worth two dollars and sixty-nine cents.

*Hard Fescue, (Festuca Duriuscula).—*Is well adapted to dry soils, and is much relished, particularly by sheep. It grows from two to two and a half feet high, flowering the last of June. One hundred and thirty-nine pounds of this grass makes as much dry hay as one hundred pounds of timothy grass. It is as cheap per ton at three dollars and thirty-three cents, as timothy is at five dollars. Besides these,

Fall Meadow Oat Grass, (Arrhenatherum Avenaceum).—

Meadow Soft Grass, (Holcus Lanatus), and the red and white clovers are suited for sandy soils.

For calcareous loams, the following varieties seem especially adapted:

*Kentucky Blue Grass, (Poa Pratense).—*In many sections of our country this is a very favorite variety. It is unsurpassed for making sweet butter, which will keep so for a very long time. Flowering about the middle of June, it sends up short culms, but sends up an immense amount of aftermath until the snow comes. It is less injured by frosts than any other variety; indeed, animals frequently paw away the snow and eat it in preference to hay. It turfs remarkably well, but is three years in coming to perfection. It is intolerant of drouth, and in dry seasons it may be easily burned; although it flourishes best in calcareous soils, it will answer well in several others. One hundred and forty-six pounds of this grass gives as much dry hay as one hundred pounds of timothy. A ton of the latter grass being worth five dollars, a ton of blue grass would be worth three dollars and twenty cents. It is better adapted to pastures than to meadows.

To be continued.

For Friends' Intelligencer.

SOME THOUGHTS ON THE PRESENT TIME.

The present aspect of the affairs of this nation are sufficient to awaken every Christian mind to deep reflection in order to ascertain the cause thereof.

The sitting of Congress for several weeks without being able to transact any business, or even to organize because of disagreement;

The mournful tragedy at Harper's Ferry, and the executions that followed;

The abuse and maltreatment of persons traveling or living in the South;

The driving from their homes and families thirty-six or more peaceable men of a neighboring State;

The enacting of laws in several of the States in order to drive out the free people of color or reduce them to bondage;

The stealing and shipping of Africans from their native land, with all the horrors of the middle passage, and reducing them to slavery in this land of boasted liberty and religion;

The examining of the United States mail, and obstructing the freedom of speech and the press,

These are evils which the Christian mind may trace to the undue love of money, which the Scriptures say is the root of all evil.

Now if these things are encouraged and supported they will most assuredly bring desolation, weeping and mourning within our borders, for we cannot expect to escape the judgments due to unrighteousness, or the fate of nations who have gone before us, unless we repent and obey the teaching of the Prince of peace. It is about one hundred years since John Woolman went from house to house, visiting Friends who held slaves, to plead with them to relinquish so unjust a practice, and bore his testimony against it by refusing to partake of slave produce. When he travelled among Friends, and was entertained where they had slaves, he gave or left them money that he might bear his testimony against unpaid toil; and his labor was not lost, for soon after the Society of Friends relinquished the practice, so far as related to direct ownership in man. At that time there were less than half a million of slaves. Now there are nearly four millions. Why this great increase of suffering humanity? why has not the spirit of justice and freedom prevailed? The answer is, because the love of money has been predominant in the minds of the people; sending one to the shores of Africa to bring slaves from thence to supply the market, and another to the States of Maryland or Virginia to rear them for the rice swamps or cotton fields of the South. And why this demand for slaves? It may be answered by referring to the census of 1850. There were at that time 1,815,000 slaves employed in raising cotton, 350,000 in raising tobacco, 150,000 in raising sugar, 125,000 in raising rice, and 60,000 in raising hemp. The aggregate of these is 2,500,000 employed in agricultural pursuits, the produce of whose labor finds a ready sale in our markets. This answers the question why slaves are in demand; and if the saying be true that the receiver is as bad as the thief, which is a principle in common law, it implicates those who buy these articles as supporters of the system.

But we cannot go back to the days of our fathers and raise flax and make our own linnen, that our hands may be clean of our brothers' blood. Nor need we, for there is, as the last census shows, 347,525 slaveholders, and 5,873,893 non-slaveholders in the South; many of the latter class being farmers with small means, who raise their little crop of cotton or rice, as the case may be, and for want of a better, are obliged to sell it in the common market in competition with slave grown produce; thus they labor on

with the monopoly of slave labor bearing them down; consequently they must in most cases remain poor, and their children uneducated; hence the poverty, ignorance, and degradation of the non-slaveholders of the South.

I wish to call the attention of the members of my own Society in particular to this momentous subject, believing if we are faithful and obedient to the light of truth, we will, by divine aid, be instrumental in doing away with those evils, and turning aside the impending ruin that awaits this nation; but if we are selfish and disobey the light, we will most assuredly suffer with the wicked.

If we, as a society, were to employ agents to purchase and manufacture the produce of free labor, we might all be fed and clothed with it; and by so doing elevate the poor free laborer, and carry conviction not only to the heart, but to the pocket of the slaveholder, by diminishing the value of his human chattles.

This would be putting the candle on the candlestick that it might shine on the conviction of the oppressor, and to the joy and rejoicing of the righteous of all nations, many of whom, I trust, would come and do likewise. Thus, I believe, deliverance would come to the slave, and a national calamity be avoided. A FRIEND.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SECOND MONTH 18, 1860.

DIED on Third day, 1st mo. 31, at Millville, Columbia county, Pa., GEORGE MASTERS, son of Charles W. and Sarah B. Eves, aged about 5 years.

The Seventh Annual Report of the Pennsylvania Training School for Feeble Minded Children, under the superintendence of Dr. Parrish, is before us. It is now located in the new building near Media, of which the Report says:

In selecting a site, care was first taken to find a *healthy* place,—next, one of sufficient elevation to secure perfect drainage, and at the same time command a fine landscape view;—then to build an ample, plain, substantial house, to have it well ventilated and warmed, with good accommodations for bathing, &c. All this has been done. The site may be excelled in some respects, yet but few are equal to it for health and beauty. A grove of ten acres, on the north and west shelters us from the winter winds, and affords a fine summer shade. Good spring water is thrown to the top of the building, and distributed through the different apartments. Hot and cold baths are on each floor, and accessible to the children's dormitories, and an extensive lavatory in the basement, when completed, will serve for ordinary daily ablutions. Attention is

given to secure proper classification according to the grade and necessities of each inmate. Imbecility comes to poor and rich alike, and the institution is for *all* the people who may need its care. The state is the parent of the poor, and she will provide liberally for them. The rich may find such accommodations as they need, and all will be the subjects of kind treatment and training.

We are well secured from a conflagration, the only fire in the house being in the kitchen, which is fire-proof. The warming and ventilation are produced by a current of air which is driven by a fan through an air duct from another building, ninety feet distant, and which is warmed by contact with steam-heated iron coils in the side-cellar.

No expense has been spared to secure every facility for convenience, comfort, and efficiency of management, and the institution is commended to the good-will and generous support of the people and the government of the State.

In allusion to what has been accomplished in the brief history of the Institution, and also to the causes of Idiocy, the report says :

The gloomy have been made happy—the idle, industrious—the profane, ashamed of their profanity—the unloving, affectionate—the speechless, to speak—the unproductive, self-supporting, and in this humble, yet important and compensating work, we are still progressing.

It is not only a labor of development, but of analysis. Society looks upon feeble-mindedness in its sympathetic aspect—but in Institutions like this, the subject is presented for analysis.

Take a family of imbecile children, varying in age from four to twenty years; they are to be grouped in classes, not according to age and sex merely, but according to capacity and character. To find them out, is the first duty, not in their general qualities of mind, and condition of body only, but in their distinct and individual peculiarities. The being is imperfect. The imperfection of the *physical* structure is first apparent. The bones are fragile—the teeth carious—the muscles flabby—the gait unsteady. These are general features. Go still further, and we find that the digestion is imperfect—the appetite various—the taste impaired, and the blood impure. Why all this? is a question of serious import, that is gradually being solved by the experience of public Institutions. All men who have thought much about it, have had their notions and theories. It is not denied that inter-marriages between blood relations does much to produce this evil among us. That scrofula and other diseases of the vital fluid induce an imperfect development, but yet there is one great cause of disturbance and disease that is peculiar in the degree and force of its manifestation to the present age. It is an age of extremes—the head and heart—the intellect and affections, run away

from each other, in the giddy race of life. The harmony of the natural being is lost in the excesses of each extreme of his nature. There is a divergence of the powers of the mind, and the affections of the heart. Each leads on, in its own direction, to a legitimate end. Fanaticism and crime; licentiousness and shame; paralysis, insanity, and idiocy, all these are evidences of the lost balance and harmony, between the two great extremes of nervous life. Leprosy and the plague have laid waste their millions, but the excesses of our day, if not more fatal, are more permanently enervating, than those of the past. The use of spirituous liquors,—how it has at the same time stimulated and stupified the restless brain, till the mind has become obscured, the heart depraved, the blood poisoned and a taint left in the whole economy, to be transmitted to another generation, in some of the varied phases of mental, moral and physical deformity or disease.

Men do not appreciate, as little by little they indulge in sensuality, how much they are doing to mark the race with some sign of violated law—to cast a blemish over the fairest and loveliest associations of Earth. And though the taint may not be exhibited in a direct transmission to immediate offspring, it will show itself somewhere. Many parents who are now weeping over the blight of idiocy, as seen in otherwise fair and lovely children, cannot call to their minds any blameworthy conduct that has marked their own history, and wonder at the inscrutable Providence, by which they are visited. But further back in the line of their parentage, there has been a plague-spot, mental, moral, or physical which has brought forth this pain and sorrow. And not until man has learned to obey the laws of his being, will the traces of earthly evil cease. The moral feelings, the passions, and sensations, the hopes, fears, and doubts, which continually agitate mankind, are disturbing and yet necessary elements in the social compact. But men are led too little, by a deliberate, thoughtful judgment, too much by a hasty, impulsive excitement, and the moral balance is destroyed. Excess in appetite which exhausts physical energy, induces infirmity of the body, and a succession of retro-active movements continues to operate injuriously upon the whole nature, and leads of necessity to deformity of body or mind, or both, either in the parent or offspring.

Such are some of the results of an analysis of this subject. The relations may not be pleasing to any of us, but they are yet true, and replete with instruction and warning. They are potent to every careful observer: their warnings are visible in many of the home sorrows of the people.

Every man may to some extent control the evil in himself and his household, but yet there are certain social customs, defects in the law, which mar the purity of life, and send to successive

generations perpetuity of the sad afflictions which harass mankind. Take idiocy alone—every statistical record upon this subject reveals some truthful cause of it, that is within our reach. Is it the intermarriage of first cousins? Then let the law interfere to prevent it, and while the sufferings already existing as the result of the violation of nature may not be suppressed, the wrong may be arrested at least to some extent. The present Governor of Kentucky, in his late Message to the General Assembly of that State, wisely presents the subject in this light; his appeal is most respectfully recommended for consideration in this Report.

“Closely connected with the question is the prevention of marriage between first cousins. By a single act of the Legislature you can save in the future an immense amount of suffering. You can diminish, according to the opinion of those who have fully investigated this subject, twenty per cent. of the number of imbeciles, insane deaf mutes, and blind children. Render the marriage of cousins illegal, and a great evil is at once eradicated. At least from fifteen to twenty per cent. of all these sufferers are the offspring of cousins. A gentleman of science, of learning, and enlarged experience, who has for a long time paid a great deal of attention to this subject, recently informed me he never yet had seen all the children so related sound in body and mind. There is always among some of them, some defect, mentally or bodily. A large number of the pupils (so say the teachers) in the Deaf and Dumb Asylums are the children of cousins. At Danville there are four sisters, deaf and dumb, the children of cousins; they have two speaking brothers, both in delicate health. There is also, from another family there, a sister and brother, children of cousins. There is another instance of sister and brother there, also deaf and dumb, the children of second cousins, showing that the defect extends beyond even the second degree. In that Institution at Danville, as in other States, I am informed from sixteen to twenty per cent. of the pupils are now, and always have been, the children of cousins. The State, when the parents or friends of these children are not able to provide for them, has to do it; and the instances are numerous where the burden falls on her to provide for and educate them as mutes, insane blind, or imbeciles. She is weakened by so many of her citizens suffering these privations, and a heavy tax is thereby imposed upon her. Is it not her right and her duty to protect herself against the evil and expense, by forbidding such unions, which nature plainly forbids by the natural penalty she uniformly inflicts?”

Is intemperance the cause? If so, the strong arm of the law may be interposed, to close up at least some of the sources of this terrible calamity. While it cannot prevent the earth from bringing forth her fruits and harvests, nor control the ap-

petites of men for strong drink, it can withdraw its support and encouragement from a traffic that is the most wasteful drain upon the wealth of the state, and the surest source of the crimes that fill our prisons, of the pauperism that crowds our almshouses, and of the wretchedness that weeps in our hospitals, of the deafness, blindness, and idiocy that go dumb, sightless and sorrowing through life.

Is bodily disease the cause? Then turn to our social relations, the customs by which they are governed, the false views with which we receive the great fact of life, the duties omitted, the excesses indulged in, the passions excited—acknowledge these as the prolific sources of moral and physical evil, and we have taken the first step toward remedying them. * * * *

The question is often proposed, whether feeble-minded children may not be judiciously trained at home. The answer is No! Childhood in all conditions, needs society—and those who are of natural mental powers, cannot adapt themselves to those of feeble-mind: under the most favorable circumstances, an imbecile child at home has a tendency to solitude or to exclusiveness—it cannot play with other children, and they cannot join in its amusements. It is a lonely being. However loving and tender its associations may be, it lacks suitable companionship. It needs to be with those who are like itself: its instincts lead it to fellowship, with its own grade and stamp of mind, and this association produces friction, and this excitement of the dormant faculties and energies produces growth. There is an unconscious selfculture, resulting from the mere force of association. In this lies the secret of success in institutions for the feeble-minded. The labor may be kind, patient, persistent, long continued, and yet be comparatively fruitless without the force of sympathy of one with another.

Nothing that is human, is so dark and cold as to be without a faint line of light somewhere in its nature, and that is never so feeble that it may not appreciate the same degree of light in another; but keep it always in a sphere uncongenial with itself and you fail to bring it forward and increase its lustre.

It is beautiful to see any children harmonize and form attachments which the moth of years cannot destroy; but it is more beautiful, because more remarkable to see imbeciles taken from home, with all its tender sympathies, but where they seldom find congenial spirits, and placed among children of the same class, whom they have never seen before, and begin at once to form their associations and friendships, and live together in daily concord, with a consciousness, that there is in each, something that the other sees and feels, which binds them instinctively together.

It therefore becomes the *duty* of those to whom

the care of such is committed, to place them in circumstances, where they may find associations, and form friendships, that are within the scope of their capacity, and in which they may have continued enjoyment.

For Friends' Intelligencer.

I have written a few lines, a part of it my own composition, and the other part taken from a paper published in the town of Huntington. I concluded I should like to see it published in the Intelligencer, should the Editors think it worth a place there; if not, they can throw it aside. I am an old man, now in my seventy-eighth year; I often feel grieved when I see our fashionable folks launching out into such extravagances in dress and other things, and I think it is time there was a check put upon them. D. S.

HARD TIMES.

Whence come they? Come they not of our avarice, our greed for gain, our pride, our indolence, the want of attention to business? We have men who spend time and money in drinking saloons and gambling houses. From them we have the cry of hard times. We have men who are hasty to grow rich, who are continually grasping after the world and the riches thereof, who make large ventures in hopes of large gains. A sudden change in the commercial regulations of the country, or in the policy of the banks, puts all their calculations out of joint, they cannot meet their liabilities, and hard times are upon them in spite of all their efforts to ward them off. We have men, and women, too, who love fine clothes and fashionable living; their time is occupied in carefully adjusting their personal adornments; their hair, collar, bonnet, hat, in short every article of dress; and what is supposed to add to personal attraction receives so much attention that little time is left to earn the means to keep up appearances, and the bottom of the purse is reached; their strange and mistaken notions of dignity keep them from manual labor or any other exercise which sounds like earning their bread by the sweat of their brow. These too find hard times upon them, and they know not why.

If our fashionable folks would take the pains to inform themselves, they would find that many of our merchants are involved in debt to the amount of millions of dollars to foreign nations for the materials to make those artificial flowers and other superfluities, which have to be paid for in gold or silver, and if they cannot raise the funds, it will lead to bankruptcy and ruin. Now if our fashionable folks would take up a resolution to do without these things, they would not have so much occasion to cry out against hard times. At every corner in our towns and villages we find persons idling away their time. Labor has no charms for them; in idleness they were

brought up, in idleness they have lived, in idleness they continue. A small light job caught up or pressed upon them occasionally, does not afford sufficient means to support them, and hard times presses her heavy hand upon them. Others we have who give attention to every body's business while their own is neglected. These too cry out hard times. The remedy for hard times is within the reach of every able-bodied man or woman in the land. First keep out of debt, be industrious, be economical, be honest, be virtuous, be peaceable, be sober, keep out of bad company, keep away from grogeries, gambling houses and all their influences, attend to your own business, and prosperity will attend you, and hard times flee away. The man who will not protect himself, will call in vain for help.

Huntington Co., Ind., 1st mo. 28th, 1860.

For Friend's Intelligencer.

BURNING FLUID.

There are few who do not acknowledge life to be a great blessing, and that it is a duty to take proper precautions to preserve it. It is therefore evident that in the promotion of domestic comfort and enjoyment, its sacredness should be deemed paramount to any minor considerations.

It is no marvel that the thoughtless and ignorant in their mistaken ideas of economy should be induced to introduce burning fluid into their dwellings, but it is cause for astonishment that the educated, who ought fully to appreciate its explosive character, should daily run the risk of serious accidents in their own families, and by their example aid in giving countenance to its use among those who have not the intelligence to understand their danger. A steam engine is safe under the direction of a skilful engineer, but that fact can be no argument in favor of introducing one into establishments where the unskilled will direct and attempt to manage it.

Neither is the oft repeated plea that "with care" they are safe, any reason why fluid lamps should ever be brought into a family. The loss of life at Lawrence, which was greatly increased by the breaking of a fluid lamp among the ruins, and the terrible fire on the second inst. at New York, are forcible proofs of the responsibility which any one assumes who gives encouragement to the use of this dangerous material. To these facts are added a paragraph taken from the Delaware County Republican.

"THE HORRORS OF BURNING FLUID.—That indefatigable E. Merriam, says that, in the year 1859, he has recorded 83 deaths and the serious injury of 106 persons, all resulting from the use of burning fluids; while the loss of property by fire from the use of those vile compounds amounts to \$144,000. The whole number of deaths since July 1850, he records as 424; injured, 623. We long ago ordered this stuff out of our house,

advise all our readers to do the same
Use coal oil, tallow candles, pine knots,
ing rather than hazard life, limb, and prop-
erty by the constant use of a dangerous burning
fluid." G.

2d mo., 1860.

REST.

Rest! Thou must not seek for rest
Until thy work is done;
Thou must not lay thy burden down
Till setting of the sun.

Thou must not weary of thy life,
Nor scorn thy lonely lot,
Nor cease to toil because thy work
Thy neighbor prizeth not.

Thou must not let thy heart grow cold,
Nor hush each generous tone,
Nor veil the bright love in thine eye—
Thou must not live alone.

When others toil, thou too must strive,
And answer when they call;
The power to love—God gave to thee,
Thou must employ for all.

Unmoved to gaze upon the strife,
Is not true liberty;
To others thou must minister,
Wouldst thou be truly free.

In the outward world 'tis vain to seek
The Eden thou wouldst win;
That ancient Paradise is gone,
Thine Eden is within.

PLAIN PATHS.

Be thou content to find the narrow way,
Made plain for thee to walk in day by day;
Serve thou thy God with heart and soul and might;
Darkness and doubt are wrong, belief is right;
To him that seeketh, God vouchsafeth light;
But think not that which seemeth right to thee
Must needs be so to all men. Thou canst see
Footprints of light upon the world's highway,
Left there by Him who had not where to lay
His lowly head—the plainest nearest thee;
Duty is plain unto sincerity—
There may be footprints which thou canst not see,
Made plain by heaven's light to other men—
Jesus went MANY WAYS unto Jerusalem.

HAPPINESS.

Oh not to other worlds, poor child of earth,
Alone for comfort and for peace repair;—
Believe it, heavenly bliss must here have birth,
And that must bud below, which blossoms there.
True,—fitter soil, and more delicious air,
And brighter suns above shall impulse give,
But thou meanwhile must inward strength prepare;
That better life e'en now begin to live;—
And look for heavenly aid, since happiness,
Born from above is free for all,—for thee;—
And if thine inmost soul delights to bless,
And commune with the God of purity;
Earth has no bonds the spirit to retain,
And Heaven no bars its entrance to restrain.

Correspondence of the London Daily News.

THE HOLY LAND.

Jerusalem, Dec. 8th, 1859.

It would not require much research into books of travels in Palestine to perceive how universally they designate this city as melancholy, forlorn, silent, or by other epithets denoting that it is located "far from humanity's reach." It would not require much research now to discover that within a couple of years, but especially within a couple of months, it has become, in proportion to its size and population, one of the most stirring cities that can be met with.

The trade within is largely augmented since the influx, ever increasing, of Russian pilgrims; but the life and bustle are to be really found outside the walls, to the north and west, where the country has suddenly changed its aspect, and presents an ant hill amount of industry, where hundreds of men—peasants of the land, with a few Maltese, Ionians and Africans—are employed in raising walls preparatory to the numerous edifices designed by Russians, Armenians, and native merchants; and this, again, tells upon remote distances, where the lime is being burned, and the hills denuded of verdure to supply the kilns. All day long the explosions of blasting rocks resound, as though the walls of a citadel were being besieged, the plugs flying up into the air, each with a stream of fire like a rocket.

Besides those inclosures, the works in progress consist of a wide road being made to the ancient Convent of the Cross, now a Greek clerical seminary, nearly two miles distant from the city, and sundry small forts being erected by the Pasha along the Jaffa road, to be occupied by the Bashi-Bozouk, for insuring the general safety. The first one is close to the north-west corner of the wall; the next, of a larger size, is built just on the spot long endeared to pious minds by being that from which the view of the Holy City is first obtained in that direction—a sad combination of devotional feelings with the riot of uncontrolled soldiery; but more than this (and, in mentioning it, let it not be thought we are pleased with the admixture of what is ludicrous), the Pasha has caused the tower to be painted over with black paint—a stone building painted!—in order to render it more fearful in the eyes of the peasantry; and this because the Bin Bashi of the regulars had assured him that in France, Germany, and England, all the great fortifications are thus colored for the purpose of scaring the enemy. Certainly it is a fearful object, even going a step beyond the vile taste of whitewashing the fine ancient gateways of Jerusalem, built by Suliman the Magnificent, on the recently expected visit of the Sultan in August last. The idea of painting a fort for the purpose of inspiring terror smacks greatly of Chinese taste.

The Pasha rides out every afternoon, to visit this funeral outpost, and to enjoy the animation

of the works around us, especially watching with lynx-eyed jealousy against any approach to progress being made, or buildings that might be undertaken, by Europeans. The advantages he has achieved of late over the Arabs near Gaza by diplomacy, without bloodshed, have been magnified in Constantinople-French newspapers into "a series of glorious victories," and he has mulcted them of about £2,000 in compensation for their previous plundering of the peasants.

When he announced to the sheikhs of villages what he had done, and asked advice as to how he should employ the money, they all, with two exceptions, wished to have the money divided among them, rather than have it spent in useful works for future protection. To which his Excellency rejoined, "For shame! do you not know that I am your father, and know best what is good for you?" So he set to work in constructing these petty towers along the Jaffa road to Jerusalem, far enough from the Arabs. We shall see whether the Bashi-Bazouks will not prove as eminent plunderers as the Bedouins, and whether they will not run away from their detached forts as soon as any of the latter appear, or before. The Pasha has done wonders in seizing and banishing to Cyprus or Constantinople the old belligerent sheikhs of Hebron and the Beled Arkub, and in completely disarming the peasantry. He has not, however, punished the Taaneri, who, near Bethlehem last year, slew one of the best Agas of the Bashi-Bazouk in open fight, with numbers on each side, almost within sight of the Pasha's tents. Neither has he done anything yet to detect and punish the murderers of Miss Creasy; nor does he in any way molest the Jordan Arabs, who have recently been acting as they please about Jericho, and who have all their stores of grain there.

In the late dispute of monks at Bethlehem about replacing a slab of pavement which had become broken in front of the sacred manger, the matter was settled impartially by having Turkish officials to place the stone in presence of Latins and Greeks.

Within the city rents are rising to a frightful extent, viz.: to double, treble, or even more of their rates a year ago. The poor are suffering exceedingly from this cause, and benevolent persons are desirous of seeing houses built for them outside the city—that is, if the Turks will allow it; for, alas, the almshouses designed by Sir M. Montefiore are still arrested by their authority.

Our weather has hitherto remained very pleasant, but the cold has now set in, though as yet with bright sunshine; all classes of people are crying out for rain.

The peasantry, owing to their improvident habits, are now without seed-corn for the season, having scarcely sown any barley last time, and the wheat harvest having been unfortunate. On the former of these accounts, they are compelled to

sell their draught animals for plowing, at very low prices, and on the latter account, they are everywhere beseeching the loan of money, offering interest of six measures of wheat at the next threshing-floors, for the present use of a sovereign—amounting in value to a hundred per cent. for six months.

From the two reasons together, it is feared that, as little will be sown, the next harvest will be very deficient.

I should also mention, that men are wanting too, for many are tempted by the high wages for building employment about Jerusalem to leave their fields, and this will bring evil results to the public in general.

CAUSE OF THE AMERICAN REVOLUTION.

BY WM. TUDOR.

The following authentic anecdote, on the origin of American taxation, may be gratifying to persons who are fond of tracing the current of events up to their primitive sources, and who know how often changes in human affairs are first put in motion by very trifling causes. When President Adams was minister at the court of St. James, he often saw his countryman, Benjamin West, the late president of the Royal Academy. Mr. West always retained a strong and unyielding affection for his native land, which, to borrow a term of his own art, was in fine keeping with his elevated genius. The patronage of the king was nobly bestowed upon him; and it forms a fine trait in the character of both, that when a malicious courtier endeavored to embarrass him, by asking his opinion on the news of some disastrous event to America, in the presence of the King, he replied that he never could rejoice in any misfortune to his native country; for which answer the King immediately gave him his protecting approbation. Mr. West one day asked Mr. Adams if he should like to take a walk with him and see the cause of the American Revolution. The minister having known something of this matter, smiled at the proposal, but told him he should be glad to see the cause of that revolution and to take a walk with his friend West anywhere. The next morning he called, according to agreement, and took Mr. Adams into Hyde Park, to a spot near the serpentine river, where he gave him the following narrative.—“The king came to the throne, a young man, surrounded by flattering courtiers, one of whose frequent topics it was to declaim against the meanness of his palace, which was wholly unworthy a monarch of such a country as England. They said there was not a sovereign in Europe who was lodged so poorly; that his sorry, dingy, old brick palace of St. James looked like a stable, and that he ought to build a palace suited to his kingdom. The king was fond of architecture, and would therefore more readily listen to

suggestions which were in fact all true. This spot that you see here was selected for the site, between this and this point, which were marked out. The king applied to his ministers on the subject; they inquired what sum would be wanted by his majesty, who said he would begin with a million. They stated the expenses of the war, and the poverty of the treasury, but that his majesty's wishes should be taken into consideration. Some time afterwards the king was informed that the wants of the treasury were too urgent to admit of a supply from their present means, but that a revenue might be raised in America to supply all the king's wishes. This suggestion was followed up, and the king was in this way first led to consider, and then to consent to the scheme for taxing the colonies."

HOW TO PRESERVE HEALTH.

DIRECTIONS FOR THE SEDENTARY.

Those who are necessarily compelled to sit much should, if possible, have intervals devoted to exercise; and this exercise should be as prolonged and vigorous as their bodily strength will allow; and if it be so that they cannot spare any considerable and fixed time for exercise, they should frequently arise from their seats and bring the muscles of the chest and abdomen into action by widely extending the arms, by elevating them, by moving them rapidly and forcibly backward and forward, and by throwing the shoulders back, at the same time inhaling as much air as the lungs can possibly contain, and then "breathing out" slowly. Running up a flight of stairs, at the same time holding the breath, is a most excellent and available mode of expanding the lungs, recommended by Dr. Hall, in his late excellent work, "Health and Disease." Another mode of expanding the lungs, suggested by the same writer, and one acceptable to all, is to "blow up" or fill life-preservers, bags, etc., by blowing into them. In the absence of any such things, the lungs might be very well inflated by drawing in the breath full and long, and then blowing into the closed hand. The advantage of these modes is that the lungs are very powerfully distended by the expansion of the air drawn into them, through the agency of heat. This is more particularly true of the running up stairs mode, which we consider a most happy idea. The above directions are so easily followed, even by those who have "no time" to attend to their health, that it seems strange that any one should neglect them when convinced of the vital importance to health of well filled and well developed lungs.

Neglect of these simple and accessible measures, on the part of the sedentary, arises more from indisposition to exertion, than from want of time and opportunity. In such persons this indisposition is almost insuperable; and nothing

can overcome it except a firm, ever-present conviction that health and life are the prizes to be obtained by breaking the fatal spell of indolence. The fact is, where *one* is subjected to unavoidable disease from confinement, there are *hundreds of thousands* who ignorantly or wilfully neglect the means of counteracting the evils to which they are exposed from the nature of their occupation.—*Godey's Lady's Book*.

From the Scientific American.

THE SCIENCE OF SKATING.

We have become in the present practical age, great in small things, from the fabrication of a pin to the construction of a steamship. The humble skate, with which our youth enjoy themselves in the clear, cold days of winter—gliding, with lightning foot, upon lake, pond and river—has not been overlooked in the march of improvement.

The Holland skate, with the runner secured in a shoe upper, appears to be growing in popular favor; and certainly our old-fashioned skates have far too many troublesome straps about them. The runner, which is coming into more general use, is devoid of a groove on the face, and skaters assert that they can "go much faster with it," but cannot turn so rapidly. The old curled-up point is also losing caste, and it is time that this feature (borrowed from a Chinese mandarin's slipper) was entirely abandoned.

We have reason to feel conceited of our skates in these days, when we compare them with those worn by our forefathers, about 700 years ago. An old London historian, describing the winter sports of the youth in that city in the twelfth century, says (about a frozen pond in Moorefields):—"Many young men play upon it—some, striding as wide as they may, do slide swiftly; others make themselves seats of ice as great as a millstone—one sits down; many hand in hand, do draw him, and one, slipping on a sudden, all fall together. Some tie bones to their feet and under their heels, and, shoving themselves with a little picked staff, do slide as swiftly as a bird flyeth in the air, or an arrow out of a cross-bow. Sometimes two run together with poles, and hitting one the other, either one or both doth fall, not without hurt—some break their arms, some their legs, but youth desireth of glory in this sort, exerciseth itself against the time of war." These old-fashioned skate-runners were made of the shank bones of oxen, and were highly polished. They are sometimes dug up now in the vicinity of London, and afford a useful lesson in regard to the progress we have made in making skates. A steel runner of a skate, such as that which now costs only a few cents, could not be then obtained in famous London "for love or money."

All the youth in our land should learn to

skate—every boy and girl within the domains of icedom. In several of the cities and villages on the Hudson river, very many of the ladies are excellent skaters; and we understand that ladies' skating clubs have recently been formed in a great number of places. This movement is a sensible one, and deserves all praise; no winter exercise is more healthful. In Holland, all the lasses appear to skate as naturally as ducks take to water. Hundreds of them may be seen every morning in winter, sweeping on their skates along their frozen canals to market, with baskets upon their heads, which they manage to balance steadily.

ITEMS OF NEWS.

EUROPEAN NEWS.—The Queen's speech was made at the commencement of the Parliamentary session, on the 24th ult., in which she proclaims to the world that England had accepted the joint invitation of the Emperors of Austria and the French to join the Congress for the adjustment of the Italian question—strongly declaring that in such Congress England should “steadfastly maintain the principle that no external force should be employed to impose upon the people of Italy any particular Government or Constitution.” She also announces, “I am in communication with the Emperor of the French with a view to extend the commercial intercourse between the two countries, and thus draw closer the bonds of friendly alliance between them.”

The commercial treaty between France and England continued to attract attention and speculation. The *Constitutionnel* publishes several articles of the treaty, as the following:

On and after the 1st of 6th mo. next, the import duties on cotton wool will be suppressed. English coal and coke will be subjected to the same duty as in Belgium after 10th month next. A duty of seven francs will be substituted for the actual duty on iron from 11th mo. next. Duties on machinery will be diminished. From 1st mo., 1861, the sugar duty will be reduced. From 6th mo., 1861, the prohibition of the importation of threads and hemp will be replaced by a duty not exceeding 30 per cent.; and from 10th month, 1861, all remaining prohibitions will be abolished.

In the House of Lords, Lord Brougham has moved a call for returns respecting Slavery, and intended to bring before the House the whole question. He also called for returns of the amount of cotton imported into England from America. It was announced that the Government would do all in its power to suppress the slave trade. It was also announced that the Government has no information of negotiations between France and Sardinia for the annexation of Savoy to France.

In the House of Commons, Lord John Russel, referring to the cruelties practiced on board American ships, stated that the American Government had empowered George M. Dallas to draw up a convention with England to put an end to those atrocities. The announcement was received with cheers.

FATHERS OF THE HOUSE OF LORDS.—The Earl of Guilford and Lord Lyndhurst are entitled, in point of years, to claim precedence over their brother peers. They have both reached the ripe age of 89. Following close are Viscount Combermere and the Earl of Charlemont, who are respectively 85 and 84. Sixteen peers of Parliament have reached the age of 80, or

have passed it. Lord Brougham is among these Nestors of the State, being in his 81st year. The oldest member of the House of Commons is Sir Charles M. Burrell, the member for New Shoreham, who is in his 85th year. Lord Palmerston is 75; Lord John Russell 67; Mr. Disraeli 54; Richard Cobden 55; and John Bright 48. Lord Campbell is the oldest judge upon the English bench. He is 78 years of age. Sir James Wiles is the youngest, being only 44. The Irish bench is graced by the presence of the oldest and youngest Judge in the United Kingdom—the Right Hon. Thos. Lefroy, Chief Justice of the Queen's Bench, aged 84, and the Right Hon. William Keogh, aged 42.—*The Independent*.

RAILWAY CONNECTION.—There is now, we believe, a complete line of railway connection between Augusta, Maine, and New Orleans, two of the most extreme points in our Confederacy. It is only interrupted by the river at New York, and by the Susquehanna. The trip between the two cities, (Augusta and New Orleans) can be made in about six days, and packages can, with certainty, be forwarded in that time.

MATHEMATICAL CHARACTERISTICS OF DIFFERENT NATIONS.—Professor Pierce, of Harvard University, lectured at the Smithsonian Institute, in Washington, a few evenings since, on the mathematical qualities of the various prominent races of the human family. Among modern nations, he regarded the French as now pre-eminent, though as time passes, and the medley of all the best races which go to make up the population of the United States, shall come to be more thoroughly compounded, he believed the people of America will surpass all others. Professor Pierce deems the imaginative and mathematical faculties of the mind to be closely connected, if not absolutely flowing from the same source.

AREA AND POPULATION OF THE BRITISH PROVINCES.—The two Canadas have an area of 250,000 square miles, with a population of over 2,000,000; New Brunswick 27,700 square miles, with a population of 225,000; Nova Scotia 18,746 square miles, with a population of 300,000; Prince Edward Island is 2,134 square miles, with a population of 62,898, and Newfoundland of 57,000 square miles, with a population of 120,000—total area of 553,446 square miles, and an aggregate population of 3,000,000.

HAYTI.—A New Orleans despatch in the *Charleston Courier* states that fifty wealthy free colored agriculturists, from the interior of Louisiana, are purposing to depart for Hayti.

CITY COUNCILS.—A resolution was adopted on the 2d inst., relative to guards upon the wheels of passenger railway cars, to prevent their running over people.

THE AFRICAN SLAVE TRADE.—A correspondent of the *New York Times*, writing from Fernando Po, says that the slave trade on the African coast is in a very prosperous condition, despite all the efforts of the cruisers for its suppression. The barracoons averaged one to every twenty miles of coast from Cape Palmas to Loando, the owners taking their chance of profit by running the risk of capture, and deeming themselves well paid by realizing one-fourth of their human chattels. The British steamer *Spitfire*, Oct. 20, captured the American slave brig *S. Harris*, after a long chase, and sent her to Sierra Leone. She had 517 negroes on board. The viper had captured another American brig, the *Tavianier*, and had sent her to St. Helena.

COOLIES.—A letter from Havana says there have been three large coolie contracts closed within the

last three weeks, covering 35,000—one for from 5,000 to 6,000, one for 15,000, and one other for 15,000; the last to bring subjects from the Polynesian island tribes.

LAWRENCE VERDICT.—The verdict of the coroner's jury on the late calamity at Lawrence, has been rendered. The proprietors of the mill are exonerated from direct blame, and the responsibility for the accident is placed upon Robert Fuller, who furnished the iron pillars, and C. H. Bigelow, the architect of the mills.

AFRICA.—Silva Porto, a Portuguese trader, has written an account of three journeys that he undertook in Central and Southern Africa. In his third tour, Silva Porto crossed the entire continent in 140 days of actual travel, on a parallel to the north of Livingstone's route. With the exception of three culminating points, his path usually lay through fertile plains, subject to heavy rains and cut up with rivers in many places. This experienced trader entertains a high opinion of the commercial value of Africa. He says: "The greatest misfortune that ever befel Portugal was the withdrawal of her attention from Africa to the Brazils. The ablest Portuguese statesmen now clearly understand this truth; and their exertions will shortly produce in Southern Africa as great a revolution in the commerce of the world as the discovery of the Cape of Good Hope did soon after it was made."

AFRICAN COTTON.—A cargo of African cotton is reported to have been received at Boston, and is said to be equal to the best Mississippi, in length and fineness of staple.

AMERICAN SLAVER.—The slaver bark Orion, of New York, was taken to St. Helena in 12th month last, by a British war steamer, and delivered over to the U. S. steamer Mystic.

When captured the bark had 1023 slaves aboard, of whom 152 died before reaching St. Helena.

The captain of the Orion was imprisoned by order of the American consul.

THE ICE-BOAT so much talked of for winter navigation on the Upper Mississippi, was put into successful operation at Prairie du Chien, Wisconsin, on the 11th instant, and made a trial trip to Lafayette, thirty-two miles, in two hours and ten minutes, returning in two hours, and carrying twenty passengers.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The market for breadstuffs generally is quiet, and prices, if anything, are rather firmer. Sales of superfine at 5 62, and extra at \$6. There is a steady home demand from the above quotation up to \$6 25 for common and extra brands, and \$6 25 up to \$7 25 for extra family and fancy lots. Rye Flour and Corn Meal are dull, the former at \$4 12 a \$4 25, and the latter at \$3 75.

GRAIN.—There is not much Wheat coming forward, and the demand is better. We quote good and prime Penna. red at 135 a 136 cents per bushel, and white at 140 a 150 cents. Rye—sales of Pennsylvania at 92c., and Delaware at 88 c. Corn is dull and lower. Sales of yellow at 75 a 76c. Oats are dull; Pennsylvania sold at 44½ cts., and 43c. for Delaware. Sales of Barley Malt at 90 cts., and choice Barley at 88c.

CLOVERSEED of prime quality is more active. Sales of common and prime quality at 4 62 a 5 12½ per 64 lbs. Timothy and Flaxseed are scarce. The latter at 1 58 a 1 60, and the former \$3 25.

ANNE CHURCHMAN'S BOARDING AND DAY SCHOOL, No. 908 Franklin street above Poplar.
1st mo., 28, 8t.

THE FALLSINGTON BOARDING SCHOOL affords superior advantages to young ladies who desire, by a thorough course of study, to prepare themselves for the active duties of life.

The number of scholars is limited to twelve, and all are under the immediate care of the Principals.

For circulars address

BEULAH S. & ESTHER LOWER,
Fallsington, Bucks county, Pa.,
or, WILLIAM S. LOWER, 455 N. Seventh St., Pa.
2 mo. 11, 1860. 3 m.

A YOUNG MAN, a member of the Society of Friends, from the country, is desirous of a situation in some kind of business in this city. Apply to
W. W. M., 324 south 5th street.

WANTED a situation as Assistant Teacher in a school of either white or colored children, by a young Woman, a member of the Society of Friends. Inquire at this office.
1st mo. 28, 1860.

WANTED by an experienced Teacher from Massachusetts, a situation for a Select School, in a Friends' neighborhood, where the advanced English studies are required to be taught. Address
L. VINING, Tuckerton, New Jersey.
1st mo. 28th, 1860.—3t.

BYBERRY BOARDING SCHOOL FOR GIRLS. The Spring Session of this School, taught by Jane Hillborn and Sisters, will commence the 20th of 2d mo., 1860, and continue twenty weeks. The course of instruction embraces all the branches of a liberal English education.

Terms \$60 per Session, one-half payable in advance. For Circulars containing further particulars, address
JANE HILLBORN,
Byberry P. O., Penn.

1st mo. 28, 1860.—2 mo.

EATON ACADEMY, KENNETT SQUARE, CHESTER COUNTY, PA. The Winter Term of the above Institution will expire on the 15th of the 3d mo. next, but, in order to meet the desire of many of the Pupils, and friends and patrons of this Institute, the undersigned have concluded to re-open the School for both sexes, on 2d day the 19th following, and continue it a period of ten weeks, or half a Session, at the present rates, which are \$65 per Term for Tuition, Boarding, &c., and \$16 for Tuition only, one-half payable in advance.

Catalogues, containing further particulars, will be sent to those desiring the same. Apply to

WILLIAM CHANDLER,
Principal and Proprietor,
Or to WILLIAM A. CHANDLER,
Principal Instructor.

1st mo. 28, 1860.

LAKE SCHOOL FOR BOTH SEXES. The 2d semi-term of 20 weeks is to begin 20th of 2d month. The charge, in full, for board and tuition, per term of 20 weeks, is \$45, or at the rate per week of \$2½.

Circulars with references sent by applying to either subscriber

SIDNEY AVERILL,
ELMINA AVERILL,
West Vienna, Oneida Co., N. Y.,
Proprietors.

1st mo. 8, 1860.

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, SECOND MONTH 25, 1860.

No. 50.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,

No. 324 South Fifth Street,

PHILADELPHIA,

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

AN ADDRESS TO FRIENDS IN GREAT BRITAIN AND IRELAND.

By THOMAS SHILLITOE.

(Concluded from page 172.)

I am now under the necessity of claiming your attention, my dear *Sisters!* in order that you may do your part, in facilitating the escape of your husbands and parents from the troubled waters and sunk rocks of commercial difficulty, which the keen eye of human policy is so often unable to discover; for with you, generally, rests the management of the household affairs: it is also principally for the supply of these, that the laboring oar is kept tugging. You must be willing, mothers and children, to examine closely the mode and circumstances of your expenditure, with a mind made up to relieve, as far as in you lies, the head of the family, who may have both wind and tide to contend with. Lower your topsails, and tighten every rope where it is needful. Search your houses, search your tables, search your garments; and where any expense can be spared, without lessening your real comforts, seek for holy help to rid the vessel of it. I am well aware it will require holy help to take such steps; but this, I am assured, will not be wanting, if sought after in a proper disposition of mind. And we shall find, that those things which have been sacrificed, being calculated only to gratify the vain mind in ourselves and others, and pamper a depraved appetite, had not the effect of adding real comfort to our hearts. Regard not, "the world's dread laugh," but set your intimates and neighbors this salutary example. Show them the way to live well at little expense: an example I believe we are called upon, as a religious society, in a peculiar manner to be holding up, especially in the present state of the nation. And how-

ever this may prove a sore conflict to the fleshly part, by letting us down in the eyes of the world, yet in the end we shall appear more honorable than some among us of late years have; who have gone on, pushing business to keep up an appearance which their circumstances did not justify; clothing and feeding themselves and their children with that which they were not able to pay for. And, Friends! you that are of ability of body, learn to wait more upon yourselves, and bring your children to do the like. I find I am never better waited on, than when I wait upon myself. Teach your children industry, and a *well-regulated* economy: I fear there is too much need, in the present day, to press this wholesome practice. For, next to a truly pious example, you cannot bestow upon your children a better portion. This appears to have been much the case with our first Friends; and it had been better for many of our youth, had their parents trod more in the footsteps of these.

There is yet another precious advantage results from bringing up children in habits of well-regulated industry and economy: little business will then be found sufficient to bring up a family reputably, when our wants are confined to real comforts and conveniences, which truth allows as far as ever our circumstances will warrant them. It is those things which have nothing to recommend them but show, and an appearance of what the world calls gentility, that are opposed by the truth in each of our minds, did we but attend to it more faithfully. For want of this attention, how many have become *slaves to appearances!* And where this well-regulated industry and economy are wanting, and idleness and fulness of bread prevail, how little is to be observed, in the conduct of such, of reverential thankfulness for the bounties they are receiving from heaven!

When we are content to move in this humble sphere, we are prepared the better to meet such reverses as may come upon us. Let none among us say in his heart, "I am out of the reach of reverses;" because *none* are out of the reach of reverses. For, however variously our outward substance may be secured, all sublunary things are unstable as the waters; and various as may be our resources, every supply may be cut off: the Philistines may be permitted to stop up all the wells which we have dug for ourselves and our children. (Gen. xxvi. 15.) The most High may permit his little army to enter into our vine-

yards and olive-yards, and strip us of all, without power on our part to prevent the devastation. For what the palmer-worm leaves, the canker-worm may eat; and what the canker-worm leaves the caterpillar may so destroy, that not the least vestige of our once greenness and greatness may remain. (Joel i. 4.) This has been the case with many within my memory. The crafty have been so taken in their own craftiness, and the lofty so brought down from their seats, and men of low degree exalted, that he who was the servant has become the master of his once master, and even his master's children have served his children! (Job v. 13.) What has been may be again. For thus has the All-wise Disposer, to whom belong the cattle of a thousand hills, and every visible thing, (for nothing is mine or thine, any longer than He sees meet we should possess it,) evinced his sovereignty and power to humble his creature, man: convincing him thus of the great uncertainty of all visible things! (Ps. l. 10.) And may these turnings and overturnings which we hear of, (and some more keenly feel the smart of,) in commercial concerns, and in families, prove the means of stimulating us to leave the things that are behind, (all of which are perishing,) and press forward to those which are before, which are eternal!

I am afraid, my dear sisters, to close this subject without adding another hint, as essential to our being the better able to keep our family expenditure within its proper bounds; having myself experienced its salutary effects, when I had a numerous family around me. It is, to determine to purchase with ready money the various articles consumed for family use; and that we resolve to perform this, however mortifying it may prove, by depriving us of many things the natural disposition may crave, in ourselves and children. I believe great advantage will be found to result from such a practice, both to parents and children; more particularly to such as, at times, feel themselves straitened to carry on their business reputably. For when these difficulties are felt by an honest mind, it becomes obligatory on such, (if they get through them,) closely to inspect the manner of their expenditure; and this will afford an opportunity of timely checking any unnecessary expense that may have crept into the family. But when things for family consumption are mostly, if not all, had upon credit, this opens a wide door, both for parents and children, to greater indifference, both as respects expediency and cost, than Truth at all justifies; and the children of such parents are in danger of being brought up, ignorant of the real use or value of property. When numbering my blessings, I esteem this as not one of the least that my heavenly Father has bestowed upon me, that He kept me in a little way of business, and a care to keep my family expenses within proper bounds, and taught me the lesson of contentment

with little things: because, now I am advanced in life, I am satisfied I escape manifold perplexities, which would have been at this time my attendants, had I sought after greater things as to this world. The purchasing goods for family consumption on credit, often proves a serious inconvenience to those on whom such are depending for supplies, especially if they are not beforehand in the world: for it too frequently proves, that such purchasers are not very ready to make payment in due time; and when this is the case, are they doing as they would be done by?

I have long viewed it as a mean practice to consume, in any way, the property of another person before I have paid for it, (except under some peculiar circumstances;) for general usage does not justify me, or any other person, (to say no more,) in wrong practices, especially to a people making the high profession we do. For we are not to view things as the world does; but through a more pure medium, with the eyes of truth and uprightness. I want us more frequently to recur to that which we are making profession of, and as frequently compare our practice therewith; bringing all our deeds to that light by which, in a future day, they will be judged: for I cannot refrain from expressing a jealousy, that too many amongst us are swerving into this dangerous track of the world. One of the diadems with which our first Friends were decked,—one of the many jewels that shone in their character, and adorned their profession, was the care they manifested to have nothing but what they could well pay for; so that, should reverses come from the many perils they were, in various ways, liable to, none might be losers by *them*. This, in due time, with an uniform, consistent, upright conduct, in other respects, procured for them that confidence in the minds of all ranks, and that respect which they so long maintained. I am not able to close this subject without intreating such, to whom these remarks may apply, not to set light by them. Look seriously at the subject, and make a stand, and hold up your testimony by example, against *this baneful practice*: for so I doubt not it has been to thousands, and the inlet to those embarrassments that have at last overtaken them. If we are willing to be found thus standing in our proper allotment, we may prove, in degree, instrumental in the Divine Hand, to check that torrent of evil which so sorrowfully pervades all classes. For the practice has overspread the nation, of supporting an expensive manner of living upon credit, which, if not timely checked, there is reason to fear may contribute, amongst other evil practices, to work its ruin. We have stood high, as a religious society, in the esteem of others, for nearly a century and a half, in regard to honesty, integrity, and an exemplary conduct. Can we with truth say, we believe we have been rising higher in this respect of latter years? I fear this has not

been the case, but that the many sorrowful failures, the multiplied instances of want of punctuality, that have, of late years, occurred among us, with various departures, in other respects, from our well-known principles, have given a severe shock to that confidence in us, which once had place in the public mind.

The door has of late been set open, much wider than was the experience of our first friends, for the members of our society to associate with those of other religious professions, in the management of the various institutions for benevolent purposes that are on foot. Let us be careful that this does not lead us *to assimilate ourselves to the world*. The world hated our first friends, because they maintained a faithful protest against its spirit, its maxims and manners; but, in proportion as we put away from us the weapons of the Christian's warfare, and join in league with the world, a wider door of admittance *into all companies, and all societies*, will be opened to us. Thus, we have indeed occasion to look well to our steppings and our standing; remembering that so far as we join ourselves *to the world*, in any respect, we shall be condemned with the world. "If ye were of the world, (said our blessed Lord to his immediate followers,) the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John xv. 19.)

In order that we may not further forfeit the confidence of the public, but regain that which we may have lost, let me again repeat the caution, that by others' harms we may take warning; and by our future conduct give proof of our belief in this incontrovertible truth, that "a man's life, (or the true enjoyment of it,) consisteth not in the abundance of the things which he possesseth." (Luke xii. 15.) Let us learn that essential lesson of contentment with little things as to this world; remembering that He, whom we profess to take for our leader, declared respecting Himself, although Lord of the whole world, "the foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head?" (Matt. viii. 20,) so void was he of any earthly inheritance! It was the exhortation of the prophet to Baruch, the son of Neriah, "Seekest thou great things for thyself? seek them not; for behold I will bring evil upon all flesh, saith the Lord: but thy life will I give unto thee for a prey in all places whither thou goest." (Jer. xiv. 5.) Whilst then we are engaged to circulate more generally among mankind at large, publications explanatory of our religious principles, and religious tracts, may we give proof, in the first place, of their happy effect upon our own minds. For example will do more than precept; actions will speak louder than words: so shall we, each one, become a preacher of righteousness, that cannot fail to

reach to the pure witness in the minds of others. Thus may we become as saviours on Mount Zion; for saviours shall come up on Mount Zion, to judge the Mount of Esau; and the kingdom shall be the Lord's." (Obad. v. 21.)

And let us all retire to our tents; for, if I am not mistaken, such are the signs of the times, that they loudly call upon us so to do, and there closely to keep. The Lord is this tent, unto which the true Israel of God must flee to be safe; and as there is thus an abiding in Him, who is the munition of rocks, should the potshards of the earth begin to smite one against another, (Isa. xiv. 9,) such will be preserved from smiting with them, in word or deed, and escape that danger which will, more or less, follow those who are found so meddling; and that perturbation of mind, that instability of confidence, and want of support, under the varied probations that may, in unerring wisdom, be permitted to overtake; which ever was, and will be, the case of those who make flesh their arm. (Jer. xvii. 5—8.)

I cannot forbear to express a fear, that there are among us who are not sound in the faith, as it respects an entire reliance on the all-superintending care of Divine Goodness, in times of danger and difficulty, but who *are* making flesh their arm; and when, at times, their minds are awakened to behold the approach of danger, as respects national affairs, are placing their confidence in (what they esteem) the wise conducting of a well-disciplined army, and a large store of weapons of defence; all of which may effect the very destruction of those who are thus relying upon them instead of the living God for preservation. Such is the great uncertainty of all human events! It must, with reverence, be acknowledged, by every serious observer, that the Divine protection has long been over us as a nation; and, for the sake of the few righteous amongst the different professors of the Christian name, is still, I believe, mercifully continued. But how soon, or how suddenly, this may be withdrawn from us as a nation, because of our multiplied transgressions, is altogether unknown to us; but should this once be permitted, and the chain of the evil power be loosened for a time, this arm of flesh, which there is reason to fear many are depending upon for support in such perilous times, will become but as tow in the furnace! Happy will it be, in that day, for those who have made the Lord alone their refuge, and placed their dependance on that Omnipotent and Omnipresent Being, who will prove, in such seasons, a covert from the heat; shelter from storm; and as the shadow of a great rock in a weary land, (Isa. xxv. 4;) a day and time when the minds of all may be clad with dismay as with a garment, for fear of what is coming upon this part of the Lord's footstool! And, friends, let us dare not to meddle with political matters;

but renewedly seek for holy help to starve that disposition, so prevalent in us, to be meddling therewith. Endeavor to keep that ear closed, which will be itching to hear the news of the day, and what is going forward in the political circles. We shall find there is safety in so doing: it is the only way for us to experience our minds to be preserved tranquil, amidst all the commotions, all the turnings, and overturnings, that may be permitted to take place, when the measure of iniquity may be filled up. I have found that if we suffer our minds to be agitated with political matters, our dependance becomes diverted, by little and little, from the true centre and place of safety; where perfect peace is experienced, though the world, and all around us, may speak trouble. Such as have this dependance, will know it to be a truth, fulfilled in their own individual experience, that "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever:" (Ps. cxxv. 1, 2,) and that "as the mountains are round about Jerusalem, so the Lord is round about His people from henceforth, even for ever." Now friends, be willing to take up this cross (for I have found it to be one of the many crosses I have had to take up,) and avoid reading political publications; and, as much as possible, *newspapers*; and I am persuaded, if a willingness be manifest on our part so to do, sufficient help will be afforded, from time to time, to withstand this and every other temptation of the great adversary of our peace. I am well aware, that men in trade, and sometimes those who are free from its incumbrances, have occasion to resort to those channels of general information; but when this is my case, I find it safest for me, after I have received information on the subject in question, to put the paper then away from me. I am aware that it requires firmness so to act, there being something in our nature so anxious to know what is going forward in the world. But, my friends, nature must be overcome by grace; which I never found to be wanting, if rightly sought after.

I must now conclude with expressing the earnest solicitude I feel, that we may each of us be found willing to unite with that all-sufficient help, which I believe yet waits our acceptance; and suffer it so to operate in and upon us, that we may become again a people wholly separated, in heart and mind, love and affection, from every thing that has a tendency to dim our brightness, to prevent us from being as lights in the world; and become again clothed with those beautiful garments which so adorned our worthy ancestors, humility, self-denial, and an entire dedication of heart and mind to the work and service of our God: a disposition truly characteristic of the disciples of him who declared: "My kingdom is not of this world;" and thus may the enemy no longer be permitted to rob

and spoil us,—but the language go forth respecting us: "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord." (Deut. xxxiii. 29.)

Hitchen, 1st of 11th mo. 1820.

ON DAILY FAULTS AND THE TOLERATION OF OURSELVES.

You understand that many of our faults are voluntary in different degrees, though they may not be committed with a deliberate purpose of failing in our allegiance to God. One friend sometimes reproaches another for a fault not expressly intended to be offensive, and yet committed with the knowledge that it would be so. In the same way, God lays this sort of faults to our charge. They are voluntary, for although not done with an express intention, they are still committed freely and against a certain interior light of conscience, which should have caused us to hesitate and wait.

Of these offences, pious souls are often guilty; as to those of deliberate purpose, it would be strange indeed if a soul consecrated to God should fall into such.

Little faults become great, and even monstrous in our eyes, in proportion as the pure light of God increases in us; just as the sun in rising reveals the true dimensions of objects which were dimly and confusedly discovered during the night. Be sure that, with the increase of the inward light, the imperfections which you have hitherto seen, will be beheld as far greater and more deadly in their foundations, than you now conceive them, and that you will witness, in addition the development of a crowd of others, of the existence of which you have not now the slightest suspicion. You will there find the weaknesses necessary to deprive you of all confidence in your own strength; but this discovery, far from discouraging, will serve to destroy your self-reliance, and to raze to the ground the edifice of pride. Nothing marks so decidedly the solid progress of a soul, as that it is enabled to view its own depravity without being disturbed or discouraged.

It is an important precept to abstain from doing a wrong thing whenever we perceive it in time, and when we do not, to bear the humiliation of the fault courageously.

If a fault is perceived before it is committed, we must see to it that we do not resist and quench the Spirit of God, advising us of it inwardly. The Spirit is easily offended, and very jealous; He desires to be listened to and obeyed; He retires if He be displeased; the slightest resistance to Him is a wrong, for everything must yield to Him, the moment He is perceived. Faults of haste and frailty are nothing in comparison with those where we shut our ears to the voice of the Holy Spirit beginning to speak in the depths of the heart.

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Restlessness and an injured self-love will never mend those faults which are not perceived until after they are committed; on the contrary, such feelings are simply the impatience of wounded pride at beholding what confounds it. We must quietly humble ourselves in peace; I say *in peace*, for it is no humiliation to do it in a vexed and spiteful way. We must condemn our faults, mourn over them, repent of them, without seeking the slightest shadow of consolation in any excuse, and behold ourselves covered with confusion in the presence of God; and all this without being bitter against ourselves or discouraged; but peacefully reaping the profit of our humiliation. Thus from the serpent itself we draw the antidote to his venom.

It often happens that what we offer to God is not what he most desires to have of us; that we are frequently the most unwilling to give, and the most fearful He will ask. He desires the sacrifice of the *Isaac*, the well-beloved son; all the rest is as nothing in his eyes, and he permits it to be offered in a painful unprofitable manner, because He has no blessings for a divided soul. He will have everything, and until then there is no rest. *Who hath hardened himself against Him and hath prospered? (Job ix. 4.)* Would you prosper, and secure the blessing of God upon your labors? Reserve nothing, cut to the quick and burn, spare nothing, and the God of peace will be with you. What consolation, what liberty, what strength, what enlargedness of the heart, what increase of grace, will follow when there remains nothing between God and the soul, and when the last sacrifices have been offered up without hesitation!

We must neither be astonished nor disheartened. We are not more wicked than we were; we are really less so; but while our evil diminishes, our light increases, and we are struck with horror at its extent. But let us remember, for our consolation, that the perception of our disease is the first step to a cure; when we have no sense of our need, we have no curative principle within; it is a state of blindness, presumption and insensibility, in which we are delivered over to our own counsel, and commit ourselves to the current, the fatal rapidity of which we do not realize, until we are called to struggle against it.

We must not be discouraged either by experience of our weakness, or by dislike of the constant activity which may be inseparable from our condition in life. Discouragement is not a fruit of humility, but of pride; nothing can be worse. Suppose we have stumbled, or even fallen, let us rise and run again; all our falls are useful, if they strip us of a disastrous confidence in ourselves, while they do not take away a humble and salutary trust in God.

Carefully purify your conscience, then, from daily faults; suffer no sin to dwell in your heart;

small as it may seem, it obscures the light of grace, weighs down the soul, and hinders that constant communion with Jesus Christ which it should be your pleasure to cultivate; you will become lukewarm, forget God, and find yourself growing in attachment to the creature. A pure soul, on the other hand, which is humiliated, and rises promptly after its smallest faults, is always fervent and always upright.

God never makes us sensible of our weakness except to give us of His strength; we must not be disturbed by what is involuntary. The great point is, never to act in opposition to the inward light, and to be willing to go as far as God would have us.—*Fenelon*.

“—The best way to avoid being disturbed by an unpleasant thing, is to resolve that it shall not disturb you; but should your nerves be sensitive and unable to stand the trial, hasten by the annoyance and don't see it. A stinging remark loses all its point when we are not conscious that we are aimed at.”

A PLEA FOR THE POOR: OR A WORD OF REMEMBRANCE AND CAUTION TO THE RICH.

BY JOHN WOOLMAN.

Wealth, desired for its own sake, obstructs the increase of virtue; and large possessions in the hands of selfish men have a bad tendency; for, by their means, too small a number of people are employed in things useful; and therefore some of them are necessitated to labor too hard, while others would want business to earn their bread, were not employments invented, which, having no real usefulness, serve only to please the vain mind.

Rents set on lands, are often so high, that persons who have but small substance are straitened in taking farms; and while tenants are healthy, and prosperous in business, they often find occasion to labor harder than was intended by our gracious Creator.

Oxen and horses are often seen at work, when through heat, and too much labor, their eyes, and the emotions of their bodies, manifest that they are oppressed. Their loads in wagons are frequently so heavy, that when weary with hauling them far, their drivers find occasion, in going up hills, or through mire, to raise their spirits by whipping, to get forward.—Many poor people are so thronged in their business, that it is difficult for them to provide shelter suitable for their cattle and other animals, against the storms. These things are common, when in health; but through sickness and inability to labor; through loss of creatures, and miscarriage in business, many are so straitened; so much of their increase goes to pay rent or interest, that they have not wherewith to buy what their case requires.

Hence, one poor woman, in attending on her children, providing for her family, and helping the sick, does as much business as would, for the time, be suitable employment for two or three; and honest persons are often straitened, to give their children suitable learning.

The money which the wealthy receive from the poor, who do more than a proper share of business in raising it, is frequently paid to other poor people, for doing business which is foreign to the true use of things.

Men who have large possessions, and live in the spirit of charity; who carefully inspect the circumstances of those who occupy their estates, and, regardless of the customs of the times, regulate their demands agreeably to universal love; these, by being righteous on principle, do good to the poor, without placing it to an act of bounty. Their example, in avoiding superfluities, tends to incite others to moderation; their goodness, in not exacting what the laws or customs would support them in, tends to open the channel to moderate labor in useful affairs, and to discourage those branches of business which have not their foundation in true wisdom.

To be busied in that which is but vanity, and serves only to please the unstable mind, tends to an alliance with those who promote that vanity, and is a snare in which many poor tradesmen are entangled.

To be employed in things connected with virtue, is more agreeable with the character and inclinations of an honest man.

While industrious, frugal people are borne down with poverty, and oppressed with too much labor in useful things; the way to apply money, without promoting pride and vanity, remains open to such who truly sympathize with them in their various difficulties.

CONSISTENCY.—A father never gains the affections of his children by refusing to decide their disputes, or settle them; but he loses a vast deal of their respect, if he evades or shuns the subject. And those opinions expressed before the younger members of the family should be held consistently. It will not do to state one thing in theory, and allow your children to see you reverse it in practice daily and hourly: by such a method one thing is ensured—contempt; and contempt is alike fatal to love, respect, or imitation.

FOUR GOOD HABITS.—There were four good habits a wise man recommended in his counsels, and which he considered to be essentially necessary for the management of temporal concerns; and these were, punctuality, accuracy, steadiness, and dispatch. Without the first of these, time is wasted; without the second, mistakes the most hurtful to our own credit and interest and that of others may be committed; without the third,

nothing can be well done; and without the fourth, opportunities of great advantages are lost, which it is impossible to recall.—*Life Illustrated.*

FREE-LABOR GOODS.

It hath been held from old time that the receiver is as bad as the thief. The proverb, so to call it, though not found either in Scripture or in Shakespeare, those great artesian fountains of the Anglo-Saxon vernacular, is nevertheless so orthodox as to be accepted by the public, and insisted on by the bench. One branch of the family of philanthropists has applied it with impetuous vehemence to the use of goods the product of Human Slavery, averring that as the slave was stolen, those who consume the product of his labor are receivers of stolen goods, and equally guilty with his master. The Society of Friends in this country have borne an equally decided testimony against the sin of slaveholding, but in language less impetuous, and, judging by its results, with infinitely more advantage to the bondman. They began early among themselves, first to emancipate, then to plead with each other to do likewise, then to incorporate an avoidance of Slaveholding among the articles of their religious faith, and closed the peaceful warfare by emancipating the whole Society from any connection with this sum of all villainies. More than this, they sought out many slaves who had been emancipated by Friends, and paid them for the time they had been unjustly held in bondage. In every way within their power they cut loose from the sin, and this pioneer testimony against it has continued to be maintained down to the present day. This mighty revolution in the opinions and conduct of a wide-spread religious organization, was effected without the use of harsh or bitter language. Religious suasion, preaching, pleading, exhortation alone, were the agencies relied on to produce conviction. How potent they were, under Divine guidance, to purge them of a sin in which all other sects were steeped, may be seen by looking round among the members of the Society. Not one of them is now the holder of a slave.

While the difficult task of cutting loose from Slavery was being accomplished, efforts were made to carry it to its utmost limit by avoiding the use of goods, the product of Slave-Labor. Abstinence of this kind was recommended by tracts extensively circulated among their members, by preaching in their congregations, and by epistles from one Yearly Meeting to another. Free-Labor Associations were formed among them, to establish depositories of Free-Labor goods, many of which are now in active operation. One of these Associations in Ohio has recently issued an address to the members of that Yearly Meeting, renewedly urging them to abstain from the use or purchase of slave-grown products. It is couched in the decorous language peculiar to

the Society, and instead of stinging invective, all is gentle persuasiveness, strengthened by the highest arguments that a religious conviction could suggest. They tell us that the motive of the slaveholder to perpetuate the bondage of the slaves is to realize a profit from their labor, and that if this be sinful, we, by purchasing the products of their toil, are making his sin our own. The consciences of some who have misgivings as to the innocency of using such products, are sometimes quieted by the idea that their abstinence would have no weight in the scale of Anti-Slavery effort, and that Slavery is invulnerable to all such attacks. They ask their brethren if they have no testimony to bear against Slavery but to condemn it in the abstract, and to refuse to hold slaves—if there is no power in example, no efficacy in the plain, simple, consistent testimony borne by abstaining from its fruits? They allege that such abstinence, by lessening the demand for slave products, would improve the comfort of the slave. The testimony is unanimous that when the prices of cotton and sugar rule high, the condition of the slaves is far worse. They are then driven to the utmost extent their strength will permit; the mills are worked day and night; the domestic slave-trade becomes brisker, and families are much oftener separated. Increased demand for either staple causes increased prices, both being the result of increased consumption. Evidence of this state of things was given in a slaveholders' Convention, held in Louisiana some years ago, in which the question was gravely argued whether it would not be better, that is, more profitable, when the price of cotton or sugar reached a certain figure then named, to "use up," that is, work to death, their slaves in seven years, and buy a new set when they were thus killed off, than to protract their existence a few years longer by decent treatment. The value of human sinews was on this occasion calculated to a nicety. Dollars and cents being taken as the basis, the beginning and the end, it was voted that it would pay best to use them up in seven years.

The business of collecting Free-Labor goods for sale as such, began in Philadelphia under the auspices of Lydia White, in 1845. The movement was subsequently consolidated into "The Free Produce Association of Friends," composed of persons residing in Pennsylvania, New Jersey, and Delaware, by whom a fund of several thousand dollars was subscribed, part being absolute donations, and part as loans without interest, but all to share, pro rata, any losses that might be made. This Association was not incorporated, and much difficulty was experienced in managing a business requiring so much personal attention, by the agency of committees composed of those who had daily engagements of their own. Individual care and oversight being seen to be indispensable, one of the members was induced

to undertake the whole charge. He invested capital of his own, and was permitted to use, without interest, the sum already contributed. But the difficulties to be surmounted were soon found to be numerous and perplexing. The task of seeking supplies of raw cotton, with its attendant expenses, had been assumed by the Association; but to procure its manufacture into a variety of fabrics to meet the wants of families, involving careful bargaining and superintendence, the solicitation of manufacturers, with the inducement of extra pay, and a multitude of *et cæteras*, was found to be exceedingly laborious, and to require continual additions of capital.

As the supply of Free-Labor groceries was included in the plan, and as Free-Labor sugar and molasses were in those days but seldom offered in the Philadelphia market, great care and industry were required to procure them. The proprietor was even compelled to visit the Free Islands in the West Indies, and make arrangements on the spot for supplies. Of latter years, these articles have been more freely imported into this country. To secure a steady and ample supply of refined sugars, was also a great desideratum. But this could be accomplished only by purchasing a large and inconvenient quantity at a time, so as to make it an object for the refiner to keep the Free-Labor article separate in all its stages of manufacture. Rice was also an indispensable article to have on hand. At first it was obtained by Free-Labor cultivation in Virginia and North Carolina, but so many difficulties attended the process of cleaning, that East India rice was substituted. Many other articles in the same line demanded special attention to insure their being the product of Free-Labor. Indeed the trials and perplexities encountered in accomplishing the ends of this undertaking, would fill a small volume. Nothing short of the most conscientious perseverance could bear up against the delays, the difficulties and the losses which were continually experienced.

After encountering these perplexities for years, especially the difficulty of getting the cotton manufactured in different mills in this country, and even in England, it was resolved to have a mill devoted exclusively to the production of Free-Labor goods. No sooner was this determined on, than friends to the great enterprise were raised up in Philadelphia and its vicinity, who courageously supplied the money to put it in operation. It has been nearly five years constantly engaged in producing yarns from No. 30 down, shirting, sheeting, drillings, flannel drills, printing-cloths, ginghams, furniture check, Summer stuffs in great variety, cambrics, paper muslins, cheese swathings, denims, ticking, table damasks on Jacquard looms, some of which are of elaborate and exquisitely finished patterns, cotton and wool, Kentucky jeans, satinets, cashmerets, and cotton-warp flannels. In addi-

tion to this great variety of fabrics, yarns are made for wicking, knitting, hosiery, and for warps, with cotton laps. The raw cotton is the growth of Texas, the product of that noble leaven of German Freedom which has there entered into possession. Some also is produced by small planters in other States, who neither own nor hire slaves. Every pound used is the product of Free-Labor, known and warranted to be such, raised by one body of conscientious planters for the use of another body of conscientious consumers. Though cotton can be had from Africa and Hayti, free from the stain of Slavery, yet the policy has been adopted of giving preference to that of American origin.

There are grave reasons for this preference. It causes no sectional separation of the friends of Free Labor from those interested in Slavery. The example of Free Labor properly encouraged in the midst of Slavery, as it might be a united effort of its friends, would demonstrate the superior advantage of paid over servile labor, and lead the now blinded slaveholders to think, to imitate, and to emancipate. The special encouragement of non-slaveholding planters, by securing them a market, would stimulate them to greater production, greater profits, and increased ability to educate their children. The Southern mind would undergo a gradual change, as it became convinced of the superior cheapness and certainty of Free Labor. Laws permitting them to emancipate and hire their slaves would be enacted, and the sanguinary crusade against free negroes be stayed. The right movement in the South would be one of brotherly co-operation, free from every semblance of antagonism or outside pressure.

The varied products of the Free Labor mill referred to approximate a full supply of goods for ordinary family wear. The customers for these fabrics are found in all the Free and several of the Slave States. In the latter, they are principally members of the Society of Friends; but in the North, East, and West, the goods are sought after by men and women of all denominations, with whom it is a conscientious obligation to cut loose from Slavery by every means within their reach. This demand extends to every article in the general market which is wholly the product of Free Labor, and is steadily increasing. The consumption would be vastly greater if the business were managed by an incorporated company composed of a larger number of friends of the cause with ampler capital. It is contemplated by George W. Taylor, who has charge of the Free Labor Store in Philadelphia, to attempt the organization of such a company, and to hand over the whole stock and business to its management.

This pioneer establishment for the sale of Free Labor goods has been in operation twelve years. It was not begun as a speculation out of which to make money; but with views of the loftiest and

holiest character. Had it been a speculation merely it would have been long since abandoned. Some of its goods cannot be sold so cheaply as those produced by Slaves, yet the conscientious consumers continue to purchase. So, on the other hand, it originated in no antagonism, no hostility to the South. Political considerations of any kind had no part in its establishment. Its origin may be traced to a desire to act in obedience to the intimations of that higher law which commands us that we should do unto others as we would that others should do unto us. It cannot be doubted that the new front which Slavery has presented to the Northern mind within a year or two will give to its general operations a fresh and powerful momentum.—*N. Y. Tribune.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SECOND MONTH 25, 1860.

The views expressed in an essay entitled "Education," in regard to the manner of teaching, and the branches taught in schools, are now so generally acknowledged and acted upon, that an essay on the subject, which from its length would take up a considerable portion of our paper, seems to us unnecessary.

With regard to the subject of teaching music in our public schools, we think Friends have little to do with it. If we cannot bring the public schools to our standard, their unfitness for the education of our children should stimulate us to have schools of our own in every neighborhood where there is a sufficient number of Friends to support them. We hope the time is not far distant when a system of *free education* will be established throughout the Society. This would not only have a tendency to equalize all classes amongst us, but would be a means of preserving our principles and testimonies.

NEEDLE WOMEN.—Some weeks since a pathetic appeal for sewing girls, written by one of their number, appeared in the *New York Sun*, and renewed a feeling of sympathy for this much oppressed class. Though we are measurably aware of the injustice and servitude under which these silent sufferers labor, occasionally it is so forcibly presented to the mind that humanity shudders at the picture, and we ask, is there no redress for these great wrongs.

Hundreds and thousands in our own, as well

as other cities, are striving to earn an honest livelihood by the use of the needle, and in this way, not only endeavor to maintain themselves, but a husband, sick or out of employment, and a family of helpless little children. In some instances this meagre support might be obtained with comparative facility were they allowed a living profit for their labor.

The great number of industrious, virtuous poor who have no alternative but to starve, beg or submit to these impositions, affords unprincipled manufacturers an opportunity to enrich themselves at the expense of the needy—thus taking unholy advantage of their necessities. That one mammoth establishment may amass wealth, multitudes of poor, yet deserving women, suffer privations and oppressions almost incredible to one ignorant of the manner in which these things are conducted.

Sewing machines, which were intended to relieve the operatives of drudgery, instead of abating the labors of the needle-women, are too frequently used as instruments of oppression to increase the cupidity of the manufacturers. Basting articles of clothing to be finished by these machines has of late become a fertile branch of occupation, but while an increase of work is thus furnished, the compensation seems materially to have diminished, until it is almost surprising any one will consent to toil for such a pittance. While we hope there are many honorable exceptions to this too general system of extortion, we fear scarcely any trade is exempt from such impositions.

The striped or plaid cotton shirts which are so extensively furnished for the California market, are basted and made ready to finish on the machine at the low rate of thirty-five cents per dozen. Every seam in these garments is to be carefully basted, and six button-holes neatly worked in each, for two cents and eleven-twelfths a piece. Only a few days since, a woman, whose husband is out of employment, and who is endeavoring to support herself, her husband and five little children in this life-wearing manner, assured us she industriously sewed from early morn till 10 o'clock at night, and could only make three of these shirts; earning, consequently, eight and three quarters cents a day. To obtain the work she walked nearly three miles.

For basting flannel shirts the general price is

twenty-five cents, or thirty cents per dozen,—two and one twelfth, or two and a half cents a piece. It is called "basting," but the seams must be carefully run together, tape basted over, the neck bound, and button-holes worked, and if not neatly done they are reprimanded, and discharged if the negligence is repeated. But we forbear to dwell longer on this heartless, it may sometimes be thoughtless, oppression.

"Speak no ill" has been published in a former volume of the *Intelligencer*.

Communications of Y. T. have been received, and will appear in future numbers.

MARRIED, at Milton, Wayne county, Indiana, on the 26th of 1st mo., 1860, URIAH WOOLMAN, Jr., of Westfield, Ohio, to ANNIE, daughter of Daniel and Cecelia Whitely, of Fayette county, Ind.

—, According to the order of Friends, at the house of Francis Boggs, on the 9th inst., JOHN A. RULON to MARY A. BOGGS, both of Camden Co.

—, At Westfield, Ohio, 1st instant, JAMES C. MOORE, of Fall Creek, Indiana, to PHEBE, daughter of Uriah and Mary B. Woolman, of Preble Co., Ohio.

—, With the approbation of Middletown Monthly Meeting of Friends, at the residence of T. Blakey Walton, in Falls township, Bucks county, Pa., on the 16th inst., JOHN WATSON, of Solebury, to PHEBE ANN WALTON, of Falls.

—, With the approbation of Falls Monthly Meeting of Friends, at the residence of the bride's father, on the 16th inst., DAVID SIMPSON, of Solebury, to TACIE, daughter of William Satterthwait, of Falls, all of Bucks county, Pa.

DIED, at her residence in Bristol Township, Bucks county, Pa., on the night of the 27th of 1st mo., 1860, REBECCA E., wife of John G. Burton, aged 72 years, a member of Falls Monthly Meeting.

—, At her residence in Byberry, on the 17th inst., BEULAH WALMSLEY, aged about 83 years, a member of Byberry Monthly Meeting.

—, On the 10th inst, after a few days' illness, LYDIA B. STILES, daughter of Joseph A. BURROUGHS, of Camden county, N. J., in the 27th year of her age.

This dear young woman evidenced that she was quickened by the spirit of the Father, and the song of triumph was her portion. She remarked that although her journey was brief, yet no doubt it would terminate in the right time, and she was favored to hand forth good counsel and advice to those around her. Oh! that her removal may incite us who remain to struggle for the blessing, and, like her, to know that the Bethlehem star illuminates our way.

—, On the evening of the 31st ult., at Sterling, Whiteside county, Illinois, AQUILA M. KIRK, aged about 66 years.

And on the evening of the 14th instant, SARAH, his wife, aged 65 years. Both had suffered long and severely, and passed away calmly and peacefully.

From All the Year Round.

SUBTERRANEAN SWITZERLAND.*

Formerly, books, records, human authorities (as they were called,) transmitted occasional truths, but more frequently error after error, to successive generations. Strange assertions appeared to be truths, because the venerable but credulous Pliny, or such as Pliny, had delivered them, *ex cathedrâ*, to mankind. Now, we choose to see and judge for ourselves. Even history, which emphatically might be termed a science of record, is obeying the universal rule. If we do not supersede, we, at least, strive to authenticate history by the evidence of our eyes. And how do we effect this? Precisely by the same method that the geologist makes use of, when he is so wise—or, as poor Cowper thought, so sinful—as to

“Drill and bore
The solid earth, and from the strata there
Extract a register.”

To the earth, man instinctively turns for the archives of the past—to the earth—the great keeper of the dead—the preserver of extinct forms and vanished dynasties. We rifle tombs; we drive pits into buried cities; we plunge into railway cuttings; and so lay bare, and extract, the life of other days, as it is made manifest in its domestic implements, its handiworks, and ornaments, its modes of sepulture, and scrolls of epitaph. For many a year we have been burrowing thus: so that, since the day when, in 1711, *Herculaneum* gave up to view her first secrets, subterranean research has become an art that is already advancing to a respectable maturity. But the immense stride forward that it has made in our day, is owing to the multitude of objects and observations that have been so discovered and accumulated as to admit of chronology being founded, not on conjectural eras, but on the objects themselves, which, wheresoever found, illustrate and determine those eras. The old natural geology loosely judged of periods by the mere substances in which certain fossils were found. It babbled of the green-sand fossils, the fossils of the coal, the fossils of the chalk, etc. But this method of classification was found to be misleading and imperfect. “It is well known,” as Sir R. I. Murchison in his *Siluria* observes, “that a mass of sediment which in one tract is calcareous, often becomes sandy and argillaceous in another; and thus, in such cases, very close examination of the fossils can alone decide the exact line of demarcation.” To this I add, from my own observation, that, in Switzerland, where there is no chalk, the peculiar fossils belonging to the cretaceous period are found in clay. Safely and rightly, then, each period of ascending organization is decided by

the fossil which is unalterable, and not by the local matter around it, which is susceptible of very great and surprising transformation. So it is with human geology. Recent works on ancient pottery take the line of judging of the age of a vase by form and manner of embellishment, not by the locality in which the vase is found. The Etrurian tomb, in which certain urns are discovered, does not prove that the urns are Etrurian; the forms of them, and the pigments, and the figures on them, may determine that they are of Greek, or haply of Egyptian origin, and that they have come from afar.

The same analytical argument that has been found satisfactory in respect to earth-buried objects, is now being applied to certain relics of antiquity discovered in water. The discovery has taken place in some of the lakes of Switzerland; and it is found that these relics are indubitably of a period far anterior to the Roman conquest. Traces of lake dwellings, even of lake villages, have been discovered; that is, of cabins that have rested on piles, advancing, Dutch fashion, far into the water. The most remarkable of these discoveries was made in 1856, in the Lake of Moosseedorf, six miles from Berne. This lake, having been partially drained for agricultural purposes, gave to view the broken remains of stakes projecting a little above the mud that formed the bed of the lake. A further search revealed that many more stakes were hidden; being covered by a kind of under-water peat, in which have been found upwards of a thousand articles of a simple, and evidently very remote manufacture.

Taking for granted that a nation in its infancy uses, for its immediate purposes, only the substances which it finds ready to its hand, we cannot but assign to articles composed merely of stone, wood, or clay, a high antiquity. Reversing old fables, we discover that the golden age was not the age of gold, but of wood and stone. Of course, these primitive substances, worked by human hands, have the priority over articles wrought from metal. We find that the articles from the Lake of Moosseedorf bear the stamp of primitive antiquity. They consist of fragments of rude pottery, made by the hand, evidently without a turning-wheel, domestic implements in stone and stag's-horn, without any trace of metal. The stone—a kind of serpentine, extremely hard—is fashioned into hatchets bearing the form of a wedge, and into instruments resembling chisels, hammers and knives. Not one of the hatchets has been pierced—as in our day—so as to admit of a handle being inserted into it; on the contrary, the stone hatchet-head itself has been inserted into a handle, generally of stag's-horn, in some few cases of wood.

Passing some time at Lausanne, I was made aware of these discoveries in, and near to, the

* This article has been in type several weeks, waiting space for insertion.

Lake of Moosseedorf; and obtained a note of introduction to Professor Troyon, head of the Museum at Lausanne, who had transferred from the natural Museum of the Peat-moss, a quantity of the sub-lacustrine articles to a well-ordered museum of his own.

The professor, a most intelligent gentleman, with a benevolent countenance, began his lecture, (for such, unaffected as it was, his discourse might be called), by opening a cupboard and displaying a variety of human skulls. These were all the skulls of Helvetians, or of Celts prior to Helvetians, or of some unnamed people older than the Celts. These, like many other articles in this private Museum, had been chiefly discovered or dug up from ancient tumuli by the professor himself. He made me observe how small were the earliest skulls—unintellectual, but not cruel like some of later savage nations, in which the great proportion of brain lay behind the ear; and so led me on to the higher developments of the skulls of the civilized, that occupied the upper shelves of the closet. We next proceeded to survey the contents of the first glass case, which were supposed to be coeval with the small-skulled generation. These were the horn and stone industrial implements, that had recently been discovered in the Moosseedorf and other lakes in Switzerland; yet, even here, I should say that the ingenuity displayed in the structure of these peculiar instruments betokened a people already somewhat advanced out of the first state of barbarism. The odd thing that strikes an observer first, is the small, toylike character of every thing. Hatchet, indeed! One of these Lake-people hatchets lies on the quarter-sheet of foolscap on which I am writing, with room to spare. It is a pretty baby-hatchet, a piece of serpentine, not two inches long) very well-sharpened, however,) inserted with wonderful firmness into a detached portion of stag's-horn. I asked the professor, "Could any one have ever cut down a tree with that small thing?" The professor replied that by marks found on the old buried timber, it appeared probable that the ancient Lakers charred and nearly burnt through the trunks of the trees before they felled them with their miniature stone-hatchets. My attention was next turned to a dandy poniard, entirely of stag's-horn. A sharp-pointed and polished piece of horn, about four inches long, is inserted into an unpolished piece of antler, somewhat longer. The professor suggested that the handle of this poniard was worn almost smooth by use. I said, "Could the owner have killed so many men as that implies?" "No!" returned the professor, with a smile; "but the dagger may have served many uses—as a defence from wild beasts, to kill animals in the chase, and, perhaps, now and then, to despatch an enemy." Next, I admired a variety of small instruments that would have gone into a lady's

étui—needles of bone, not perforated, and even a bodkin, properly perforated, a specimen almost unique: small chisels of beautifully polished serpentine, some of which looked quite gemlike in their green half-transparent lustre. These were supposed to be for cutting leather for moc-casins or other garments. Then I noticed teeth of the red deer fastened into handles of rough horn. These, it is supposed, were used for polishing down the protuberant seams of barbarian dresses.

Very curious, indeed, were certain minute saws, not more than three inches long, like reductions of Queen Elizabeth's pocket-comb, with the teeth broken off. These flint saws, and one or two scooplike articles that looked as if meant to scrape off the hair from deer-hides, also of flint, give rise, as Professor Troyon observed, to curious speculations. Flint of any kind is very rare in Switzerland, and flint of the particular kind from which the ancient Lakers had wrought their saws and knives, is not found in Switzerland.

The induction is, that the Lake-people were already sufficiently advanced in civilization to have made the first step towards commerce by import, or barter. The especial silex of the Lakers might have come from some neighboring portion of Gaul; but, in truth, it resembled more the kind of flint that is found on our own British coasts. To have fashioned a flint knife, such as was shown me, four inches long, the improving savages of the Lacustrine period must have had a very large flint-stone, such as Great Britain peculiarly produces. Waiving a too precise settlement of this curious question, we, at least, are sure that the flint found at Moosseedorf was not a native production of Switzerland. There were also small arrow-heads prettily and neatly wrought from a fine kind of silex.

Under a glass and framed like a picture, I observed something that looked like coarse, dark netting, the reticulations of which were jointed by rude knots. This, the professor told me, was a specimen of the supposed garments of the ancient people; of which the material was flax, and the mode of putting together, knitting, or rather knotting: the art of weaving not yet being practised by the Lakers. Some of the mysterious-looking needles in horn might have served for the manufacture of this primitive sort of shirting.

(To be concluded.)

An exchange gives the following as the origin of the use of the thistle as the national emblem of Scotland: When the Danes from England invaded Scotland, they availed themselves of the pitch darkness of night to attack the Scottish forces unawares. In approaching the Scottish camp unobserved, and marching barefooted to prevent their tramp being heard, one of the Danes trod

upon a large prickly thistle, and the sharp cry of pain which he instinctively uttered suddenly apprised the Scots of their danger, who immediately ran to their arms and defeated the foe with great slaughter. The thistle was thenceforward adopted as the national insignia of Scotland.

LINES,

Written on Reading several Pamphlets published by Clergymen against the Abolition of the Gallows.

BY JOHN G. WHITTIER.

The suns of eighteen centuries have shone
Since the Redeemer walked with man, and made
The fisher's boat, the cavern's floor of stone,
And mountain moss, a pillow for his head;
And He, who wandered with the peasant Jew,
And broke with publicans the bread of shame,
And drank, with blessing in His Father's name,
The water which Samaria's outcast drew,
Hath now His temples upon every shore,
Altar and shrine and priest,—and incense dim
Evermore rising, with low prayer and hymn,
From lips which press the temple's marble floor,
Or kiss the gilded sign of the dread Cross He bore!

Yet as of old, when meekly "doing good,"
He fed a blind and selfish multitude,
And even the poor companions of His lot
With their dim earthly vision knew Him not,
How ill are His high teachings understood!
Where He hath spoken Liberty, the priest
At His own altar binds the chain anew;
Where He hath bidden to Life's equal feast,
The starving many wait upon the few;
Where He hath spoken Peace, His name hath been
The loudest war-cry of contending men;
Priests, pale with vigils, in His name have blessed
The unsheathed sword, and laid the spear in rest,
Wet the war-banner with their sacred wine,
And crossed its blazen with the holy sign;
Yea, in His name who bade the erring live,
And daily taught His lesson—to forgive!—
Twisted the cord and edged the murderous steel;
And, with His words of mercy on their lips,
Hung gloating o'er the pincer's burning grips,
And the grim horror of the straining wheel;
Fed the slow flame which gnawed the victim's limb,
Who saw before his searing eye-ball swim
The image of their Christ, in cruel zeal,
Through the black torment-smoke, held mockingly to him!

The blood which mingled with the desert sand,
And beaded with its red and ghastly dew
The vines and olives of the Holy Land—
The shrieking curses of the hunted Jew—
The white sown bones of heretics where'er
They sank beneath the Crusade's holy spear—
Goa's dark dungeons—Malta's sea-washed cell,
Where with the hymns the ghostly fathers sung
Mingled the groans by subtle torture wrung,
Heaven's anthem blending with the shriek of Hell!—
The midnight of Bartholomew—the stake
Of Smithfield, and that thrice accursed flame
Which Calvin kindled by Geneva's lake—
New England's scaffold, and the priestly sneer
Which mocked its victims in that hour of fear,
When guilt itself a human tear might claim—
Bear witness, O Thou wronged and merciful One!
That Earth's most hateful crimes have in thy name
been done!

Thank God! that I have lived to see the time
When the great truth begins at last to find
An utterance from the deep heart of mankind,
Earnest and clear, that ALL REVENGE IS CRIME!
That Man is holier than a creed,—that all
Restraint upon him must consult his good,
Hope's sunshine linger on his prison wall,
And Love look in upon his solitude.
The beautiful lesson which our Saviour taught
Through long, dark centuries, its way has wrought
Into the common mind and popular thought;
And words, to which by Galilee's lake shore
The humble fishers listened with hushed oar,
Have found an echo in the general heart,
And of the public faith become a living part.
Who shall arrest this tendency?—Bring back
The cells of Venice and the bigot's rack?
Harden the softening human heart again,
To cold indifference to a brother's pain?
Ye most unhappy men!—who, turn'd away
From the mild sunshine of the Gospel day,
Grope in the shadows of Man's twilight time,
What mean ye, that with ghowl-like zest ye brood
O'er those foul altars streaming with warm blood,
Permitted in another age and clime?
Why cite that law with which the bigot Jew
Rebuked the Pagan's mercy, when he knew
No evil in the Just One?—Wherefore turn
To the dark cruel past?—Can we not learn
From the pure Teacher's life, how mildly free
Is the great Gospel of Humanity?
The Flamen's knife is bloodless, and no more
Mexico's altars soak with human gore,
No more the ghastly sacrifices smoke
Through the green arches of the Druid's oak;
And ye of milder faith, with your high claim
Of prophet-utterance in the Holiest name,
Will ye become the Druids of our time?
And, consecrators of Law's darkest crime,
Urge to its loathsome work the Hangman's hand,
Beware—lest human nature, roused at last,
From its peeled shoulder your incumbrance cast,
And, sick to loathing of your cry for blood,
Rank ye with those who led their victims round
The Celt's red altar and the Indian's mound,
Abhorred of Earth and Heaven—a pagan brother-
hood!

ADDRESS ON THE GRASSES.

BY J. STANTON GOULD.

(Continued from page 775.)

Timothy, (Phelum Pratense)—Grows well on a variety of soils, and is deservedly a universal favorite, although I am very sure it has been cultivated too exclusively for profit. Of the twenty-one varieties analysed by M. Way, this is decidedly the most valuable. One hundred pounds of the grass make 42½ pounds of dry hay; they also contain 4.9-10th pounds of muscle making matter, 1½ pounds of fat making matter, and 22.9-10th pounds of respiration supporting matter. From its superior qualities I have used it as a standard with which to compare the other varieties. The only objection to it is that it yields very little aftermath. It is very superior as a butter-making grass, ranking in this respect with blue grass, red top and white clover.

Annual Spear Grass, (Poa Annua.)—This is one of the most commonly diffused grasses of

our country. It is by no means confined to calcareous soils, but is often found in clay meadows where no other grass except the crested dog's tail will grow. It flowers early in June, and is an early as well as a sweet feed. It will grow very well all through the summer, if the rains are frequent, but if it is very dry, it parches up and withers. Two hundred and five pounds of it will make as much dry hay as one hundred pounds of timothy, and is as well worth two dollars and thirty-nine cents per ton as timothy is worth five dollars. Besides these, the following grasses flourish well on calcareous soils. *Sweet Scented Vernal Grass*, (*Anthoxanthum odoratum*,). *Upright Broom Grass*, (*Bromus Erectus*,) and the white and red clovers. The latter, especially, are more at home in these soils than any others.

A very large number of grasses seem adapted for our most *Tenaceous Clays*, among which we may enumerate—

Perennial Rye Grass, (*Lolium Perenne*)—Which enjoys as wide a popularity in England as timothy does in this country. It comes into flower during the latter part of June. It flourishes on a great variety of soils, but does not stand drouth well. It turfs better than the Italian variety; it is one of the earliest grasses known. It makes a good hay if cut when in flower, but if cut after this period it is no better than straw—its nutritive matters being transformed into indigestible woody fibre. One hundred and sixty eight pounds of it make as much dry hay as one hundred pounds of timothy, and is worth three dollars per ton when timothy is worth five dollars.

Crested Dog's Tail, (*Cynosurus Cristatus*)—Is not much relished by animals, on account of its hard, wiry stems. It is used in the manufacture of straw plait. Flowers in July, and is chiefly mentioned here because it will grow on poorer land than any other known grass. One hundred and nineteen pounds of it make as much dry hay as one hundred pounds of timothy, and is worth \$4.20 when timothy is worth \$5.00. It must be recollected that this comparison of values is deduced from Mr. Way's tables, but I am persuaded it would prove delusive in practice, in consequence of its hard, wiry character and unpleasant taste, which makes it almost useless to the feeder.

Red Top, (*Agrostes Vulgaris*)—Is one of our most valuable grasses, especially for feeding working oxen. Flowering in July, it loves moist places, and varies in its character with the soil it grows on very remarkably. On moist, rich soils it grows large, and its flowers are of a deeper purple. On light soils it seldom exceeds one foot in height, and is then popularly known as fine top. We have no analysis of this grass, and are therefore unable to compare it accurately with others, but it is well known in practice

to be very nutritive, and to be well relished by cattle.

Wire Grass, (*Poa Compressa*.)—We have no analysis of this grass, neither is it known by the majority of American farmers. Flowering in August, it is heavier in proportion to its bulk than any other grass. It is exceedingly nutritive. Working horses can be kept as well on this grass alone, as they can on timothy and oats together. It can be cut profitably until August, and yields no aftermath. It is exceedingly hardy, and is well suited to clay lands, especially those which are mixed with coarse gravel. We think its more general diffusion would be very advantageous to the interests of the farmer. Its seeds cannot be obtained at the seed stores, but can be readily saved in localities where it grows indigenously.

Oat Grass, (*Avena Elatior*)—Thrives admirably on clays; flowers in June, and is sometimes four and a half feet high at the time of flowering. It is very early, and although chiefly used as a pasture grass, it makes good hay. We possess no analysis.

Fearing to weary you with further special descriptions of other species of grass, I close this branch of my subject by recommending the following mixtures for a beginning in the path of improved grass husbandry. As you gain in experience, you will increase the varieties and graduate them more closely to different modifications of soils.

For light, sandy land and mowing in June—Orchard grass, red clover, annual spear grass, meadow fox tail.

For clayey or calcareous loams and mowing in July—Timothy, red top, crested dog's tail, tall tescue, hard fescue, Italian rye grass, and oat grass.

For clayey lands and mowing in August—Wire grass, (*Poa Compressa*,) and fowl meadow, (*Poa Serotina*.)

Having now selected the mixtures of seeds for our different soils, the question that presents itself is, how shall we best insure their germination and growth? That is a very serious and important question, as I have no doubt you can all feelingly bear witness. Many of you, unless you have been much more fortunate than your brethren of other countries, have been obliged to seed your meadows over three or four times before the seeds would take, and even then, you have been obliged to wait several years before the sod becomes thick and the meadow profitable.

To avoid this difficulty, you must bring your soil as nearly as possible into the condition in which you find that of our richest and best meadows. On examining these, you will invariably find that the roots of the grass are surrounded by a fine, dark mould, the fertility of the meadow being always proportioned to the fineness, depth, and darkness of the mould.

It is supposed by many intelligent farmers, that this mould is produced by the gradual decay of the roots, stems, and leaves of the plants. This, no doubt, contributes in some degree to its formation, but its agency, is however, very trivial. Were the plants growing on the ground suffered to decay on it for a century, they would not form a coating of an inch in thickness, while we sometimes find an inch of mould accumulated in four or five years. The theory of decay fails, therefore, to explain the facts.

You have often seen a smoothly-raked garden bed covered over in the morning with little hillocks of earth. The common earth worm swallows the earth through which it moves, and after extracting whatever of nutriment is contained in it, throws out the remainder, mixed with the mucus of its digestive organs on the surface of the ground. This is the origin of the little mounds upon our garden beds. Prof. Johnson tells us that a bowling green, forty-five yards by thirty-two yards, was watered with a solution of corrosive sublimate, after which four hundred and thirty-four pounds of dead worms were taken from it. This is at the rate of one thousand four hundred and sixty-six pounds of worms to the acre. With this illustration of the immense numbers of worms at work, and remembering that they are casting up these mounds in the meadows every night during the summer, you will see that we have here an adequate cause for the production of all the mould we find in them, and we have no doubt that this is the true cause of its presence. Worms are not only useful in forming mould, but the galleries which they form in their ceaseless journeys through the soil and subsoil, admit the air, and thus set on foot that train of chemical transformations which are essential to the growth of the grass, and which without their assistance could never be effected.

From all this it is plain that if we would succeed in our sowing, we must artificially prepare a seed bed as nearly resembling this worm mould as possible, and we must encourage the continued travelling of the worms through the soil. To accomplish this, the ground must be carefully plowed as nearly as possible to the time at which the seed to be sown ripens. When the ground is somewhat dried, it should be gone over three or four times with a cultivator, with intervals of three or four days to allow the weeds in the soil to start up. The ground should then be harrowed with a fine-toothed harrow, until it is thoroughly pulverized. When it is very tenacious, it should be rolled between each harrowing in order to break down the lumps. When the surface has been reduced to a fine powder, it may be suffered to lie until the appearance of the sky pretty clearly indicates rain; then the mixture of seeds should be evenly sown and covered with a bush harrow, (not a toothed harrow.) It will

be said that the preparation of the soil is troublesome and expensive. So it is, but you cannot make seeds take well on stiff soils without it. I have been told by farmers that they have succeeded in making their new seeding look as green the first fall as an old meadow, with one-tenth of the labor that I have prescribed. So they have, but when I have examined the greenness I have found three-fourths of it to consist of worthless weeds. The problem is not how to make the newly seeded land speedily green, but how to fill it speedily with *useful* grass.

Before the seeds have germinated, the ground should be covered with a thin coating of rotten manure, when, in a short time, the young grass will make its appearance. Before the frost sets in, the ground should be covered with straw, which will prevent the radiation of heat from the earth, and will protect that tearing of the rootlets from the roots which ensues from the alternate freezing and thawing of the ground, and which is well known to be exceedingly destructive to our best grasses. Such being the effect of the straw covering, it will be found to repay with usurious interest the cost and trouble of the laying on.

There is another cause for the failure of grass seeds to germinate, which is not generally understood, and to which I ought to call your attention, and this is the burying of the seeds too deeply in the earth. Carefully repeated experiments, made with every precaution against error, show that grass seeds should not be covered with more than an eighth of an inch of earth. A much smaller proportion of the seeds germinate at one-fourth of an inch deep, and they are nearly all destroyed at the depth of one inch. These facts show the impropriety of harrowing in grass seeds in the usual manner, since most of the seeds will in this way be buried beyond the possibility of germination.

Another cause of the failure of grass seeds is the damaged condition in which they are received from the seedsman.* To guard against such imposition, they should be thoroughly tested before purchasing, in the following manner: Take two or three thicknesses of cloth, wet them, but not enough to make them drip when held edge-wise, place them in a saucer and strew the seeds over them, cover them with the same thickness of cloth similarly wetted, and keep them moist and in a warm place. The upper cloth may be raised each day to observe the appearance of the seeds. The good seeds will be found to retain their color, and gradually swell, while the poor seeds will be found to change their color, grow mouldy and gradually decay.†

(To be continued.)

* Prof. Buckman found 7,600 weed seeds in a pint of clover, 12,600 weed seeds in a pint of broad clover. In cow grass 39,440.

† Mr. Flint's method.

THE PHILOSOPHY OF RAIN.

To understand the philosophy of this beautiful and often sublime phenomenon, so often witnessed since the creation of the world, and essential to the very existence of plants and animals, a few facts derived from observation and a long train of experiments must be remembered. 1. Were the atmosphere everywhere, at all times, at an uniform temperature, we should never have rain, or hail, or snow. The water absorbed by it in evaporation from the sea and the earth's surface would descend in an imperceptible vapor, or cease to be absorbed by the air when it was once fully saturated. 2. The absorbing power of the atmosphere, and consequently its capability to retain humidity, is proportionably greater in warm than in cold air. 3. The air near the surface of the earth is warmer than it is in the region of the clouds. The higher we ascend from the earth, the colder do we find the atmosphere. Hence the perpetual snow on very high mountains in the hottest climate. Now, when from continued evaporation the air is highly saturated with vapor—though it be invisible and the sky cloudless—if its temperature is suddenly reduced by cold currents descending from above, or rushing from a higher to a lower latitude, its capacity to retain moisture is diminished, clouds are formed, and the result is rain. Air condenses as it cools, and, like a sponge filled with water and compressed, pours out the water which its diminished capacity cannot hold. How singular, yet how simple, the philosophy of rain? What but Omniscience could have devised such an admirable arrangement for watering the earth?—*Scientific Journal*.

ENERGY.

It is astonishing how much may be accomplished in self-culture by the energetic and the persevering, who are careful to avail themselves of opportunities, and use up the fragments of spare time which the idle permit to run to waste. Thus Ferguson learned astronomy from the heavens while wrapped in a sheepskin on the highland hills. Thus Stone learned mathematics while working as a journeyman gardener; thus Drew studied the highest philosophy in the intervals of cobbling shoes; thus Miller taught himself geology while working as a day-laborer in a quarry. By bringing their mind to bear upon knowledge in its various aspects, and carefully using up the very odds and ends of their time, men such as these, in the very humblest circumstances, reached the highest culture, and acquired honorable distinction among their fellow-men. It was one of the characteristic expressions of Chatterton, that God had sent his creatures into the world with arms long enough to reach anything, if they choose to be at the trouble.

ITEMS OF NEWS.

EUROPEAN NEWS.—By the steamer Arabia, which arrived at New York at 7.30 A. M., on the 18th instant, and the Borussia, which arrived here at 8 P. M. the same day, we have foreign intelligence to the 4th inst. The proceedings in Parliament were not of striking importance. In France, the annexation of Savoy and the Emperor's Commercial Treaty continued to attract much public attention. It is now stated as appearing certain that the annexation of Central Italy to Sardinia will be left to popular suffrage, and that there will be "No foreign intervention, but Italy for Italians." This, it is said, is the policy of France and England. A collision had taken place at Ancona between the Papal chas-seurs and artillerymen on the one side, and the Swiss and gendarmes on the other. The Mazzini party is said to be active at Rome, and measures have been taken to prevent any manifestation. The discontent in Hungary was on the increase, and it was reported that Kossuth had disappeared from London, giving rise to the impression that he had gone to Hungary with revolutionary designs.—*N. Y. Tribune*.

RAILWAY ACROSS THE ANDES.—At the last meeting of the Geographical Society of London, held on the 23d ult., an unusually large number of members attended, to hear a paper read upon the practicability of making a railway across the Andes. It appears that the South American States are so fully alive to the advantages they will derive from the execution of this project that the Argentine Republic has offered a free grant of land, five miles in breadth, on each side of the railway.

ANTIQUARIAN RESEARCHES.—Antiquarian discoveries of the highest interest have lately been made in the Great Desert beyond the River Jordan, by an English gentleman, C. C. Graham, Esq., who read a paper on the subject to the Royal Asiatic Society, in 1st month last. Far to the east of the district of the Hauran, and in a region unvisited by any European traveller, he found five ancient towns all as perfect as if the inhabitants had just left them—the houses retaining the massive stone doors which are a characteristic of the architecture of that region. One of the cities is remarkable for a large building like a castle, built of white stone, beautifully cut. Further eastward, other places were found where "every stone was covered with inscriptions" in an unknown character, bearing some apparent likeness to the Greek alphabet, but probably referable (in the opinion of C. C. Graham), to the ancient Hamyaritic alphabet, formerly in use in Southern Arabia. Copies and impressions of several inscriptions are presented, and will, no doubt, engage the attention of Orientalists.

OUR INTERCOURSE WITH CHINA.—The new treaty with China was to become operative on and after the 24th of 11th mo. last. Mr. Ward, in announcing the fact, also states that two new ports—Swatow, in the province of Fuhkin, and Faiwan, in the island of Formosa—would afford an entry to American trade on the 1st day of 1st mo., 1860. The other ports now open for our commerce are Canton, Amoy, Fuchau, Ningpo and Shanghai. These are to be added as the necessities of trade shall demand, or as the treaties with other powers shall give an equal right. The privilege of residence at, or journeys to and from, any of these places is guaranteed to American merchants and their families, as well as transient traders. The treaty of Wanghia—that of 1844—is understood to be yet in force, relative to the tariff of duties on articles of export or import, unless future treaties with other powers shall reduce the rates, it being expressly understood that our citizens shall never be called upon for

a higher duty than is paid by the most favored nation.

LONG RAILROADS.—The longest railway line in England is the London and Northwestern, 910 miles; the Northeastern is 746. Eight railroads have their termination in London, and their gross receipts are close upon a million dollars per week. The total railway receipts in Great Britain are two and a half million per week. The total investments in these roads is about \$1,953,413,757.

SALT.—A vein of brine, which yields ninety per cent. of salt, has been discovered in Saginaw, Mich. The brine flows with a very strong current, and it is supposed that a very large supply of saline will be yielded.

SCHOOLS IN FRANCE.—It is stated that the whole of France, a nation of thirty-six millions of inhabitants, only appropriates as much money to common schools as does the city of New York alone—something like six millions of francs.

POPULOUS.—The little Island of Barbadoes, it may not be generally known, is the most densely populated country in the world; with an area of one hundred and sixty-six square miles, it contains 125,864 inhabitants.

Too MUCH STUDY.—The subject of overtaking children in school has been considerably discussed in Salem, Mass. As a consequence, the committee of the classical and high schools have reduced the number of daily recitations from four to three. Thus far, the change has worked beneficially to the school.

FREE NEGROES IN TENNESSEE.—A bill has been introduced in the Tennessee Legislature to prevent free negroes travelling on the railroads in that State. The bill provides that the President who shall permit a free negro to travel on any road within the jurisdiction of the State under his supervision, shall pay a fine of \$500; any conductor permitting a violation of the act shall pay a fine of \$250; provided such free negro is not under control and care of a free white citizen of Tennessee, who vouches for the character of said free negro in a penal bond of \$1000.

FREE NEGROES IN KENTUCKY.—The Lexington *Observer* says that a movement for the expulsion of free negroes has been made in the Kentucky Legislature, but the Judiciary Committee of the Senate have reported that any attempt to carry into execution a plan for the removal of the negroes, who were free at the adoption of the present Constitution (there is a provision in that instrument providing for the removal from the State of all who may hereafter become free), would be an interference with vested rights, and clearly unconstitutional.

IMPORTATIONS OF AFRICAN "APPRENTICES."—The Havana correspondent of the New Orleans Delta writes: I learn that it has been arranged to import into Cuba, in the least time practicable, from 25,000 to 75,000 free Africans, under contracts for twelve years' service. If this business is once commenced by introduction under contracts which, it is said, have been authorized by competent authority, it will be continued as long as sugar cane is one of the staples of Cuba.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The market for breadstuffs is quite firm. Sales of superfine at 5 75, and extra at \$6 12. There is a steady home demand from the above quotation up to \$6 50 for common and extra brands, and \$6 62 up to \$7 25 for extra family and fancy lots.

Rye Flour and Corn Meal are dull, the former is offered at \$4 12, and the latter at \$3 62.

GRAIN.—There is not much Wheat coming forward, and the demand is active. We quote good and prime Penna. red at 135 a 136 cents in store, and white at 145 a 150 cents. Rye—sales of Pennsylvania at 93c. Corn is dull. Sales of yellow at 76c. Oats are dull; Pennsylvania sold at 44½ cts., and 43c. for Delaware. Sales of Barley Malt at 90 a 95 cents., and choice Barley at from 80 to 85 cents.

CLOVERSEED is in limited demand. Small sales of fair and prime at 4 50 a 5. Timothy is worth \$3 25, and Flaxseed at 1 58 a 1 60 per bushel.

ANNE CHURCHMAN'S BOARDING AND DAY SCHOOL, No. 908 Franklin street above Poplar. 1st mo., 28, 8t.

THE FALLSINGTON BOARDING SCHOOL affords superior advantages to young ladies who desire, by a thorough course of study, to prepare themselves for the active duties of life.

The number of scholars is limited to twelve, and all are under the immediate care of the Principals.

For circulars address

BEULAH S. & ESTHER LOWER,
Fallsington, Bucks county, Pa.,
or, WILLIAM S. LOWER, 455 N. Seventh St., Pa.
2 mo. 11, 1860. 3 m.

BYBERRY BOARDING SCHOOL FOR GIRLS. The Spring Session of this School, taught by Jane Hillborn and Sisters, will commence the 20th of 2d mo., 1860, and continue twenty weeks. The course of instruction embraces all the branches of a liberal English education.

Terms \$60 per Session, one-half payable in advance. For Circulars containing further particulars, address

JANE HILLBORN,
Byberry P. O., Penn.

1st mo. 28, 1860.—2 mo.

EATON ACADEMY, KENNETT SQUARE, CHESTER COUNTY, PA. The Winter Term of the above Institution will expire on the 15th of the 3d mo. next, but, in order to meet the desire of many of the Pupils, and friends and patrons of this Institute, the undersigned have concluded to re-open the School for both sexes, on 2d day the 19th following, and continue it a period of ten weeks, or half a Session, at the present rates, which are \$65 per Term for Tuition, Boarding, &c., and \$16 for Tuition only, one-half payable in advance.

Catalogues, containing further particulars, will be sent to those desiring the same. Apply to

WILLIAM CHANDLER,
Principal and Proprietor,
Or to WILLIAM A. CHANDLER,
Principal Instructor.

1st mo. 28, 1860.

LAKE SCHOOL FOR BOTH SEXES. The 2d semi-term of 20 weeks is to begin 20th of 2d month. The charge, in full, for board and tuition, per term of 20 weeks, is \$45, or at the rate per week of \$2¼.

Circulars with references sent by applying to either subscriber

SIDNEY AVERILL,
ELMINA AVERILL,
West Vienna, Oneida Co., N. Y.,
Proprietors.

1st mo. 8, 1860.

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, THIRD MONTH 3, 1860.

No. 51.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 324 South Fifth Street,
PHILADELPHIA,

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

From Janney's History of Friends.

WILLIAM BAYLY.

William Bayly was born in the borough of Southampton; but the date of his birth is not stated. In a paper of his, entitled, "A short relation or testimony of the working of the light of Christ," he informs us, that while he was yet a child, his soul thirsted for the water of life, and at ten years of age he was drawn to seek for retirement, in order to wait upon God; but when he was about fifteen years old, not heeding the true guide, he entered the army in time of war, and served nearly two years as a soldier.

Through the example of wicked companions, and the corrupting influence of a military life, his heart became hardened, until he even "took delight in swearing and drunkenness." Yet oft-times when he had withdrawn from his companions, he was brought into awful condemnation by the witness for God in his own soul, being seized with horror, and tormented with visions of death and perdition.

The army being disbanded, he was discharged, and, about the same time, he "was so smitten by God's witness, the light in his conscience," that he began to leave off his wicked practices, and profane company became burdensome to him. He now began to hunger for spiritual food, and in order to obtain it, he resorted to the priests, who, he supposed could, by their learning, open the mysteries of the heavenly kingdom. He found, however, that they fed him upon husks, being destitute of that true bread which comes down from heaven, and, while he was famishing, the cry of his soul was: "Give me food, or else I perish."

"In those days," he says, "my soul was awakened by the witness of God, feeling the burden of sin, and was often afraid of death and misery

without end; but knew not how to get out from under the power of sin and death, nor to escape the wrath to come, being ignorant of him that saveth from it, which is Christ, the power of God, that lighteth every man, that cometh into the world, which condemns sin in the flesh." Finding he could derive no help from the priests, he left them, and sought for retirement and quietude at home, which was a great cross to his wife and nearest relatives. But although he had from a sense of duty, withdrawn from attendance on the mercenary teachers of religion, he was induced by motives of expediency, and through the persuasion of others, to frequent their meetings again, for which he was brought into condemnation and deep distress by the Searcher of hearts.

Being in want of employment, he made two voyages to France, and became deeply interested in the study and practice of navigation, by which he was so much fascinated, that his attention was, for a time, withdrawn from the pursuit of spiritual good, "the spirit of the world came in upon him like a flood, and gross darkness covered his soul." Yet he was so far restrained by the witness for God,—the light in his conscience, that he durst not return to his former course of wickedness. Although he was preserved from gross immorality, yet the love of the world had a strong hold in his heart, and the love of righteousness had greatly declined.

While in this condition, he indulged many vain imaginations of honor and renown; but suddenly his mind was arrested by a divine visitation,—a cloud came over his prospects of worldly glory, and a season of calm reflection ensued, during which he saw that he wearied himself for things that would perish with the using, and that "like a fool he might leave them in the midst of his days." Being now like one awakened from sleep, and hungering for food, he began to look around for that which would satisfy the longings of his soul. He went among the Anabaptists, hoping to find rest and peace; for he often felt the love of God extended to him, and thence concluded that he was one of the elect, for he did not then know that there is "a seed in man to which the promises and the blessings belong, and the elect is before the foundation of the world." The promise of election was to Christ the true seed, and to all those who, through obedience, become united to him in the

covenant of life. William Bayly entered into communion with the Anabaptists, and received the rite of water baptism. He observes: "Before I was dipped in water they called me not brother, but suddenly after, they did; yet I was the same every way as before." He did not find the peace and joy he expected, and he longed for that spiritual food which alone can satisfy the soul.

Having heard a book read concerning the sufferings of the people called Quakers, his heart was touched with tenderness and pity towards them, and he was led to believe they suffered innocently for conscience sake.

Afterwards he heard one of their ministers, who preached the word of life, and he rejoiced in hearing it, being convinced that it was the very truth. He became satisfied that there is no other way to know God, but by walking in the light which comes from Christ the Saviour, and leads all who follow it out of the evil that is in the world. He who "was glorified with the Father before the world was," is the substance of all the types, figures, shadows, and ordinances—"He redeems man by his blood—the life—out of the earth, into which man was driven by transgression," and brings him again into union and communion with God.

As the mind of William Bayly was turned to the true light, many passages of Scripture were revived and opened to him, by which he was confirmed in the doctrines of Friends. A change was then begun in him, and "he was made to weep and lament, seeing all the religion in the world to be but a fading leaf, without the pure life and power of God, which alone can save from sin and bring into unity with him." While in this troubled condition, he was followed day and night by many Anabaptists, endeavoring to persuade him out of it; looking upon him as deluded, some resorted to prayers, some to flatteries, and others to railing words, telling him that he was fallen from grace, and was become under the law, making the blood of Christ of none effect. Their efforts were not without success, for he knew not then "the blood to be the life, and that the light is the life of men." Though he was convinced in his conscience, yet his understanding being darkened by listening to their counsels, he was drawn away from a reliance upon "the law written in the heart—the sure word of prophecy," to which he should have been faithful.

In order to obtain relief from trouble, he was persuaded to join again with them more zealously than before, and having become a minister, he "encouraged others to follow their strong imaginations from the letter of Scripture, looking for a Saviour without us, though the Scripture saith, "Christ in you the hope of glory," and "Know ye not that Christ is in you, except ye be reprobrates?"

He found, however, that all his efforts to obtain peace of mind by outward observances were in vain; he was brought under severe condemnation for his dereliction of duty, and finally he withdrew from fellowship with the Anabaptists, and joined in membership with Friends.

He was convinced by the ministry of George Fox, in the year 1655, being then a resident of Pool, a seaport in Dorsetshire. Believing it his duty to testify publicly to the spiritual truths he had embraced, he went to the parish house of worship for that purpose, but was hauled out with violence. He suffered imprisonment for conscience sake, at Southampton, in the year 1657, and at Hartford he was some years a prisoner, being committed in 1663. It does not appear at what date he settled in the city of London; but in the year 1662, while quietly standing in the street, near the Bull and Mouth meeting-house, he was taken by soldiers and carried before Richard Brown, alderman, who treated him with violence, and then committed him to Newgate prison. Again in 1670, being found preaching in Grace church street meeting, he was taken before the mayor and committed to prison. He was a patient sufferer for the cause of truth, and a powerful minister of the gospel.

JOHN GASPARD LAVATER AND THE POOR WIDOW.

It was a practice with Lavater to read every morning several chapters from the Bible, and select from them one particular passage for frequent and special meditation during the day. One morning, after reading the fifth and sixth chapters of the Gospel of Matthew, he exclaimed, "What a treasure of morality—how difficult to make a choice of any particular portion of it." After a few moments' consideration he threw himself upon his knees, and prayed for divine guidance.

When he joined his wife at dinner, she asked him what passage of Scripture he had chosen for the day. "Give to him that asketh thee, and from him that would borrow of thee turn not thou away," was the reply. "And how is this to be understood?" said the wife. "Give to him that asketh thee and to him that would borrow of thee turn not thou away," rejoined Lavater, "are the words of Him to whom belongs all and everything that I possess. I am the steward, not the proprietor. The proprietor desires me to give him who asks of me, and not refuse him who would borrow of me: or, in other words, if I have two coats, I must give one to him that has none, and if I have food, I must share with him that is an hungered and in want. This I must do without being asked; how much more, then, when asked?"

"This," continues Lavater in his diary, "appeared to me so evidently and incontrovertibly

the meaning of the verses in question, that I spoke with more than usual warmth; my wife made no further reply than that she would take these matters to heart.

I had scarcely left my dining room a few moments before an aged widow desired to speak with me, and she was shown into my study. "Forgive me, dear sir," she said, "excuse the liberty I am about to take. I am truly ashamed, but my rent is due to-morrow, and I am short of six dollars. I have been confined to bed by sickness, and my poor child is nearly starving: every penny that I could save I had laid aside to meet this demand, but six dollars are yet wanting, and to-morrow is term day."

Here she opened a parcel which she held in her hand, and said: "This is a book with a silver clasp, which my late husband gave me the day we were married. It is all I can spare of the few articles I possess, and sore it is to part with it. I am aware it is not enough, nor do I see how I can repay, but, dear sir, if you can, do assist me.

"I am very sorry, my good woman, that I cannot help you," said I; and putting my hand into my pocket, I accidentally felt my purse, which contained about two dollars; these, I said, cannot extricate her from the difficulty, for she requires six; besides, if even they could, I have need of this money for some other purposes. Turning to the widow, I said, "have you no friends, no relatives, who could give you this trifle?" "No, not a soul. I am ashamed to go from house to house, I would rather work day and night. My excuse for being here is that people speak much of your goodness. If, however, you cannot assist me, you will at least forgive me the intrusion; and God, who has never yet forsaken me, will not turn me away in my sixty-sixth year!"

At this moment the door of my apartment opened and my wife entered. I was ashamed and vexed, gladly would I have sent her off, for conscience whispered, "Give to him that asketh of thee, and from him that would borrow of thee turn thou not away." She came up to me and said with much sweetness, "This is a good woman, she has certainly been ill of late; assist her if you can." Shame and compassion struggled in my darkened soul. "I have two dollars," I said in a whisper, "and she requires six. I'll give her a trifle in hand and let her go." Laying her hand on my arm and smiling in my face, my wife said aloud what conscience had whispered before, "Give to him that asketh of thee, and from him that would borrow of thee, turn not thou away." I blushed and replied with some little vexation—"Would you give your ring for that purpose?" "With pleasure," answered my wife, pulling off her ring. The good widow was either too simple or too modest to notice what was going on, and was preparing to

retire, when my wife requested her to wait in the lobby. When we were alone, I asked my wife, "Are you in earnest about the ring?" "Certainly, can you doubt it?" said she; "do you think I would trifle with charity? Remember what you said to me a year ago. O, my dear friend, let us not make a show of the gospel. You are in general so kind, so sympathizing, how is it that you now find it so difficult to assist this poor woman? Why did you not without hesitation, give her what you had in your pocket? And did you not know that there were six dollars in your desk, and that the quarter will be paid to us in less than eight days?"

She then added with much feeling, "Take no thought for your life, what ye shall eat or what ye shall drink, nor yet for your body what ye shall put on. Behold the fowls of the air; they sow not, neither do they reap or gather into barns, yet your heavenly Father feedeth them." I kissed my wife, while tears ran down my cheeks.

"Thanks, a thousand thanks for this humiliation!"

I turned to the desk, took from it the six dollars, and opened the door to call the poor widow. At first she seemed not to understand what I meant, and thought I was offering her a small contribution, for which she thanked me and pressed my hand. Perceiving that I had given her the whole sum, she scarcely could find words to express her feeling.

She cried, "Dear sir, I cannot reply; all I possess is this poor book, and it is old."

"Keep your book," I said, "and the money too, and thank God, and not me; for verily I deserve no thanks, after having so long resisted you entreaties. Go in peace, and forgive an erring brother."

I returned to my wife with downcast looks, but she smiled and said, "Do not take it so much to heart, my friend, you yielded at my suggestion; but promise me so long as I wear a golden ring on my finger, and you know that I possess several besides, you will never allow yourself to say to any poor person, I cannot help you." She kissed me and left the apartment.

When I found myself alone I sat down and wrote this account in my diary, in order to humble my deceitful heart; this heart which no longer than yesterday dictated the words, "Of all characters in the world, there is none I more anxiously desire to avoid than a hypocrite;" yet to preach the whole moral law and fulfil only part of it is hypocrisy. I read over once more the chapter I had read in the morning with so little benefit, and felt more and more ashamed and convinced that there was no peace except where precept and practice are in accordance.

How peacefully and happily I might have ended this day, had I acted up conscientiously to the blessed doctrine I preach.

For Friends' Intelligencer.

THE BEAUTIES OF FROST.

Every season has its peculiar beauty. Spring, with its profusion of leaves and flowers, is redolent of fragrance and bloom, giving promise of future luxury and plenty. Summer, with its golden harvests and ripening fruits; its shaded walks and cool arbors inviting to repose. Autumn, with its rich vintage and luxurious fruits and ripened grain, and the unparalleled gorgeousness of its forests, are all well calculated to inspire the feeling mind with hope, and joy, and thankfulness. But winter, stern though it be, has beauties peculiarly its own, and totally unlike the other seasons.

In all the other seasons, the water in the atmosphere descends in grateful showers, giving health and strength to vegetation, and producing abundant harvests of grains and fruits. In winter it often descends congealed in minute crystals of exquisite formation, and beautifully white. If we look at them with a microscope, we see they are systematically arranged and formed according to some definite law. Crystals of ice when beginning to form, either in air or in water, appear to be needle-shaped, and increase at first most at their extremities and in a straight line. Branching crystals thus form from the edges of these, and shoot out in other directions, but always at a certain angle of about 60° or 120° , but never at right angles. In small spaces of water, when beginning to freeze, these crystals may be seen shooting across the surface very rapidly; other crystals cross in other directions, until by addition to other sides the surface is covered with ice. The same thing takes place in large bodies of water when the surface is unruffled, we can there see where the crystals first began to form, and the direction in which they proceeded.

The same law governs the formations of snow. The additions of particles of water takes place at the extremities of the forming crystals, increasing their length, and thus commencing at the sides with the same angle. Should the air be heavily laden with moisture, and no wind stirring, they sometimes descend in large flakes, and when examined, particularly with a microscope, present a very beautiful appearance. When a wind is blowing at the time, the crystals cannot increase to much size, and the snow falls in fine particles.

Many curious phenomena occur at times from the effect of congelation. When the atmosphere in the region of the clouds is above the freezing point, and water is precipitated in rain, and the atmosphere on the surface of the earth is below the freezing point, congelation takes place as it falls. Then everything exposed to the falling water is covered with a coating of ice. Should the rain continue long enough, the ice forms on

every sprig and branch of the trees, and in this way, sometimes, large branches of trees are broken off by the accumulated weight, and trees are sometimes torn up by the roots. When we consider that ice is nearly as heavy as water, and that even the smallest twig sometimes has a covering of ice an inch thick, we need not be surprised at the effect produced. Should the rain fall rather faster than it can congeal, it forms icicles; these suspended from all horizontal places, such as fence rails, &c., present a curious appearance. The beauty of this appearance is much heightened, should the sun rise clearly, and the rays of light strike the icicles nearly horizontally. The many thousand surfaces then reflect the light, resembling the most brilliant gems, and present a splendor no artist can copy. The inhabitant of Southern climes, where congelation is unknown, can have no conception of the beauty and magnificence of such a scene.

Another curious and beautiful phenomenon occasionally takes place. It was exhibited on a grand scale, in the northern part of this county, the morning of the 2d day of this month. The evening previous to the first day of the month, it commenced raining moderately, with the wind from the Northeast, and the weather had been quite moderate for some days. The wind, however, soon changed round to the North, became cold, and it snowed moderately during the night. By morning there was three or four inches of fine and dry snow, and the wind continued from the same quarter very cold, but without any more snow, but cloudy all day. Just at sunset it cleared off without wind, and the clouds during the day prevented the absorption of heat from the sun's rays, and at night the clear sky admitted of free radiation, so that the temperature of the air fell rapidly. My thermometer indicated 10° below zero at 9 o'clock at night, and at sunrise on the morning of the 2d it stood at $13\frac{1}{2}^\circ$ below, others showed 16° below that morning. The Potomac river, more than one-fourth of a mile wide, with a rapid current and considerable fall, borders this county on the North, and while its waters were being reduced to the freezing point, it of course gave off considerable heat, carrying vapor with it. This vapor, often filling the immediate valley of the river, extended up the vallies opening upon the river. Here coming in contact with bodies colder than itself it adhered to everything like hoar frost of a morning. The great quantity of vapor that rose during the night from the river before it froze over, caused the frost to thicken so much on the limbs and branches of the trees as to be from half an inch to an inch in thickness. This gave everything a feathery appearance, and as the vapor assumed the appearance of a fog, the sun could not shine out so as to melt it until near the middle of the day. The shining of the sun on this frost gave it an exceedingly beautiful

appearance, and presented a phenomenon not often witnessed on so large a scale.

Few persons in this latitude but have seen the frost on panes of glass in our windows, of a cold morning. This formation is governed by the same laws that govern the freezing of water and the formation of snow. It will be seen that the crystals run in straight lines, and where there is divergence, it is at the same angle. When there is a slight moisture in the room, so that the frost does not cover the entire pane of glass, there is often exceeding beauty in these tracings. Like all the other operations of nature, the more closely they are observed, the more beautiful they appear; and this will be found to be the case when these are examined with a good microscope.

YARDLEY TAYLOR.

Loudoun County, Va., 1st mo., 1860.

THE POWER OF MONEY.

The greatest things which have been done for the world have not been accomplished by rich men, or by subscription lists; but by men of small pecuniary means. Christianity was propagated over half the world by men of the poorest class; and the greatest thinkers, discoverers, inventors, and artists have been men of moderate wealth, many of them little raised above the condition of manual laborers in point of worldly circumstances. And it will always be so. Riches are oftener an impediment than a stimulus to action, and in many cases they are quite as much a misfortune as a blessing. The youth who inherits wealth is apt to have life made too easy for him, and he soon grows sated with it because he has nothing left to desire.—*Delaware Republican.*

TEMPTATIONS OF THE YOUNG.

BY J. S. BUCKMINSTER.

It is true that every age and employment has its snares; but the feet of the young are most easily entrapped. Issuing forth as you do, in the morning of life, into the wide field of existence, where the flowers are all open, it is no wonder that you pluck some that are poisonous. Tasting every golden fruit that hangs over the garden of life, it is no wonder that you should find some of the most tempting, hollow and mouldy. But the peculiar characteristic of your age, my young friends, is impetuosity and presumptuousness. You are without caution, because without experience. You are precipitate, because you have enjoyed so long the protection of others, that you have yet to learn to protect yourselves. You grasp at every pleasure because it is new, and every society charms with a freshness which you will be surprised to find gradually wearing away. Young as you are, there seems to be little for you to know of yourselves, therefore you are contriving to know little, and the world will not let

you know more till it has disappointed you oftener.

Entering then into life, you will find every rank and occupation environed with its peculiar temptation, and without some other and higher principle than that which influences a merely worldly man, you are not a moment secure. You are poor, and you think pleasure and fashion and ambition will disdain to spread their snares for so ignoble a prey. It is true they may. But take care that dishonesty does not dazzle you with an exhibition of sudden gains. Take care that want does not disturb your imagination by temptations to fraud. Distress may drive you to indolence and despair, and these united may drown you in intemperance. Even robbery and murder have sometimes stalked in at the breach which poverty or calamity has left unguarded. You are rich, and you think that pride and a just sense of reputation will preserve you from the vices of the vulgar. It is true, they may; yet you may be ruined in the progress of luxury, and lost to society, and, at last, to God, while sleeping in the lap of the most flattering and enervating abundance.

A resource against temptation is *prayer*. Escaping then, from your tempter, fly to God. Cultivate the habit of devotion. It shall be a wall of fire around you and your glory in the midst of you. To this practice the uncorrupted sensations of the heart impel you, and invitations are as numerous as they are merciful to encourage you. When danger has threatened your life, you have called upon God. When disease has wasted your health, and you have felt the tomb opening under your feet, you have called upon God. When you have apprehended heavy misfortunes, or engaged in hazardous enterprises, you have perhaps resorted to God to ask his blessing. But what are all these dangers, to the danger which your virtue may be called to encounter on your first entrance into life? In habitual prayer you will find a safeguard. You will find every good resolution fortified by it, and every seduction losing its power, when seen in the new light which a short communion with Heaven affords. In prayer you will find that a state of mind is generated which will shed a holy influence over the whole character; and those temptations to which you were just yielding, will vanish with all their allurements, when the day-star of devotion rises in your heart.

THE FOLLY OF BOASTING.

A gourd wound itself round a lofty palm, and in a few weeks climbed to its very top.

"How old mayest thou be?" asked the new-comer.

"About a hundred years."

"About a hundred years, and no taller!"

Only look : I have grown as tall as you in fewer days than you count years !”

“I know that well,” replied the palm, “every summer of my life a gourd has climbed up around me, as proud as thou art, and as short lived as thou wilt be.”

Extracts from the Introductory Lecture to the Class of the Female Medical College of Pennsylvania, 10 mo. 19th 1859.

BY ANN PRESTON, M. D.

Ladies.—As I meet you to day, and on behalf of the Faculty of this Institution, welcome you to the course of study before you, it seems a fitting occasion to scan briefly the position and prospects of the cause in which we are engaged.

While, to a large portion of thinking and observing men, the medical education of woman appears to be the natural result of the progress of society, there are others who still regard it as some abnormal social phenomenon ; some abrupt and fantastic freak of unbridled liberty, unfitted to stand the test of time and experience.

Those who are familiar with the history of civilized countries for the last few hundred years, must have been struck with the great changes which have occurred in the occupations, modes of living, habits of thought and general education of the people. A few generations ago, human muscles were the principal power which lifted the weights and turned the wheels of industry ; now machinery takes the place of hands, and steam and air are subsidized as effective forces which lift the heaviest burdens from human shoulders.

A little while since, our fathers built their houses down in low, perchance, uninhabited valleys and hollows, that they might be near the indispensable springs of water ; now, we can select sites of healthfulness and beauty on the hills, and wielding that power over external nature which knowledge gives, force the obedient waters to come up to us.

Fifty years back, the horseman or slow stage carried the most urgent messages ; now, we have tamed the forked lightning, and made it the gentle carrier, which swift as thought transmits for us intelligence from city to city.

A few generations ago, the masses, even in England, were considered to possess no Political Rights, and it was deemed the sober dictate of reason and experience “that those who think should govern those who toil” ; now, these same masses are the conscious sources and dispensers of political power ; enforcing law upon sovereigns and governing the governors.

A few centuries since, the common people, sunk in ignorance, believed that to priests and rulers only was education necessary ; now, in the regular march of events, we have the grand fact of the Common School, and general recognition

that knowledge and truth are the appropriate food of the human mind, adapted to all classes and all occupations.

The position and employments of woman have been subject to the same rule of change. In barbarous ages and nations, the drudgery of life has fallen largely on her. Among the American Indians, we are assured it is the province of the wife to carry home the venison or other game the husband has shot, while he, unincumbered, proudly stalks to their dwelling. * * *

There was a time within the memory of many now living, when, in some places, a stout resistance was made to the employment of women as Teachers ; but they vindicated their competency to instruct and govern schools, the opposition slackened, and since they have formed so large a portion of our public instructors we are assured by competent authority that the rate of compensation for School Teachers generally instead of diminishing, has increased both positively and relatively as compared with other employments, and that, as a class, they occupy a higher social position than in earlier times.

So too, American women are rapidly engaging in the various industrial pursuits requiring skill rather than strength—shop-keeping, book-keeping, attending post offices and telegraph offices, taking photographs, &c. &c. Designing and Painting are to some of them now remunerative employments, and rising to the highest departments of science and art, we have women who in Astronomy and Sculpture possess a world-wide reputation.

Coincident with this extension of the range of woman's employments, and partly as its cause, there has been a corresponding advance in the standard of her education. It has been only a short time since to “read, write and cipher to the rule of three” was deemed quite enough of solid learning for an ordinary woman ; and if impelled by an irresistible thirst, she drank stolen waters from the fountains of knowledge, she was ridiculed by the vulgar as a “blue stocking,” and sometimes was made to blush at the disclosure of the springs at which, in secret, she regaled.

Now, we have writers and comparative scholars among the workers, and the new world has seen a periodical ably edited and conducted by Factory girls : now, we have schools of Design, and high schools, and colleges for women ; while one by one, the *laws* framed for an earlier and different state of society, which imposed grievances and disabilities on account of sex, are being wiped from our statute—books disappearing before the irresistible march of modern civilization.

The same steady onward movement, without violence or abrupt transition, naturally, unavoidably has carried woman into the Study and Practice of Medicine.

They who continually tell us that her only proper place is in the parlor, under the protecting

care of man, prove that they know but little of the actual condition of woman at the present day, to a majority of whom, even in America, exertion in some form is a pressing necessity as a means of procuring the comforts of life.

Still less do such understand the higher necessities of woman's spiritual nature, or realize that the exercise of the moral and intellectual faculties, in the direction indicated by the powers and convictions of each individual, is the appointed means of satisfying a mighty inward want, and of inducing harmony and true repose in the whole being.

Neither do they more fully appreciate the advanced position of the world, nor perceive that society, learning that human capabilities are the measure of human spheres, is demanding of woman to take her true and natural place by the side of man in the ranks of medicine, and that all efforts to baffle this result are opposed to the ordinances of Nature and Providence, and futile as endeavors to beat back the careering winds, or to stop the surges of the sea.

All who are familiar with the modern movement for the medical education of woman, must have remarked the ready favor with which enlightened men generally, outside of the profession, have received it, and the interest it has excited as a great movement for humanity. That it has been carried into effect in America, results from the favoring circumstances of our free growth; but from across the ocean, through periodicals and private advices, come abundant evidences that this is not a mere American movement—that noble minds and hearts in Europe are giving us their sympathy and aid.

It is true that difficulties and embarrassments of various kinds have attended the inauguration of this work, as they have ever attended the early stages of all movements fraught with power to advance and bless society: nor need we be greatly surprised, that some professional opposition should be elicited. No large body of men have ever yet been found, who welcomed, at first, what they deemed encroachments upon the customs and interests of their order.

The medical profession in this country abounds in high-minded and discerning men, who appreciate the propriety and need of this movement, and foresee its inevitable success; men who have given it their aid, or who are ready to do so; but this magnanimity and clear-sightedness, could hardly be expected from all: and while we regret the indiscriminating opposition lately made by a body of medical men in Pennsylvania, to this whole movement, we will not, I trust, permit it in the least to embitter our spirits; aware that while it indicates the importance our enterprise has assumed in their estimation, it is regarded largely among physicians, as well as others, as an impotent effort, unworthy members of a generous and enlightened profession.

The facilities afforded women for *practical* instruction in medicine, have greatly increased within the last two years. In New York, there is now a thriving "Woman's Infirmary," with doctors Elizabeth and Emily Blackwell at its head, which is constantly open to the inspection of medical women, and, in the same city, a "Preparatory School of Medicine," taught by able physicians, all connected with public institutions, for a year past has given separate instruction to a class of ladies. These ladies are admitted to the clinical teachings of two of the largest Dispensaries in the city;—Dispensaries which, together, furnish upwards of sixty thousand cases of disease annually. Six of the students and graduates of this school, during the past season, have availed themselves of the extensive facilities of observing disease and its treatment afforded by these institutions.

You will learn hereafter of the generous reception which some of our graduates have met from the physicians where they have become located, of the success attending the practice of a number, and of the increasing demand which comes from various quarters of the Union, for the services of competent medical women, as well as of the fuller facilities for practical training opening in this city. * * * * *

In England, the women have organized a "Ladies' National Association for the diffusion of Sanitary Knowledge," which is "hailed with much satisfaction" by that able Medical Journal "The British and Foreign Medico-Chirurgical Review;" and these ladies have issued a series of penny-tracts to enlighten the people on subjects connected with health; and, with slight exceptions, the same authority "cordially approves the manner, matter and method of these tracts."

In enlightened countries, sanitary regulations are now recognized as an important and legitimate province of legislation, and many sources of disease have been removed. The airs of Heaven have been made to sweep through infected and unhealthy dwellings, bearing healing upon their wings; the waters of the Earth have been turned into foul places, to wash away impurities; fire has still been brought to the aid of these ancient "elements," to burn up and dry up sources of disease—proving that the Promethean fable of its Heavenly origin was not *all* fabulous; swamps and stagnant pools have been drained and dried; food, rest, sleep and sunlight, exercise and clothing are beginning to be treated as medical agencies; the reactions of mental conditions upon bodily vigor are becoming better understood; so that, much, very much, as we have yet to learn, imperfect and unhealthful as are still our habits and regulations, an embargo has been laid upon many devastating diseases, and the results of vital statistics show that the average duration of human life throughout the civilized world is fast increasing.

The oldest system of general registration of births and deaths in any of the countries of Europe, does not extend backward beyond eighty years; but we are told that the mean duration of life during that time has been prolonged more than twenty-five per cent.

In many cities, however, records have been kept for a longer period; and we learn that in London, where in the latter part of the seventeenth century one in every twenty of the inhabitants died annually, now, only one dies in forty; and in the highly refined city of Geneva, Switzerland, where careful registers of births, marriages and deaths have been kept since 1549, there has been a constant extension of the average duration of life, until it is more than five times greater at than the beginning of that period;—the probabilities of life for all born *then* being only eight years, while the probabilities are *now* more than forty-five years. See *Wynne's Vital Statistics*.

Ladies; as I close this rapid review of a few of the salient points of the studies in which you engage and the cause with which you identify yourselves, permit me to give you the assurance of my sympathy with you personally, in the labors before you. I know something of the anxiety and fear, as well as the aspiration and hope with which some of you come here to-day. I know that, to some, the way seems long and the range of study formidable, but I am happy in believing that before a woman of fair capacity and a brave steady spirit, one by one, the difficulties will be overcome.

Although we shall all frequently feel how very little we know compared with what remains to be known, and although a discouraging array of apparently unconnected ideas may seem thrown upon your at first, yet as you patiently persevere, content to learn one thing at a time, you will find that the attainment of each point of knowledge will make easier the acquisition of the next, and you will gradually perceive relations, which will simplify and illumine your whole range of study.

Believing that the natural tendency of medical studies upon a pure and healthful mind is to refine, and elevate, and cause it to realize that we live amid holy things, and bringing, as we believe you do, a reverent spirit to the work before you, we trust to find in you such illustrations of virtue and excellence as will disarm prejudice, and teach the unbeliever the perfect compatibility of medical studies with the noblest and sweetest development of the womanly character.

Ladies, with you, I am thankful to-day that it is our privilege to engage in a work so satisfying and so beneficent—that to woman's longing spirit also, the beautiful volume of Nature is more fully opening, and the serene pursuits of science are made available.

As you pursue those studies which disclose order amid apparent confusion, stability in the midst of mutation, and law in every depart-

ment of nature, may your own hearts be attuned to such according harmony that you will realize the presence of God to be the Heavenly Law of the Soul! May you indeed gain the highest end of all study and all effort—that of enriching and ennobling the Spiritual Nature, and bringing out more clearly the Divine Image there.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, THIRD MONTH 3, 1860.

OPPRESSION.—In our columns of to-day we give place to a letter giving an account of the coolie trade as now carried on. The sufferings of these poor creatures, are such as we cannot realize even from this heart-rending description, and yet there is every reason to believe that this account is but a type of the misery which is brought about by this and the African Slave Trade. Whilst these crimes exist, it is in vain that we content ourselves with a tacit hearing of these recitals. They appeal to every heart, and demand of each one of us an honest expression of our utter abhorrence of such iniquity. The voluntary emigration of the Chinese to Australia, California, and to Siam, where they earn their wages and dispose of their money as they please, is of an entirely different character, from the false pretences and kidnapping which are employed in getting them on board vessels bound for Cuba, the Chincha Islands, and French Colonies.

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The article on "Dancing" contains correct sentiments, and though probably appropriate to the occasion for which it was written, is not entirely suitable for our paper.

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MARRIED, In Rush, on the 27th of 12th month, 1859, with the approbation of Rochester Monthly Meeting, AARON P. BAKER to MATILDA J. MOSHER, both of Monroe county, N. Y.

—
DIED, On Second day, the 13th inst., SARAH BALLENGER, aged 23 years, member of Woodbury meeting, N. J., and daughter of Isaac and Susan Ballenger.

—, On Seventh day, the 18th inst., HANNAH MOORE, wife of SAMUEL MOORE, at an advanced age. a member of Woodstown meeting, N. J.

—, On Third day, the 21st inst., HANNAH BOWER, aged 83 years, wife of Elijah Bower, and member of Mullica Hill meeting, N. J.

—, Of consumption, near Waynesville, Warren county, Ohio, on the 7th of the Second month, 1860, ELMA R. MILLS, wife of JOSIAH B. MILLS, and daughter of Aaron Mullin, in the 26th year of her age.

From the China Correspondent of The Journal of Commerce.

EIGHT HUNDRED AND FIFTY MEN SACRIFICED.

The coolie-trade has lost none of its activity or horrors. The slave-trade itself on the coast of Africa is not more atrocious; while all the horrors of the "middle passage" belong to a coolie ship as well as to an African slaver, and at the same time that middle "passage" embraces the China Sea, the Indian Ocean, and the Atlantic, instead of the Atlantic only. The great centers of the traffic are Amoy, a port about 200 miles north of Hong Kong, and Macao, the old Portuguese town, 25 miles distant, on the Canton River, where barracoons are erected, and dealers have their residence, who make their arrangements with pirates and others to secure coolies by promises, however false, if they can, or by violence, if that is necessary. Fair promises are made in abundance, tempting to these poor starving people, but promises made only to be broken, by which great numbers are decoyed, and then forced into these barracoons, and thus detained, unable to communicate with their friends, or the authorities, while others are seized while asleep in their junks by night, or quietly occupied in their fields or gardens, or other humble avocations, and with hands and feet tied, are hurried off to the barracoons, where they are imprisoned till the ship is ready, to which they are carried by night, or stealthily by day, notwithstanding all their entreaties and protestations, and despite all their feeble resistance. A case recently occurred of which a friend has furnished me some particulars in addition to those given in a paper here, by an individual concerned in the traffic, and on board the ship at the time of the disaster. It is a tale of horror never exceeded by anything in the records of the ocean. The *Flora Temple*, as I am ashamed to confess, was an American vessel, but chartered by English residents here, who are fully responsible for all which followed.

The *Flora Temple* was as fine a merchant-ship as ever entered the sea of China, as is asserted by competent judges. Lying off Macao, all arrangements were made to secure a full cargo of coolies by the means I have mentioned. They were cheated, inveigled, or stolen, and either taken directly to the ship or else confined in the barracoons in Macao till the ship was ready to sail for Havana—the crew numbering fifty, and the coolies *eight hundred and fifty*. Leaving Macao Oct. 8, (Saturday), the deceived and stolen coolies soon learned their cruel destiny, and as all injured and betrayed men would do, resolved to attempt to avert it, however desperate the chances. They had no arms, and therefore had to struggle with every disadvantage in the effort of recovering their liberty. A party collected on the deck on Tuesday morning, before the shores of their own loved country had

forever disappeared from their eyes, and rushing upon the guard, a single individual, a fight ensued, in which the guard was killed. In the mean time, the captain, Johnson, hearing the noise, hurried upon deck with his revolver, and his brother and an Englishman interested in the kidnapping with him, both also armed with revolvers, who discharged half-a-dozen rounds into the coolies, who were thus driven back, and defeated in their attempt to recover their liberty. How many were killed and wounded, it is for the interest of the kidnappers not to tell, and the *dead* also tell no tales. Nor can they tell the cruel treatment they received before they were driven to this desperate act—treatment, as they well knew, which was only a foretaste of what awaited them. Nor do the officers of the ship or the Englishman on board, who was trading in stolen human flesh, inform the world of the course they took toward these miserable, deceived, and helpless men, when they were overpowered and defeated in their most justifiable attempt to assert their liberty. But a friend informs me that they were driven below deck, and confined there like felons, almost without light and air, and were, crowded together so large a number in so narrow a space, the greater part must inevitably have perished in the long middle passage. Think of 850 human beings, all full grown men, pressed into this contracted, rayless, airless dungeon, in which they were to be deported from China to Havana, all the long way over the China Sea, the Indian Ocean, and the Atlantic!

On the following Friday, Oct. 14, while sailing over the China Sea, at 7½ o'clock in the evening, the vessel struck upon a reef which is not laid down in the charts, a gale of wind in the mean time blowing, and the sea running high. Every effort was made to save the ship by the officers and crew; the poor coolies, battered down beneath the decks, being allowed no chance to aid in saving the ship or themselves. Although the yards were "braced around," and the ship "hove aback," she struck first slightly, and then soon after several times with a tremendous crash, the breakers running alongside very high. Pieces of her timbers and planking floated up on her port side, and after some more heavy thumps she remained apparently immovable. The water rapidly increased in the hold till it reached the "between-decks," where the 850 coolies were confined. While this was going on, indeed almost immediately after the ship first struck, the officers and crew very naturally became afraid of the coolies for the treatment they had received, and the Captain ordered the boats to be lowered, not to save the coolies in whole or in part, but to preserve himself and crew. These boats, even under favorable circumstances, were not more than sufficient for the officers and crew, showing that no provision had been made for the poor coolies in case of disaster. The boats passed

safely through the breakers, leaving the ship almost without motion, all her masts standing, her back broken and the sea making a clear breach over her starboard quarter. When the boats left the ship, and steered away, without making one effort to save the 850 coolies, or allowing them to do anything to save themselves, with their last look toward the ship, they saw that the coolies had escaped from their prison through doors which the concussion had made for them, and stood clustering together, helpless and despairing, upon the decks, and gazing upon the abyss which was opening its jaws to receive them. My friend assures me that he knows these poor creatures were completely imprisoned all the night these terrible occurrences were going on, the hatches being "battered down," and made as secure as a jail-door under lock and bars.

The ship was 300 miles from land when it struck, and after fourteen days of toil and struggle, one of the boats only succeeded in reaching Towron in Cochin-China; the three other boats were never heard of. Here the French fleet was lying; and the Admiral at once invited the Captain and his boat's crew on board one of his ships, and besides at request, sent one of his vessels to the fatal scene of the disaster, where some of the wreck was to be seen; but not a *single coolie*! Every one of the *eight hundred and fifty* had perished! Whether the coolie traffic is any better than the African slave-trade in its palmy days, every one may decide. Nor is this a solitary case; hundreds could be adduced of equal horror and barbarity, if not ending in the same catastrophe.

SUBTERRANEAN SWITZERLAND.

(Continued from page 795.)

For food the Lakers had, as the remains of various seeds and fruit-stones demonstrated, the wood-raspberry, the wild plum ("prunus spinosa," which we unlearned schoolboys used to call bullas,) small crab-apples, of which a dried and venerable specimen was shown me, and wheat corn, sundry masses of which, apparently carbonized by fire, demonstrated that agriculture was an art not unknown.

Fragments of bones of various animals, which were discovered in quantities under the peat, and had either been used in the fashioning of instruments, or were the remains of antique repasts, proved that this primitive people already possessed the greater part of the domestic animals of our day. The professor showed me bones enough, in this department, to have served as the basis of a Cuvierian lecture on osteology. The Lakers had certainly gathered round them the ox, the pig, the goat, the cat, and many different sized kinds of dogs; nor had the horse been wanting, though, as the professor conjectured, chiefly used, by a sublime anticipation of Paris-

ian gastronomy, as an article of food. With these were mingled quantities of bones of the elk and stag, the urus, bear, wild boar, fox, beaver, tortoise, and various kinds of birds. Strange to say, the bones that one would most have expected a Lake-people to have left behind them—fish-bones—were entirely absent; for which absence, however, their chemical decomposition by some unknown agent might by possibility account.

Of what materials the habitations of the primitive Lakers were constructed, the professor now gave me ocular demonstration. First, I was shown what kind of stakes or piles their lake-cabins were elevated upon; the stakes themselves I did not see, only casts of them; for, when these very ancient piles were first taken out of the peat they had looked fresh and solid as those human bodies which have occasionally been found in airless stone coffins, bodies which for a moment have mocked the view with a phantasma of fresh life, and, almost immediately after, fallen to dust. So with the stakes of the old Lakers. Once exposed to the air they crumbled; and their external skin was found to be only a feeble covering to rottenness. Professor Troyon then cleverly devised a mode of perpetuating these fleeting forms, by injections of plaster, from which moulds and casts were obtained. These casts, short and fragmentary, looked very like the ends of not very large hop-poles. The marks of the stone chisels were still plainly discernible on the stakes, and they were sharpened to a point. The cabins that had been raised on these piles had left more enduring fragments. Most interesting were the morsels of old wall, which consisted of unbaked clay, bearing the impressions of woody twigs, whereby it was evident that the primitive cabins had been formed of boughs of trees, plastered over and between with clay. From the fragments being calculable segments of a circle, two facts were ascertained, namely, that the cabins had been circular, and the circumference of them about fourteen feet. Some of these fragmentary piles and dwellings that were found in the Lake of Constance were above a hundred yards from the shore; and that they always had been so, and had not been thrown further off from the mainland by any rising or agitation of the waters, was proved by pieces of earthen pots that lay at the bottom on the stirless depths, so near together, just as they had broken and fallen ages before, that much pottery had been re-constructed from such fragments. I observe, in passing, that the fragments of pottery are of rough manufacture, and, in their dark, burnt-looking substance contain morsels of shining quartz, or mica, unassimilated to the prevailing texture. I possess some fragments, that, by carrying out the segments of the circle, appear to have been of great size, (singular exception to the general littleness of the relics,) as big, indeed, as Roman wine-vases. Another thing to be observed, is, the way these

pots were evidently supported. They had pointed ends, and near them are found circular open rings of pottery, whose use was evidently to support the pointed ends of the vases, which were incapable of standing by themselves. The ring of burnt clay was the mortise, the pegtop-like termination was the tenon of the vase. In connection with this, the professor told me that Admiral Elliot, who had visited the museum, recognized this primitive form of support as still used by the Hindoos and other Indian people.

This brings me to the probable origin of these ancient predecessors of the Swiss. They were a wave of that great tide which set in towards Europe from the East, choosing chiefly the inland seas, and ascending rivers, as their roadways, or rather waterways, to new regions, where they should replenish the tenantless earth. Naturally such tribes, accustomed to water, chose water whereon to found their first settlements. Moreover, the long narrow causeways of wood, that led from the shore to their habitations, became a protection to them from wild beasts, or wilder human enemies. Also the waters supplied them with ready food, and were as Nature's own clearings amidst the shaggy mountains and impenetrable forests, the mere fringe of which they with difficulty cut away for household purposes. Advanced into the free lake, the settlers could look around them and breathe the air of heaven. Herodotus has described similar lacustrine dwellings belonging to the Pæonians, who had settled on Lake Prasias, in Turkey.

When I asked the professor, "Why the implements of this ancient race were so baby-like and small?" he replied, "Probably because they themselves were small, and, like the Orientals, had very small hands and feet. However," he continued, "this is not conjecture, but fact. Look here at the next case in my museum, where you perceive ornaments of a more advanced period, though still belonging to the Lake people. Look at these bracelets of horn, so deep in circumference but so small in diameter; you would think that even a child's hand could not enter them; yet here are the human bones still in them." This was true. The professor, finding the bracelets on the skeleton of a full-grown person, had fixed the bones of the wrist within the bracelets by pouring cement around them. "Look, also," resumed the professor, "at that bronze sword, still later in date, found at a time when the Age of Wood and Stone became the Age of Bronze; observe that the handle is only co-extensive with three of my fingers, though my hand, like myself, is not very big. I met, some time ago, a Peruvian lady, who was the last descendant of Montezuma, and hers was the only hand and wrist I have ever known slip easily into that bracelet.

That these Lake relics are, in very truth, of a most remote antiquity, was proved in various

ways by Professor Troyon. He said, "A discovery that was made in the valley of the Orbe may give an idea of this antiquity. The Lake of Neufchâtel, it is well-known, is always, because of the increase of the peat bogs and the delta of alluvial matter formed by the rivers Thiele and Buron, retreating further back from the Lake of Neufchâtel. In the time of the Romans, the actual site of Yverdon was under water. There was even a time when all the valley was covered by the lake. Then Mount Chamblon was an island, and, at the foot of this mount, were Lake-villages of the ancient people, whose relics, which are all of the Age of Stone, are now found many feet below the surface of the bog. By accurate calculation of the time that the lake now takes in its retreatings, we find that the destruction of these lake-dwellings must have occurred, at latest, in the fifteenth century before the Christian era.

"But here is another proof of this," continued the professor. "Look at these fir-poles which were found in the Lake of Geneva, the supports of ancient villages of a later date, though still of a period long previous to the Roman conquest. You see that they are the real wood, while I only possess casts of the primitive poles; and that they are not only much longer than the ancient stakes, but curiously worn to a gradual slenderness, and to a point, by the gentle but constant action of the waves upon their upper surfaces. Why is this difference? Because, these poles, when discovered, still projected two or three feet above the mud of the lake, while the others were covered by the mud itself. Now it is calculated that a thousand years, at least, must have elapsed before the fir-poles could be brought, by the slow action of tideless water, to the level of the bed of the lake."

I own that these reasons did not quite convince me of the deduction at which the professor wished to arrive, namely: that the first, and not altogether savage, inhabitants of Switzerland, dated from two thousand years before Christ. Many circumstances—draining, for instance—might, I thought, have expedited the retiring of the waters, or the wearing away of the piles. Nevertheless, with all the caution of scepticism, it is impossible not to allow that the Lake-relics proceed from an age long anterior to the Christian era, and very far more remote than the Roman conquest. Even supposing the objects now discovered, to be coeval with the time when Herodotus mentions the Pæonian Lakers, they remount to the seventy-fourth Olympiad, answering to four hundred and eighty-four years before Christ—an antiquity to be respected by us poor mortals, who grow old in seventy whirls of our little planet.

(To be concluded.)

To delay justice is injustice.—*Penn.*

THE NEW PLANET.

Two or three months ago we announced the discovery by M. Le Verrier, the discoverer of Neptune, of perturbations in the orbit of Mercury, which led him to believe that there must be planetary bodies between Mercury and the sun. We give his reasonings somewhat in detail, as this discovery was even more remarkable than that of the outmost planet of our system. We then stated what he then believed, that this might be a ring of bodies too small even for telescopic observation, and, at any rate, that probabilities were not in favor of the actual confirmation, for many years, of the brilliant deduction of the great astronomer.

But while M. Le Verrier, was communicating his discovery to the public, a doctor of medicine in one of the departments of France (Eure-et-Loir) was actually observing one of these planets. M. Lescarbault, the doctor of Orgeres, while yet a student in Paris, had so strong a mania for astronomical observations that he saved out of his yearly allowance of \$300, \$150 for a telescope. This he installed in a turning dome, in great part the work of his own hands, and, oddly enough, he recorded his observations on white-wood planks with a pencil. When a plank was full, a few strokes of the plane made it as good as new. So a plank an inch or two in thickness became equivalent to a whole ream of paper, but these new palimpsests retained nothing of the old writing. Indeed, the astronomic physician used almost as primitive a book as that by which the Norway lumbermen are paid off. The book-keeper, after comparing accounts with the workman, sends him to the cashier for his wages, chalking the amount on his back, and when the cashier has paid him, he takes his receipt himself by brushing off the chalk-marks.

It was on a white-wood plank, which fortunately had not been planed off, that M. Le Verrier found the first observation of a planet, with an estimated diameter of about one quarter that of Mercury, and much more important in weight, if not in bulk, than any of the 57 planets which inhabit the void between Mars and Jupiter. M. Lescarbault's planet requires about three weeks for its revolution about the sun, while the period of Mercury is about three months. It is only one-seventh of the distance of Mercury from the center of the sun, and it is very doubtful whether it can be seen except when it passes across the disc of the sun.

This observation was made before the publication of M. Le Verrier's calculations, and its importance was revealed to the obscure physician by an article in the *Cosmos*, which encouraged him to publish it. M. Le Verrier went immediately to Orgeres, and the modest doctor was infinitely surprised one morning to find the astrono-

mer-in-chief of the National Observatory his guest. The original plank was carried off in triumph by the National astronomer, and publicly exhibited at the next meeting of the Academy of Sciences.

This is probably only the first of a new series. Its action on Mercury can only account for its perturbations in part. Probably there are not less than a dozen in the comparatively limited space between the sun and Mercury, only about 30,000,000 of miles. Theoretical astronomy has achieved a new triumph. Our solar system has been explored with pen and telescope from its center to its circumference.

LOOKING BACK.

Shut the door and come away,
Faces that we here have known,
Step and voice, are gone to-day,—
Leave the dear old house alone.

Leave it in the tender light
Of the early evening hours,
To the voices of the night,
Murmuring as once did ours.

This was home: I cannot go.
When I once have passed this door
And the open gate—I know
I can call it so no more.

Up the wide and shady path
Other steps than ours shall come;
Other circles round the hearth,
Gather here and call it home.

Speaking in familiar tone,
Household names by us unheard;
While each name that we have known
Grows a strange forgotten word.

Then as now will morning come,
Glancing through the ashen tree,
Lighting up my vacant room,
Where so oft it wakened me.

When the glowing sunsets stream
Through this window to the west,
Who will linger here and dream,
Past that glory walk the blest?

On the doorstep as before,
When the summer nights are bright,
We shall come and stand no more,
Watching with a calm delight,

Rival beauties in the sky,
Rising moon and tapering spire;
One in brightness sailing by,
One forever pointing higher.

Gone are books and pictures all,
Gone are all familiar things,
From the echoing room and hall
Where my lightest footstep rings.

Rushing sounds are in my ears,
All around me is so still;
Mingled voices of the years,
Come and charm me as you will.

THE MEANING OF SORROW.

We love this outward world,
Its fair sky overhead,—
Its morning's soft, gray mist unfurled,
Its sunsets rich and red.

But there's a world within,
That higher glory bath;
A life the immortal soul must win,—
The life of joy and faith.

For this, the Father's love
Doth shade the world of sense,
The bounding play of health remove,
And dim the sparkling glance.

That, though the earth grows dull,
And earthly pleasures few,
The spirit gains its wisdom full
To suffer and to do.

Holy its world within,—
Unknown to sound or sight,—
The world of victory o'er sin,
Of faith, and love, and light.

THE STRENGTH OF THE LONELY.

Though lonely be thy path, fear, not, for He
Who marks the sparrow fall, is guarding thee;
And not a star shines o'er thy head by night,
But He hath known that it will reach thy sight.

And not a grief can darken or surprise,
Swell in thine heart, or dim with tears thine eyes,
But it is sent in mercy and in love,
To bid thy helplessness seek strength above.

ADDRESS ON THE GRASSES.

BY J. STANTON GOULD.

(Continued from page 798.)

Having now got our young grass successfully started, the next object is to provide for its future welfare, and our first inquiry with this view must be to ascertain whether there is any stagnant water on the soil. It is settled beyond all cavil by the united testimony of both science and experience, that the true meadow grasses, (such as are included in our fifth class,) will not flourish in the presence of stagnant water. Sow as many seeds and put on as much manure as you will, they will be all lost. Nothing but the aquatic grasses will flourish on soils where water stands. Whenever, then, these aquatic grasses are seen, there is but one thing to do, and that is to underdrain. It is not necessary to drain meadows as thoroughly as plow lands, for nearly all the grasses require *moist* soils, but if you would have a profitable meadow or pasture, you must free it from stagnant waters.

Good husbandry not only requires that the grass should be well started, but that provision should be made for its future growth and increase, yet this necessity is overlooked by nineteen twentieths of our farmers. There are hundreds of thousands of acres of meadows in the

State which have never had any manure applied to them for a century, nor been the subjects of any ameliorating process whatever; their annual burthen of grass has been removed, and this has been the only care their owners have bestowed upon them. This ought not so to be. Depend upon it, there is a Nemesis that watches over agriculture as well as over human conduct, and every fraud which the farmer practices on his lands will assuredly be visited on his pocket.

The necessity for the application of nourishing manures, is clearly shown by the amount of matter removed from the soil by every successive crop. Each ton of hay of average quality, removes one hundred and fifty pounds of mineral matter, and twenty-five pounds of nitrogen, equivalent to 46½ pounds of ammonia from the soil. The mineral matter is composed of forty-three pounds of potash, twenty-five pounds of lime, eight and a half pounds of phosphoric acid, beside many other ingredients.

This simple statement of the losses sustained by the soil, ought to be a warning to every farmer to desist from the wasteful and heedless management which they have hitherto practised; and to adopt a system in future, more in accordance with the teachings of nature as interpreted by science. They may do so with the full assurance that it will increase both the quantity and quality of their crops, and also augment their pecuniary returns.

Grass lands laid down in the fall, in the manner I have just described, will generally give a fair crop of hay on the ensuing summer; but the second summer is the most trying year for the young meadow. Many of the young plants are found to have died out, and their places are supplied by noxious weeds, while the good plants that are alive look feeble and sickly. This is caused by the solid packing of the earth around the roots of the grass. They can hardly penetrate into the hard soil, nor can the atmosphere readily find access to them. The worms have not yet been attracted in sufficient numbers to make a proper mould, or to fill the soil with air galleries, nor have succeeding crops yielded their debris to the soil. In this condition the food which the plant cannot find below, must be supplied to it from above. Early in the second spring, if we cannot obtain a supply of well rotted barn yard manure, we may mix together two parts of Peruvian guano, one part of plaster, and one part of ashes, and apply it to the new meadow at the rate of four hundred pounds to the acre, which will be found to invigorate the grasses and repress the growth of weeds, and what is of almost equal importance, it will increase the activity of the worms.

The meadow will now be fairly started, and if the matters removed by the crop are faithfully restored, it will constantly increase in fertility, and return a yearly improving dividend on the

capital invested in its formation. Since the matters taken from the soil by the crops must be returned to it in some way, it becomes a very interesting question to the farmer how this return can be made in the most economical and effectual manner.

The answer to this question will be very different in different localities; in some, one kind of manure will be cheap and easy to be procured, which in another would be quite too costly to use with profit or advantage. We will, therefore, speak of several, some one of which will be applicable to every locality.

Among the manures suited to the improvement of grass lands, bone dust occupies a very conspicuous place; it is mainly composed of phosphate of lime and gelatine, the latter of which is rich in nitrogen, and therefore furnishes in itself some of the most important components of grass, and must, therefore, minister directly to its growth. Mr. J. Dixon, in a paper published in the *Journal of the Royal Society of Agriculture*, gives some very striking and intelligible examples of its value, some of which I select for your consideration. In the year 1840, he covered his grass lands at a cost of \$20 an acre. Within two years after it had been boned, the character of the herbage was entirely changed for the better, and the land which had previously rented for \$7 50 an acre, now lets for \$15, and yields a far better profit to the tenant than it did before at \$7 50.

In 1841, Mr. Williamson manured his grass with bone dust at a cost of \$12 an acre; his soil and subsoil were both of a very tenacious character. After it had been boned two years, the sedges and weeds which constituted nearly all the herbage, were replaced by a luxuriant growth of the true meadow grass. Previous to the boning, forty cows had been kept on the land, and were at times almost starved; now fifty-two were kept, and a large number of sheep in addition.

From twelve to fifteen cwt. had been found to be about as large a dressing as can be profitably applied to an acre at one time. If some means were adopted to preserve the bones which are daily wasted in our families, together with the refuse of comb, knife-handle and button factories, for the benefit of our grass lands, it would add some millions of dollars to our Nation's wealth.

Lime has been extensively used as a manure for grass lands with great benefit, both in Europe and America. It seems to be of special use on those dry pastures and meadows which are liable to burn in hot weather. It diminishes the tenacity of clay lands, and sets free its latent ammonia for the benefit of the growing crop. It corrects the acidity of our soils, and represses the growth of sorrel, besides which, it ministers directly to the composition of all the grasses. I have before me a large number of statements at-

testing its efficacy as a manure, but will content myself with mentioning but one of them. In this case two hundred and eighty acres, used as a pasture for hire, yielded an average rental for ten years of \$630. It was then limed, and has since rented for \$1,000 a year, so greatly has the produce been increased, both in quantity and quality.

It may be very beneficially used in connection with common salt, by dissolving eight hundred pounds of salt in the water used for slacking 1½ tons of lime; it should be slacked in small heaps; it will be ready for use in a week, and will be found a most valuable application to grass lands.

(To be continued.)

STEPHEN GIRARD'S APPRECIATION OF INDUSTRY.

An old retired Morocco manufacturer states that when the East India trade centred here in Philadelphia, and they first began to import the East India goatskins in small quantities as an experiment, with their assorted cargoes, and when the business was in its infancy, it was then encouraged and fostered by Girard, as the following incident related by him of his own life will show: "I was," says he, "a poor man at that time, buying a few hundred skins at a time, paying cash as I bought them, and wheeling them home on my barrow; and, after manufacturing, wheeling them around town, selling them to my customers. At that time I worked early and late, working like a horse in a mill. When at the break of day I would be washing my skins in the Cohocksink Creek, on the Frankford road, I would often see Stephen Girard riding out for his morning's ride. He used often to stop on the old bridge and gaze at me working for a while, and then continue on. As I said, I used to buy my skins a few hundred at a time, and do my own portering. I went into town for my usual supply one day, for my few hundred of skins from the shipping merchant, when I was surprised by his making an offer to let me have twenty bales, or ten thousand skins. I looked at the man as if he was crazed; I told him I only wanted a few hundred, as usual, and there is your money, when he still frightened me by repeating his offer, and telling me he knew what I wanted mentioning a very low price, and also on a liberal credit, and as he seemed very anxious to sell, I wanted to know the reason why; I thought he could not be in his senses; I could never pay him. Never you mind, by good fellow, about that, it will all come right in good time; only say the word that you will take them, and up to your place they go, wheel-barrow and all—just give me your notes for the amount. I thought to myself he was a clever chap, and as he said he knew what I wanted better than I did myself, and if he was willing to risk his money (amounting to two thousand dollars,) why should I complain, so I told him to send them along. This was the turn in

life with me, it was the opportunity to make the most of. The skins were finally manufactured in good time, and so were the liabilities met, and when I got entirely through with it, and was completely and firmly on my feet, with a snug capital made from the profits, I asked my merchant friend how he came to credit me with such a large amount of stock; it was a great risk on your part to run. He then gave me the key to the enigma. It seems that when Stephen Girard in his rides used to observe me working morning after morning, incessantly, with my pants rolled up to my knees, working like a Trojan, inquired from my friend if he could not sell me some skins, if he did, he would take all my paper without recourse, and that, says the old manufacturer, is one of the good hidden deeds of old Stephen Girard, the millionaire merchant of Philadelphia."

ITEMS OF NEWS.

EUROPEAN NEWS.—A recent steamer brings the intelligence that England has made four propositions to France and Austria relative to the settlement of the Italian difficulties, viz: 1st. Neither Power to interfere, without the consent of the five Great Powers. 2d. The French troops to be withdrawn. 3d. Venetia to be left to Austria. 4th. The Central Italy States to be left again to express their desires.

France had agreed to all but the fourth proposition.

Austria had not replied, but it was understood that that Government objected to two of the propositions.

Lord John Russel expressed confidence in an amicable settlement of the question.

The Great Ship Company, on the recommendation of the Committee on Investigations, resolved to borrow £50,000 to get the steamer Great Eastern ready for sea without delay. The estimated cost to prepare her for America was £30,000.

The Emperor of Austria has received a portion of the Hungarian deputation and promised them satisfaction.

The provisions of the late treaty between England and France have been explained in a great measure.

It was anticipated that the duties will be materially reduced on wine, brandy, timber, currants, raisins, &c., and the duties on paper, butter, tallow, and other articles abolished. The duties on tea and sugar will remain unchanged for another year.

The treaty was favorably received in most quarters.

It is supposed that England will resume her mediation between Spain and Morocco. The Ministerial troubles in Naples still continued, as the King adhered to his intention of ordering his army to cross the frontiers. A revolutionary movement had occurred at Accra, near Naples.

The steamship Hungarian, which left Queenstown for Portland on the 9th instant, ran ashore on the west side of Cape Sable, and was totally wrecked. All her crew and passengers, it is supposed, are lost.

CUBA AND THE SLAVE TRADE.—A Havana correspondent says:

"No less than four vessels, that were notoriously bound for the coast of Africa to return with cargoes of Bozales, have left this harbor within the last ten days. One of them is a steamer. She was brought here twelve or fifteen months ago, perhaps longer, from Montreal, sold to certain Spanish houses, and until recently has been employed as a coasting steam-

er. She was called the Colon, but I think it probable she has been re-baptized, and has now another name. A day or two before she left this harbor she was repainted entirely black, so as, I suppose, to deceive the cruisers on the coast of Africa (who, of course, are in possession of a description of her) as to her character. She did not clear at all at the custom house here, and went to sea in the night, or, at least, she was observed in this harbor in the evening, and next morning was *non est inventus*.

"It is utterly impossible that the authorities of this island were not aware that this steamer was fitting out in the harbor for a voyage to the coast of Africa, and it was in their power to have detained her.

"The other three vessels referred to, it was equally notorious, were fitted out for the coast of Africa, to return with cargoes of Bozales, and they, too, might, had such been the desire of the authorities, have been detained."

THE CROW.—In an article on winter birds, we have this defence in the *Atlantic Monthly*.

"He consumes in the course of the year vast quantities of grubs, worms, and noxious vermin; he is a valuable scavenger, and clears the land of offensive masses of deceased animal substances; he hunts the grain fields, and pulls out and devours the underground caterpillars, whenever he perceives the signs of their operations, as evinced by the wilted stalks; he destroys mice, young rats, lizards, and the serpent; lastly, he is a volunteer sentinel about the farm, and drives the hawk from its enclosure, thus preventing greater mischief than that of which he himself is guilty. It is chiefly during seed time and harvest that the depredations of the crow are committed, during the remainder of the year we witness only his services, and so highly are these services appreciated by those who have written of birds that I cannot name an ornithologist who does not plead in this behalf."

AMERICAN GROWN TEA.—A gentleman in the agricultural division of the Interior Department states that he has tested some tea made from the leaves of the plants grown in the agricultural garden on Missouri avenue, in Washington. He says the flavor is far superior to any he has ever tried, having a rich, oily taste, which is really delightful. The tea, to be properly tested, must be drank without milk.

FACTORY CHILDREN IN ST. PETERSBURG.—The Journal de St. Petersburg states that the special commission, appointed to draw up regulations for the manufactories and industrial establishments of St. Petersburg, has recently called to its aid several noted political economists, and these gentlemen have proposed to the commission twelve years of age, instead of ten, shall be the earliest period at which children shall be allowed to work in factories. From that age to fourteen, they are not allowed to work above six hours per day, and between fourteen and sixteen, twelve hours at the utmost. It is also proposed to keep the males and females separate, and that all factory children shall be made to go to school.

TELEGRAPHIC PROJECT.—The overland route for telegraphic communication with America has been proposed in France—making use of the existing lines from London to Dresden, and from thence entering the Russian Empire, and passing through Moscow and Kasan; then crossing the Ural Mountains to Yakoutsk, and on to the Behring Strait, crossing this, and passing through Russia America to Canada and the United States.

THE ATLANTIC AND PACIFIC TELEGRAPH.—The Senate committee having the subject in charge have reported unanimously in favor of the Atlantic and Pacific Telegraph bill, as amended by Mr. Gwin. The bill

authorizes the Postmaster General to contract with certain parties for building for the use of the Government a line of telegraph from some point on the Mississippi river to San Francisco, with connecting branches to various prominent points. The contract is limited to ten years, and the bonus offered by the Government is fifty thousand dollars per annum for that period, together with the free use of any unappropriated public land that may be required, and the privilege of buying at \$1.25 per acre, such portions of said land as may be necessary for the purpose of the company. In return for these very liberal grants, the company will be expected to accord to the United States at all times, a priority in the use of their line. It is stipulated that the work shall be completed within two years, from the 31st of 7th month.

GREAT TELEGRAPHIC FEAT—FROM NOVA SCOTIA TO THE MISSISSIPPI IN A FEW SECONDS.—The extraordinary operation of sending dispatches direct from Halifax, Nova Scotia, to Milwaukee and Prairie du Chien; via Quebec, Kingston, Ogdensburg, Detroit and Chicago, was to-day performed, the lines working over three thousand miles with ease. Dispatches were received at Milwaukee and other points, and answered in a few seconds, promptly and with accuracy. This is working over a line nearly twice the length of the Atlantic cable, and demonstrates the fact that, with good lines and skillful operators, a line of almost any length can be worked as well as a short one. The operators here inform us that it would have worked, without doubt, equally as well over one or two thousand miles of additional wire.—*Milwaukee Sentinel.*

POST OFFICE BILL.—The Post Office bill, having received the signature of the President, has become a law. The bill, as passed, appropriates \$4,296,000 to supply the deficiency, and \$4,000,000 for the support of the department for the year ending 6th mo. next, and the further sum of \$2,400,000 was appropriated for the payment of the salaries of officers, clerks, &c., and for the transportation of the mails, &c.

CANALS IN FRANCE.—It is stated that the Emperor Napoleon has made an appropriation of five millions of dollars for the improvement of the canals of the South of France, from Marseilles to Bordeaux. They are to be widened to twenty-six yards, and deepened to sixteen and a half feet. When completed, the passage to the Mediterranean, now made through the Straits of Gibraltar, and which takes two months, will be accomplished by this route in ten days.

CAMELS.—Benjamin M. Woolsey, of Selma, Alabama writes to the Savannah Republican an account of his experience with the camel. He thinks that upon paved streets, as in New York or New Orleans, they would last longer and do better than the mule, and would not be subject to broken knees and diseases of the foot; and that the curvature of the spine, the superior weight and strength of the camel, evidently fit him for the car or dray. He can carry on his back as much as can be packed in a two horse wagon.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The market for breadstuffs is quite firm. Sales of superfine at 5 75, and extra at \$6 25. There is a steady home demand from the above quotation up to \$6 50 for common and extra brands, and \$6 50 up to \$7 25 for extra family and fancy lots. Rye Flour and Corn Meal are dull, the former is offered at \$4 25, and the latter at \$3 62.

GRAIN.—There is not much Wheat coming forward, and the demand is active. We quote good and prime Penna. red at 140 cents in store, and white at 155 a 157 cents. Rye—sales of Pennsylvania at 92 cts.

Corn is dull. Sales of yellow at 75 a 76½c. Oats are dull; Pennsylvania sold at 44 a 44½c., and Delaware at 43c. Barley Malt is selling at 95 cts per bus.

CLOVERSEED comes forward more freely. Sales of fair and prime at 4 25 a 5. Timothy is worth \$3 25, and Flaxseed at 1 58 a 1 60 per bushel.

One who has had some experience in teaching wishes either to assist in a boarding school, or to take charge of one, where the usual branches of an English education are taught. A Friends' school preferred. Inquire at this office.

3d mo. 3.

ANNE CHURCHMAN'S BOARDING AND DAY SCHOOL, No. 908 Franklin street above Poplar. 1st mo., 28, 8t.

THE FALLSINGTON BOARDING SCHOOL affords superior advantages to young ladies who desire, by a thorough course of study, to prepare themselves for the active duties of life.

The number of scholars is limited to twelve, and all are under the immediate care of the Principals.

For circulars address

BEULAH S. & ESTHER LOWER,
Fallsington, Bucks county, Pa.,
or, **WILLIAM S. LOWER,** 455 N. Seventh St., Pa.
2 mo. 11, 1860. 3 m.

BYBERRY BOARDING SCHOOL FOR GIRLS. The Spring Session of this School, taught by Jane Hillborn and others, will commence the 20th of 2d mo., 1860, and continue twenty weeks. The course of instruction embraces all the branches of a liberal English education.

Terms \$60 per Session, one-half payable in advance. For Circulars containing further particulars, address

JANE HILLBORN,
Byberry P. O., Penn.

1st mo. 28, 1860.—2 mo.

EATON ACADEMY, KENNETT SQUARE, CHESTER COUNTY, PA. The Winter Term of the above Institution will expire on the 15th of the 3d mo. next, but, in order to meet the desire of many of the Pupils, and friends and patrons of this Institute, the undersigned have concluded to re-open the School for both sexes, on 2d day the 19th following, and continue it a period of ten weeks, or half a Session, at the present rates, which are \$65 per Term for Tuition, Boarding, &c., and \$16 for Tuition only, one-half payable in advance.

Catalogues, containing further particulars, will be sent to those desiring the same. Apply to

WILLIAM CHANDLER,
Principal and Proprietor,
Or to **WILLIAM A. CHANDLER,**
Principal Instructor.

1st mo. 28, 1860.

LAKE SCHOOL FOR BOTH SEXES. The 2d semi-term of 20 weeks is to begin 20th of 2d month. The charge, in full, for board and tuition, per term of 20 weeks, is \$45, or at the rate per week of \$2½.

Circulars with references sent by applying to either subscriber

SIDNEY AVERILL,
ELMINA AVERILL,
West Vienna, Oneida Co., N. Y.
Proprietors.

1st mo. 8, 1860.

FRIENDS' INTELLIGENCER.

VOL. XVI.

PHILADELPHIA, THIRD MONTH 10, 1860.

No. 52.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 324 South Fifth Street,
PHILADELPHIA,

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

The postage on this paper, paid in advance at the office where it is received, in this State, is only 13 cents per annum; if out of the State, to any part of the United States, 26 cents.

From Janney's History of Friends.

JOHN BANKS.

In Cumberland, the meetings of Friends continued to increase, and among those added to their number in the year 1654 was John Banks, who has left on record some account of his religious experience.

He was born at Sunderland, in the county of Cumberland, in the year 1638, and in early life removed with his parents to the neighborhood of Pardshaw. Through the judicious care and counsel of his pious mother, he was preserved from the corrupting influence of bad examples, and being sent to school early, he became a diligent and exemplary student. At fourteen years of age his father put him to teach school at Desington, and the following year he taught at Mosser Chapel, near Pardshaw, where he read the Scriptures and the homilies of the Church of England to those who attended the chapel on First days. He also joined with them in singing psalms and public prayer. "For this service," he says, "my wages from the people was to be twelve pence a year from every house of those who came to hear me, and a fleece of wool, and my table free; besides twelve pence a quarter for every scholar I had, being twenty-four." Among those who attended the chapel was John Fletcher, a good scholar, but a drunkard. He took John Banks aside and told him he read very well for a youth, but did not pray in proper form, offering at the same time to teach him. His instructions for praying were sent in a letter, which, coming to John while at the chapel, he went out to read. No sooner had he read it, than his mind became convinced, through the immediate operation of divine grace, that a qualification for gospel ministry and acceptable prayer

can only come by "the revelation of Jesus Christ;" and the language arose in his heart, in relation to the written instructions he had just been reading, "Thou hast this prayer from man, and are taught it by man, and he one of the worst of many." Under the solemn feelings then experienced, he determined never more to pray in that formal manner; and an impression at the same time attended his mind, saying, "Go to the meeting of the people in scorn called Quakers, for they are the people of God." Being at Pardshaw meeting the next First-day, "the Lord's power," he says, "so seized upon me in the meeting, that I was made to cry out in the bitterness of my soul, in the true sight and sense of my sins, which appeared exceeding sinful; and the same evening, as I was going to an evening meeting of God's people, scornfully called Quakers, by the way I was smitten to the ground with the weight of God's judgment for sin and iniquity, which fell heavy upon me, and I was taken up by two Friends. Oh, the godly sorrow that took hold of me that night in the meeting, so that I thought in myself every one's condition was better than mine! A Friend, who was touched with a sense of my condition, and greatly pitied me, was made willing to read a paper in the meeting, which was so suitable to my condition that it helped me a little, and gave some ease to my spirit."

He was then about sixteen years of age, and at the end of the year when he was to receive compensation for reading at the chapel, he could not accept it, nor did he ever again read prayers to the congregation. For some years he continued under deep religious exercise, which so affected him, both in body and mind, that he had to relinquish his school. He then engaged in husbandry, and assisted his father in business, being doubtless convinced that useful industry promotes physical health and serenity of mind. "At length," he says, "I overcame the wicked one, through a diligent waiting in the light and keeping close to the power of God—waiting upon him in silence among his people, in which exercise my soul delighted." Oh, the comfort and divine consolation we were made partakers of in those days! and in the inward sense and feeling of the Lord's power and presence with us, we enjoyed one another, and were near and dear one unto another. But it was through various trials and deep exercises, with fear and trembling, that

thus we were made partakers. Blessed and happy are they who know what the truth hath cost them, and hold it in righteousness!" . . . "My prosperity in the truth I always found was by being faithful to the Lord in what he manifested, though but in small things, unfaithfulness in which is the cause of loss and hurt to many in their growth in the truth."

About six years after his conviction, being in the year 1660, he appeared in the gospel ministry. "The Lord," he says, "opened my mouth with a testimony in the fresh spring of life, that I was to give forth to his children and people." "Oh! then a great combat I had through reasoning that I was but a child, and others were more fit and able to speak than I. But the Lord by his power brought me into willingness, and with fear and trembling I spoke in our blessed meetings."

At one time, as he was sitting in silence at a meeting on Pardshaw Crag, his mind was deeply exercised under an apprehension of religious duty to go to the parish house of worship at Cocker-mouth. Although much in the cross to his own will, he yielded, and went. When he entered the house, the minister was preaching; who cried out, "There is one come into the church like a madman, with his hat on his head. Churchwardens, put him out." They immediately thrust him out; but after awhile he went in again, and waited till the service was ended. Then he said to the priest, "If thou be a minister of Christ, stand to prove thy practice, and if it be the same as the apostles and ministers of Christ, in doctrine and practice, I will own thee; but if not, I am sent of God this day to testify against thee." The priest immediately departed, and a great uproar ensued, some of the people being disposed to maltreat John Banks, and others endeavoring to protect him. At length he was hauled out of the house, but found an opportunity in the yard to address the congregation, opening to them the truths of the gospel of Christ, after which he came away in the enjoyment of "sweet peace and spiritual comfort."

It was not long before he experienced the common lot of nearly all the Friends of that day; being taken in a religious meeting held on a common at a place called Howhill, in Cumberland, he and three other friends were committed to prison at Carlisle. Being unwilling to pay the prison fees demanded by the jailer, they were kept in the common jail for several days and nights without food, drink, or bedding, and their friends were denied the privilege of supplying their wants. The jailor, finding that he could not effect his purpose by this means, removed them into a room in his own house, where several Friends were imprisoned for the non-payment of tithes. After about two weeks' confinement they were tried at the quarter sessions, and set at liberty; but a considerable amount was taken

from them by distraint of their goods for the payment of fines.

John Banks was a devoted and efficient minister of the gospel, whose labors and sufferings will again claim our notice.

ROBERT LEIGHTON.

The annexed account of a meek and humble Christian, is an instructive evidence that the church militant is composed of the good, in all denominations. His forbearance toward those who differed from him in his religious views, shows the largeness and gentleness of his spirit.

Robert Leighton, was born in the year 1611; whether in Edinburgh, or in London, is not very certainly known, neither is it now a matter of much importance.

His father, Dr. Alexander Leighton, was noted as a zealous Presbyterian, and under this administration of religion his son was educated.

Of the boyish days of Leighton we have but scanty records, except from his affectionately attached sister, who says of him, "that his singular teachableness and piety, from his tenderest age, endeared him greatly to his parents, who used to speak with admiration of his extraordinary exemption from childish faults and follies."

At college his conduct appears to have been so uniformly good as to have attracted the notice of his superiors, who congratulated his father on having such a son. He was, however, guilty of one satirical poem on the warden of his college, in which there is said to have been "much good-tempered playfulness of fancy." After taking his degree, he passed some years on the Continent, part of the time at Douay, where, while highly deprecating the superstition and errors of the Church of Rome, he was struck by beholding men, even under that administration of religion, whose lives were on the strictest models of primitive piety; and he never would denounce with fire and faggot every individual who chanced to be within the pale of the Church of Rome; indeed violent denunciation in every form, except against sin, his soul abhorred.

It was whilst at Douay that he became in degree shaken in his attachment to the Presbyterian Church.

He appears, both at that time, and in after life, to have had a very decided feeling, as to the gain it had been to him thus early to have seen so much of men and manners, in different lands, and under various circumstances; but we will give his opinion in his own words:—"There is," says he, "a very peculiar advantage in travel, not to be understood but by the trial of it."

In 1641, he entered on his duties as a Presbyterian minister in a small parish in Midlothian. Whilst holding this office, he appears

to have done his work with exemplary devotedness and fidelity; but he did not mingle in the convocation enough to satisfy his fellow-presbyters, who were fond of discussing "The Covenant," forcing it even upon conscientious objections.

It is said of Leighton that his aim was not to win proselytes to a party, but converts to Jesus Christ. When attacked by some of the zealous party on not preaching up "the times," he meekly replied, "If all of you preach up 'the times' you may surely allow one poor brother to preach up Jesus Christ and eternity."

He retained his post as pastor in the parish of Newlottle, until 1653, when he resigned it; and a few years later he gave up his connection altogether with the Presbyterian Church, and became a member of the Episcopal Church. This change he appears to have made on conscientious grounds: never probably was there a man in whose mind worldly ambition had less place. It was not long, however, before the bishopric of Dunblane was offered to him. Slowly, and with evident reluctance, did he accept the proffered promotion; but we will give his own words:—"This word will I add, that, as there has been nothing of my choice in the thing, so I undergo it, if it must be, as a mortification, and that greater than a cell or hair-cloth; and whether any will believe this or not, I am not careful."

The exclusive and narrow spirit of many of his spiritual colleagues Leighton highly disapproved: he says,—“I have met with many cunning plotters, but with few truly honest undertakers. Many have I seen who were wise and great as to this world; but of such as were willing to be weak that others may be strong, and whose only aim it is to promote the prosperity of Zion, have I not found one in ten thousand.”

So troubled was he at the persecuting spirit in the diocese, that he resolved to present himself before the king, and offer to resign his post unless things were changed. The result was, that Charles would not hear of his resignation, but pledged himself to enact the sheathing of the secular sword, against which Leighton had so faithfully protested. The law which would goad Dissenters into confinement, goals, and corporal punishments, was, by the intercession of Leighton, annulled.

So little did the bishop expect this concession on the part of the king, that, before going, he wrote a farewell charge to his clergy, in which he says:—"My last advice to you is that you continue in the study of peace and holiness, and grow and abound in love to your great Lord and Master, and to the souls for whom he died. If in anything, whether in word or deed, I have given you offence, and unnecessarily pained a

single individual amongst you, I do earnestly and humbly crave forgiveness."

Leighton continued in Dunblane until the year 1669, when he was translated to Glasgow, where he continued until age and infirmities made him desire rest. He says of himself,—“*Senectute fractus, portam exoptans.*”

The disregard of worldly emolument was a striking feature of his character. The sum expended on his personal requirings was wonderfully small, but his liberality to others seemed scarcely to know any bounds. It has been said of him, that, except a bare allowance for his own wants, all he received he gave to the poor.

On being called to a bishopric, he objected to be addressed as "My Lord." It has been said of him,—“The only priority he sought was in labor, the only ascendancy he coveted was in self-denial and holiness, and in these respects he had few competitors for pre-eminence.”

Without holding any exaggerated view as regards the doctrine of perfection, he would often lament the low practice of those who ought to have been more earnestly pressing towards the mark. "So much talk," he says, "and so little action, religion turned almost to a tune and air of words, self and pride, and passion domineering, while we speak of 'being in Christ and clothed with him,' and believe it because we speak it so often, and so confidently. Well I know," he says in writing to his friend, "you are not willing to be thus deceived, and having some glances of the beauty of holiness, aim no lower than perfection, which, in the end, we hope to attain; in the meanwhile, the smallest advances toward which are more worth than crowns or sceptres."

As regards natural things, Leighton was not a fearful and timid Christian; indeed he evinced great disregard of personal danger.

On one occasion, having, with his brother Sir Ellis Leighton and some others, embarked in a boat on the Thames, they were, from the unskillful management of the boat, or some other cause, apparently in danger of going to the bottom. The rest of the party were in great alarm, but Leighton never for a moment lost his accustomed serenity. To some of his friends, who afterwards expressed their astonishment at his calmness in the midst of danger, he only replied, "Why, what harm would it have been if we had all been safely landed on the other side?"

On one occasion, during the civil wars, he was anxious to visit his brother, and while on his way to the camp where his brother then was, he found himself benighted in the midst of a thicket, and, having lost the path, he sought in vain for an outlet. Almost spent with fatigue and hunger, he began to think his situation desperate, and dismounting, he spread his cloak on the ground, and knelt down to pray. With implicit devotion he resigned his soul to God, entreating however, that if it were not the divine

will for him then to conclude his days, some way of deliverance might be opened. Then, remounting his horse, he threw the reins on its neck, and the animal left to itself, or rather to the conduct of an over-ruling Providence, made straight into the high road, threading all the mazes of the wood with unerring certainty.

Of the habits and employments of Leighton after he resigned the arch-bishopric but few particulars remain; he appears to have lived chiefly with his beloved sister Lightmaker.

"The dressing and undressing of his soul,"—as he used to call his devotional exercises,—was now, he thought, the business to which his few remaining days should be consecrated.

After disburdening himself of all episcopal dignities, he became a simple parish minister. In the peasant's cottage it is said of him, "his tongue dropped manna." Prayer and praise were the clothing of his spirit. "It is not," he would say, "the want of religious houses, but of spiritual hearts that glues the wings of our affections and hinders the more frequent practice of this leading precept of the divine law, fervently to lift up our souls unto God, and to have our conversation in heaven." His favorite motto was, "*Necesse est non ut multum legamus sed ut multum oremus.*" This he accounted "the vessel with which living water can be drawn from the well of divine mysteries." Pointing to his books one day, he said to his nephew, "One devout thought is worth them all."

Leighton's kindness and forbearance were very uncommon. It is said that he had a manservant who by his thoughtlessness often tried his master's equanimity, and that one day this man, having a fancy for the amusement of fishing, locked the door of the house, carried off the key, and left his master imprisoned. He was too much engrossed with his sport to think of returning until evening, when the only reproach he received from the meek bishop for this gross misbehavior was, "John when you next go a fishing, remember to leave the key in the door."

Of his forbearance toward those who differed from him in the administration of religion we have undoubted proof. It has been said that if he ever did meddle with them it was in so gentle a manner as at once to show the meekness and the largeness of his spirit. "I prefer," he would say, "an erroneous honest man to the most orthodox knave in the world, and I would rather convince a man he has a soul to be saved, and induce him to live up to the belief, than to bring him over to my opinion in whatsoever thing beside. Would to God that men were as holy as they might be under the worst of forms now amongst us!" On being told of some one who had changed his religious persuasion, all he said was, "Is he more meek, more dead to the world? If so, he has made a happy change."

He was not fond of giving his opinion on

speculative points in religion, and when one day pressed to say what he thought of the millenium, and as to the saints reigning with Christ, he tried to avoid the question, and merely replied, "If we suffer with Him we shall also reign with Him."

"He well knew," writes his nephew, "when it was expedient to be silent, and when it behoved him to speak, and he was of opinion that 'the silence of a good man will sometimes convey a more effectual lesson than his discourse.'" Accordingly he was averse to long or obscure preaching; "for it is better," said he, "to send the people home still hungry than surfeited." There is much meaning in a prayer which he often used, "Deliver me, O Lord, from the errors of wise men, yea, of good men."

He was by nature endowed with warm affection; of this we find proof in a letter to his brother-in-law, Lightmaker, after the death of a child.

"I am glad of your health," he writes, "and of the recovery of your little ones; but indeed it was a sharp stroke of a pen that told me your pretty Johnny was dead, and I felt it truly more than, to my remembrance, I did the death of any child in my life-time. Sweet thing! and is he so quickly laid to sleep? Happy he! Though we shall no more have the pleasure of his lisping and laughing, he shall have no more pain of crying, nor of being sick, nor of dying: he has wholly escaped the troubles of childhood, and the riper and deeper griefs of riper years; this poor life being all along a linked chain of many sorrows and many deaths.

"Tell my dear sister she is now so much more akin to the other world, and this will quickly be past to us all for ever. John is but gone an hour or two sooner to bed, as children are used to do, and we are undressing to follow. And the more we put off the love of this present world, and all things superfluous behind, we shall have the less to do when we lie down. It shall refresh me to hear from you at your leisure.

"Your affectionate brother,

R. LEIGHTON."

Leighton was a great admirer of rural scenery, and in his rides on the Sussex Downs often would he descant, with devout fervor, on the marvellous and beautiful works of the Almighty Architect.

It has been said of him, that to the things of time he died daily. He would talk of death in no melancholy tone, but as one whose heart was fixed on the blissful realities of the yet unseen world of which, through the mercy of God, in Christ Jesus, he had long had an assured hope. In bodily illness he was remarkably cheerful; but it may, for the encouragement of the weak believers be recorded, that he did not presume upon absolute assurance of final salvation. Conversing one day in his usual strain of holy

animation on the blessedness of being fixed *as a pillar* in the heavenly Jerusalem, *to go no more out*, (Rev. i. 11, 12) he was interrupted by a relation exclaiming, "Oh! but you have assurance." "No, truly," he replied; "only a good hope, and a desire to see what they are doing on the other side."

Burnet says of him, "He seemed to have the lowest thoughts of himself possible, and to desire that all other persons should think as meanly of him as he did of himself, and he bore all sorts of ill-usage and reproach like a man that took pleasure in it."

Of this great and good man little now remains to be said, except of his dismissal from the things of time to that higher and holier world, upon the unseen things of which his hopes had long been fixed.

Burnet, who had not seen him for a considerable time, one day greeted him on appearing so vigorous. Leighton replied, that, "for all that he was very near his end; his work was almost done."

The very next day he was attacked with a cold, which ended in pleurisy. He sank rapidly, soon becoming speechless and apparently unconscious, and after about twelve hours' panting for breath he died without a struggle, in the arms of his faithful friend Burnet.

We have no last words in the way of "dying sayings" to record; but his life had been one long and continued preparation for this hour, and testimonies to the certainty and fulness of his hope in Christ were not needed. He knew in whom he had believed, and the works and spirit of his whole course on earth had given abounding evidence of his faith. Who would not say, in contemplating the end of such a man, "*Let me die the death of the righteous, and may my last end be like his?*"

Leighton had long had a fear of having the solemnity of a dying hour interrupted, and his mind distracted, by witnessing the sorrow of those he loved. He had also a singular desire that his death might take place at an inn; in such a place he thought a believer might properly finish his pilgrimage, the whole world being to him "but as a large and noisy inn, and he a wayfarer tarrying only for a time."

In both these respects his desire was granted: his death took place at the Bell Inn, Warwick-lane, and of his particular friends Burnet alone was with him.

His remains were taken to Norsted Reynes, which had, since he resigned the episcopal office, generally been his home.

His funeral was most simple, with—as it has been said—no other pomp to hallow his obsequies than "the unbought attendance and expressive tears of the surrounding neighborhood."

Burnet who was the long tried and faithful friend of Leighton, says of him:—"He had the

greatest elevation of soul,—the largest compass of knowledge,—the most mortified and most heavenly disposition, that I ever yet saw in mortal. I can with great truth say that, in a free and frequent conversation with him for above two-and-twenty years, I never knew him say an idle word that had not a direct tendency to edification; and I never once saw him in any other temper but that in which I wish to be at the last moment of my life. From that pattern which I saw in him, and that conversation which I had with him, I know how much I have to answer to God."

One of Leighton's biographers, in speaking of his style, says:—"That which adds so peculiar a zest to his compositions is the quality usually denominated unction."

A MEMOIR CONCERNING JEREMIAH C. MOORE,
A Notice of whose death appeared in the Intelligencer of the 4th ult.

He was the youngest son of Andrew and Elizabeth Moore, and was born at West Branch, Clearfield county, Pa., the 8th of the 6th mo., 1832. Being ready to learn, he early obtained a knowledge of letters, so as to be able to read in his fifth year. Not having the advantage of regular school education, he improved the short intervals of relaxation from business to enlarge his store of useful knowledge. Being of a serious and contemplative disposition of mind, he chose the sedate and grave conversation of those of riper years to the too often light and volatile company of the young; yet, cheerful and lively when mingling with congenial spirits, and being chaste in his manners, he took pleasure only in such conversation as instilled useful and virtuous principles. He took particular interest in often perusing the sacred pages of Scripture, and was a firm believer in the solemn truths therein contained, manifesting his faith by his works. He was a regular attender of our religious meetings, having very creditably fulfilled the station of Clerk to his own Monthly Meeting for a considerable period, and only relinquished it when infirmity of body rendered him no longer able to attend to the service. Having a desire for literary improvement, his books seemed the greatest source of enjoyment when not actively employed in business, spending the intervals in retirement or with his parents. First-days, except meeting hours, he spent mostly at home. Being the youngest of a family of six children, and the only one remaining unmarried, the care of his parents, now in the decline of life, seemed more particularly to devolve upon him, and enlisted the energies of his body and mind in contributing to their comfort, being willing to lead a life of self denial that he might be better enabled to fulfil the high duties that devolved upon him; hence his early removal by death has left a void in the

family circle not easily to be supplied nor soon forgotten. Early in the spring of last year his health began to decline, but not so as to excite any particular apprehension of danger. He complained mostly of weakness with swelling in his limbs, which was attributed to rheumatism; such remedies were used as seemed likely to remove the complaint, and he was enabled to go about for most of the summer, and he performed some short journeys to neighboring meetings; but exercise, though advised by his physician, seemed to fatigue and exhaust him. Active endeavors were used to restore him, without avail, and his disease assuming a more alarming form, additional advice was called, and his case pronounced nearly hopeless, being organic disease of the heart and lungs. His strength failed fast during the last few weeks of his illness, with great oppression in respiration, particularly through the night, being unable to lie down but very little, and suffering much from exhaustion; yet at intervals he conversed cheerfully. Seeing those around him much affected, he desired them not to grieve, that he was willing to die, and had been some time preparing for such an event if it was the will of Providence, saying he desired the prayers of all his friends. Seeing his dear mother much affected, he desired her to give him up; she replied, she had given him up to the disposal of his Heavenly Father; he seemed satisfied, giving many evidences that his mind was at peace, and appearing to await calmly the final close.

After a sore conflict, his physical powers seemed much exhausted, and lying more composed, he conversed with those around his couch, appearing in a happy, resigned state of mind, earnestly engaged at times in mental prayer. Many weighty expressions dropped from his lips, during his illness, which gave abundant evidence of a mind filled with heavenly love.

After lying quiet for some hours, he calmly breathed his last, without a struggle, like one falling asleep, aged 27 years, 7 months and 10 days.

For Friend's Intelligencer.

THE CICADIA SEPTENDECIM, OR AMERICAN
LOCUST.

This singular insect will again make its appearance the coming spring. Why the name of locust was given to it is hard to tell, as it does not belong to that family of insects. Its true designation is Cicadia, of which the cricket and such other singing insects are examples. The true locust of the eastern hemisphere is of the grasshopper family, and are voracious feeders; and often commit dreadful depredations in the northern part of Africa, and sometimes in southern Europe. The flying grasshopper of the

West, that sometimes visits Minnesota and Utah if not the same insect, is of the same species and character.

The Cicadia Septendecim, as its last name indicates, is of 17 years duration, and this is its greatest singularity: When first hatched from the egg it is said to have the same form and appearance as when it issues from the ground preparatory to its taking wing. As it lives so long a time beneath the surface of the ground, it has been considered entirely harmless, but later investigation induces the belief that it often does injury there unperceived. As these insects do not appear to take nourishment while in the winged state, the inference is strong that they subsist on that which they receive before emerging from the ground.

Some naturalists who have given special attention to their habits, assert that they have found them adhering to the roots of trees, and, apparently, drawing sustenance from them, and, from this fact, suspect that when trees have assumed a sickly appearance, they are the cause of it. They have been known to arise in very large numbers from beneath apple trees in orchards, where no doubt the eggs were deposited in the young and tender shoots of the trees by the parent insect 17 years before. This fact is evidence that they do not move laterally in the earth, but descend perpendicularly, or nearly so, as they only ascend from the ground as far out as the branches extend. If the tree has been cut down within the 17 years, they will ascend where it stood, and in this case they must have lived on the roots of other vegetables growing in its place.

They usually make their appearance above ground from the 20th to the 25th of the 5th month—seldom earlier than the first, or later than the last date. They have been seen near the surface some days before appearing, and, apparently waiting for the proper time to come forth. Their holes are about half an inch in diameter, and perpendicular, unless they meet with some obstruction, in which case they vary their course to get round it. When they first appear above ground, they are about three-fourths of an inch in length and have six legs, the two hinder ones flat and larger than the others; they have rudimentary wings, and the sexes may readily be distinguished. They usually come up in the night, so that they may be enabled to climb up some distance before their outer skin becomes dry and stiff. They ascend the trunk of a tree or shrub to a height of from one to six feet or more, and as the skin begins to dry and harden, they firmly fix themselves by their claws, when the skin begins to split open in the back, and the insect presses itself out through the opening, drawing its legs and feet out, even to the minutest part, leaving even the form of the eyes. The skin often adheres to the place

where it was fixed for months. The insect now increases rapidly in size, and in a few hours the wings, which in the shell were nicely folded up, now expand, and with the body are nearly two inches in length. The color at first is yellowish white, but soon turns brown, and nearly black on the upper part of the body. The wings are provided with veins and nerves united by a thin and strong film; the nerves disposed in such a way as to form the letter W, which superstition formerly interpreted to portend war. They are now able to fly, and are quite a strong and vigorous insect. On their first reaching the surface of the ground they are preyed upon by hogs, and after taking wing all insect eating birds feast upon them; they are said to be so fat and oily that soap may be made of them.

The male insect soon commences his musical note. He is furnished with two concave drums, situated immediately under and behind the wings; these are covered with a thin parchment-like covering, with numerous small folds, which are acted upon by small cord-like threads or filaments within, that give a vibrating motion to the surface, and produce a quick, rattling kind of sound that may be heard a considerable distance, and when they are numerous may be heard nearly a mile. Each one continues his music for perhaps half a minute, when just before closing he increases the sound and then lets it gradually die away, and after a little time renews it again in a similar manner.

The female never sings; she is provided with an ovipositer for puncturing small branches of trees in which she deposits her eggs. This ovipositer is placed in the lower and hinder part of the abdomen, and is enclosed in a sheath. It is about the thickness of a small knitting needle, about half an inch long, and somewhat curved; it is flattened at the end and lance-shaped, and at the extremity is composed of two pieces with sharp notches like saw teeth on the edges. By giving these a vibratory motion, the insect is able to penetrate small twigs to their centre, and deposits four or five eggs in each incision; then by moving about half an inch forward, she performs a like operation, and deposits again; often depositing several times in a line if the twig is favorable, if not she removes to where it is, as she never attempts to work except on smooth places. Small twigs are often so cut up as to kill them, and are sometimes broken off by the wind. They thus sometimes seriously injure young fruit trees, and the best way in that case is to cut off the head or branches below the injured part, and let them form new heads. This is, perhaps, all the injury the insect does in the winged state. They do not continue more than six weeks, and, probably, do not live more than four; but by a few days inequality in the time of their appearing, they are seen a little more than five weeks.

The eggs thus deposited hatch after a few weeks, and it is said the young insect has the same form as when they first issue from the ground. It is a remarkable circumstance that they should live in the ground nearly 17 years and come out so nearly together.

We see by the newspapers that they are met with almost every year in some part of our widely extended country. Here we have two sets of them, and they appear every 8 and every 9 years alternately. It is said that they have appeared here in 1792, in 1800, and in 1809. I myself remember them in 1817, in 1826, in 1834, in 1843, and 1851. When last here they extended from the eastern base of the Allegheny mountains, above Cumberland, to within a few miles of Alexandria, in Virginia. How far they extended north and south I am not advised. This Spring they will not extend much into the valley of Virginia, very little west of the Blue Ridge, but will reach eastward about as far as Staten Island, New York.

YARDLEY TAYLOR.

Loudoun county, Va.

THE WOOD THRUSH.

BY JOHN J. AUDUBON.

This bird is my greatest favorite of the feathered tribes of the woods. To it I owe much. How often has it revived my drooping spirits, when I have listened to its wild notes in the forest, after passing a restless night in my slender shed, so feebly secured against the violence of the storm, as to show me the futility of my best efforts to rekindle my little fire, whose uncertain and vacillating light had gradually died away under the destructive weight of the dense torrents of rain, that seemed to involve the heavens and the earth in one mass of fearful murkiness:—how often, after such a sight, when, far from my dear home, and deprived of the presence of those nearest to my heart, wearied, hungry, drenched, I have been obliged to wait with the patience of a martyr for the return of day, silently counting over the years of my youth, doubting, perhaps, if ever again I should return to my home and embrace my family;—how often, as the first glimpses of morning gleamed doubtfully amongst the dusky masses of the forest trees, has there come upon my ear, thrilling along the sensitive cords, which connect that organ with the heart, the delightful music of this harbinger of day!—and how fervently, on such occasions, have I blessed the Being who formed the wood thrush, and placed it in those solitary forests, as if to console me amidst my privations, to cheer my depressed mind, and to make me feel, as I did, that man never should despair, whatever may be his situation, as he can never be certain that aid and deliverance are not close at hand.

The wood thrush seldom commits a mistake

after such a storm; for no sooner are its sweet notes heard, than the heavens gradually clear, the bright refracted light rises in gladdening rays from beneath the distant horizon, the effulgent beams increase in their intensity, and the great orb of day at length bursts on the sight. The gray vapor that floats along the ground is quickly dissipated, the world smiles at the happy change, and the woods are soon heard to echo the joyous thanks of their many songsters. At that moment all fears vanish, giving place to an inspiring hope. The hunter prepares to leave his camp. He listens to the wood thrush, while he thinks of the course which he ought to pursue; and, as the bird approaches to peep at him, and learn somewhat of his intentions, he raises his mind toward the Supreme Disposer of events. Seldom, indeed, have I heard the song of this thrush, without feeling all that tranquillity of mind, to which the secluded situation in which it delights is so favorable. The thickest and darkest woods always appear to please it best. The borders of murmuring streamlets, overshadowed by the dense foliage of the lofty trees growing on the gentle declivities, midst which the sunbeams seldom penetrate, are its favorite resorts. There it is, that the musical powers of this hermit of the woods must be heard to be fully appreciated and enjoyed.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, THIRD MONTH 10, 1860.

MARRIED, In West Chester, Second month 27, 1860 by Friends' ceremony, EDWARD H. HALL and SARAH E. CRANSTON, all of that borough.

—, On the 11th of the Second month, 1860, at the residence of George Gawthrop, Avondale, Chester Co., Pa., according to the order of the Society of Friends, WILLING C. GRIEST, of Monallen, Adams Co., Pa., to PHILENA H. BROOMELL, of Chester Co., Pa.

DIED, On Second day, the 27th ult., SYBIL IREDEL, at an advanced age,—a member of Mullica Hill Monthly Meeting, N. J.

—, On Sixth day, the 2d inst., SAMUEL WHITE, in the 79th year of his age,—a member of Woodstown Meeting, N. J.

—, At the residence of her husband, Moorestown, N. J., after a few days' illness, LYDIA B. STYLES, wife of Joseph B. Styles, in the 27th year of her age,—a member of Chester Monthly Meeting.

In the notice of the death of this young friend in our paper of Second month 25th, the name of her husband, as well as the meeting to which she belonged, was unintentionally (*on our part*) omitted.

WE think a little earnest—a small tasting—is all that can be had of Christ in this life, (which is true compared with the inheritance,) but yet know it is more,—it is the kingdom of God within us.

Notes on Nursing: What it is: and What it is not. By FLORENCE NIGHTINGALE; New York, D. Appleton & Co.

We have been so favorably impressed with the views contained in this little work, that we take an early opportunity to direct the attention of our readers to the excellent matter it contains, and to express our conviction that the introduction of a copy of this book into every household might tend greatly to the comfort of the inmates, and the preservation of health in very many instances. Where it may not suit individuals to purchase it, we would encourage them to use their influence to have it placed in the nearest library, so that every one may read it and profit by its valuable suggestions. From the chapters on Ventilation and Warming and Health of Houses, we give a few extracts:—EDS.

The very first canon of nursing, the first and the last thing upon which a nurse's attention must be fixed, the first essential to a patient, without which all the rest you can do for him is as nothing, with which I had almost said you may leave all the rest alone, is this: TO KEEP THE AIR HE BREATHES AS PURE AS THE EXTERNAL AIR, WITHOUT CHILLING HIM. Yet what is so little attended to? Even where it is thought of at all, the most extraordinary misconceptions reign about it. Even in admitting air into the patient's room or ward, few people ever think where the air comes from. It may come from a corridor into which other wards are ventilated, from a hall, always unaired, always full of the fumes of gas, dinner, of various kinds of mustiness; from an underground kitchen, sink, wash-house, water-closet, or even, as I myself have had sorrowful experience, from open sewers loaded with filth; and with this the patient's room or ward is aired as it is called—poisoned, it should rather be said. Always air from the air without, and that, too, through those windows through which the air comes freshest. From a closed court, especially if the wind do not blow that way, air may come as stagnant as any from a hall or corridor.

Again, a thing I have often seen both in private houses and institutions. A room remains uninhabited; the fireplace is carefully fastened up with a board; the windows are never opened; probably the shutters are always kept shut; perhaps some kind of stores are kept in the room; no breath of fresh air can by possibility enter into that room, nor any ray of sun. The air is as stagnant, musty, and corrupt as it can by possibility be made. It is quite ripe to breed small-pox, scarlet-fever, diphtheria, or anything else you please.

Yet the nursery, ward, or sick room adjoining

will positively be aired (?) by having the door opened into that room. Or children will be put into that room, without previous preparation, to sleep.

With a proper supply of windows, and a proper supply of fuel in open fire places, fresh air is comparatively easy to secure when your patient or patients are in bed. Never be afraid of open windows then. People don't catch cold in bed. This is a popular fallacy. With proper bed-clothes and hot bottles, if necessary, you can always keep a patient warm in bed, and well ventilate him at the same time.

But a careless nurse, be her rank and education what it may, will stop up every cranny and keep a hot-house heat when her patient is in bed,—and, if he is able to get up, leave him comparatively unprotected. The time when people take cold (and there are many ways of taking cold, besides a cold in the nose,) is when they first get up after the two-fold exhaustion of dressing and of having had the skin relaxed by many hours, perhaps days, in bed, and thereby rendered more incapable of re-action. Then the same temperature which refreshes the patient in bed may destroy the patient just risen. And common sense will point out, that, while purity of air is essential, a temperature must be secured which shall not chill the patient. Otherwise the best that can be expected will be a feverish re-action.

To have the air within as pure as the air without, it is not necessary, as often appears to be thought, to make it as cold.

In the afternoon again, without care, the patient whose vital powers have then risen, often finds the room as close and oppressive as he found it cold in the morning. Yet the nurse will be terrified if a window is opened.

A careful nurse will keep a constant watch over her sick, especially weak, protracted and collapsed cases, to guard against the effects of the loss of vital heat by the patient himself. In certain diseased states much less heat is produced than in health; and there is a constant tendency to the decline and ultimate extinction of the vital powers by the call made upon them to sustain the heat of the body. Cases where this occurs should be watched with the greatest care from hour to hour, I had almost said from minute to minute. The feet and legs should be examined by the hand from time to time, and whenever a tendency to chilling is discovered, hot bottles, hot bricks, or warm flannels, with some warm drink, should be made use of until the temperature is restored. The fire should be, if necessary, replenished. Patients are frequently lost in the latter stages of disease from want of attention to such simple precautions. The nurse may be trusting to the patient's diet, or to his medicine, or to the occasional dose of stimulant which she is directed to give him, while the patient is all

the while sinking from want of a little external warmth. Such cases happen at all times, even during the height of summer. This fatal chill is most apt to occur towards early morning at the period of the lowest temperature of the twenty-four hours, and at the time when the effect of the preceding day's diet is exhausted.

Generally speaking, you may expect that weak patients will suffer cold much more in the morning than in the evening. The vital powers are much lower. If they are feverish at night, with burning hands and feet, they are almost sure to be chilly and shivering in the morning. But nurses are very fond of heating the foot-warmer at night, and of neglecting it in the morning, when they are busy. I should reverse the matter.

All these things require common sense and care. Yet perhaps in no one single thing is so little common sense shown, in all ranks, as in nursing.

The extraordinary confusion between cold and ventilation, even in the minds of well educated people, illustrates this. To make a room cold is by no means necessarily to ventilate it. Nor is it at all necessary, in order to ventilate a room, to chill it. Yet, if a nurse finds a room close, she will let out the fire, thereby making it closer, or she will open the door into a cold room, without a fire, or an open window in it, by way of improving the ventilation. The safest atmosphere of all for a patient is a good fire and an open window, excepting in extremes of temperature. (Yet no nurse can ever be made to understand this.) To ventilate a small room without draughts of course requires more care than to ventilate a large one.

Another extraordinary fallacy is the dread of night air. What air can we breathe at night but night air? The choice is between pure night air from without and foul night air from within. Most people prefer the latter. An unaccountable choice. What will they say if it is proved to be true that fully one-half of all the disease we suffer from is occasioned by people sleeping with their windows shut? An open window most nights in the year can never hurt any one. This is not to say that light is not necessary for recovery. In great cities, night air is often the best and purest air to be had in the twenty-four hours. I could better understand in towns shutting the windows during the day than during the night, for the sake of the sick. The absence of smoke, the quiet, all tend to making night the best time for airing the patients. One of our highest medical authorities on Consumption and Climate has told me that the air in London is never so good as after ten o'clock at night.

In laying down the principle that the first object of the nurse must be to keep the air breathed by her patient as pure as the air without, it must not be forgotten that everything in the

room which can give off effluvia, besides the patient, evaporates itself into his air. And it follows that there ought to be nothing in the room, excepting him, which can give off effluvia or moisture. Out of all damp towels, &c., which become dry in the room, the damp, of course, goes into the patient's air. Yet this "of course" seems as little thought of, as if it were an obsolete fiction. How very seldom you see a nurse who acknowledges by her practice that nothing at all ought to be aired in the patient's room, that nothing at all ought to be cooked at the patient's fire! Indeed, the arrangements often make this rule impossible to observe.

Let no one depend upon fumigations, "disinfectants," and the like, for purifying the air. The offensive thing, not its smell, must be removed. A celebrated medical lecturer began one day, "Fumigations, gentlemen, are of essential importance. They make such an abominable smell that they compel you to open the window." I wish all the disinfecting fluids invented made such an "abominable smell" that they forced you to admit fresh air. That would be a useful invention.

Three, out of many "negligences and ignorances" in managing the health of houses generally, I will here mention as specimens—1. That the female head in charge of any building does not think it necessary to visit every hole and corner of it every day. How can she expect those who are under her to be more careful to maintain her house in a healthy condition than she who is in charge of it?—2. That it is not considered essential to air, to sun, and to clean rooms while uninhabited; which is simply ignoring the first elementary notion of sanitary things, and laying the ground ready for all kinds of diseases.—3. That the window, and one window, is considered enough to air a room. Have you never observed that any room without a fire-place is always close? And, if you have a fire-place, would you cram it up not only with a chimney-board, but perhaps with a great wisp of brown paper, in the throat of the chimney—to prevent the soot from coming down, you say? If your chimney is foul, sweep it; but don't expect that you can ever air a room with only one aperture; don't suppose that to shut up a room is the way to keep it clean. It is the best way to foul the room and all that is in it. Don't imagine that if you, who are in charge, don't look to all these things yourself, those under you will be more careful than you are. It appears as if the part of a mistress now, is to complain of her servants, and to accept their excuses—not to show them how there need be neither complaints made nor excuses.

But again, to look to all these things yourself does not mean to do them yourself. "I always open the windows," the head in charge often says. If you do it, it is by so much the better, certainly, than if it were not done at all. But

can you not insure that it is done when not done by yourself? Can you insure that it is not undone when your back is turned? This is what being "in charge" means. And a very important meaning it is, too. The former only implies that just what you can do with your own hands is done. The latter, that what ought to be done is always done.

And now, you think these things trifles, or at least exaggerated. But what you "think" or what I "think" matters little. Let us see what God thinks of them. God always justifies His ways. While we are thinking, He has been teaching. I have known cases of hospital pyæmia quite as severe in handsome private houses as in any of the worst hospitals, and from the same cause, viz., foul air. Yet nobody learnt the lesson. Nobody learnt *anything* at all from it. They went on *thinking*—thinking that the sufferer had scratched his thumb, or that it was singular that "all the servants" had "whitlows," or that something was "much about this year; there is always sickness in our house." This is a favorite mode of thought—leading not to inquire what is the uniform cause of these general "whitlows," but to stifle all inquiry. In what sense is "sickness" being "always there," a justification of its being "there" at all?

SUBTERRANEAN SWITZERLAND.

(Concluded from page 811.)

Pursuing our investigations, we find that, dark as it may appear in its origin, the end of this Lacustrine dynasty has a sad light cast upon its cause. The villages, the inhabitants, all evidently perished by a sudden catastrophe; and that catastrophe was fire.

To understand this, reconstruct, by the architecture of fancy, the primitive villages of the Swiss Lakers. Take your stand on some rock of vantage, whence you can see all that is not water or snowy summit, covered with black-looking crowded pine forests that teem with the red-deer—once numerous in Switzerland, now extinct. Throw out your narrow wooden causeways a hundred yards forward into the shallow waters nearest the shore, drive whole quincunxes of fir-poles into the bed of the lake, top them with rudely fashioned planks, and upon the artificial peninsula now elevated above the waters, transport a bit of rivery Orientalism: dwelling-places for man, gardens, if you wish, or patches of ripened grain (for the catastrophe must have happened at harvest time), such as, even at this day, may be seen floating on the half-quaggy, inundating rivers and channel-pools of China. Penetrate into those circular Red Indian-like wigwams that stand like bee-hives on the stationary rafts, and see the rude pots upon the earthen shelves, the traps in the floor for catching or preserving fish, the little barbarian

children, tethered by the foot with a cord to a projecting stake, lest they fall into the water, (both these peculiarities are mentioned by Herodotus in his account of the Pæonians), and behold the industrious natives themselves, the pigmy race, with their small, but constructive and not cruel heads, and their long, flexible, Hindoo-like hands. Enter their manufactories for their ingenious tools and petty ornaments; and, when you have set the whole nation busy at their several employments, suddenly crush the whole of your scene and drama by the irruption of some wild band of warlike Gauls, who annihilate our poor aborigines, and their fragile dwellings, by casting fire-balls into the Lake villages, and killing or carrying away the inhabitants.

No other combination of circumstances can account for the appearances which the remains of the Lake villages present. The carbonized corn, the pieces of wood half burnt, the marks of fire everywhere, all testify to the destruction of these villages by fire. Then, again, it is apparent that all industry stopped suddenly. The workman was at his polishing, the housewife was grinding corn by hand between two flat stones, but, by a fate worse than that denounced upon Jerusalem—"the one taken and the other left"—of our poor Lake people none were left. The late explorers of these mysteries came, at Moosseedorf, upon a marvellous heap of objects of industry, which, by their state and number, crowded over a considerable area, proved that the discoverers were standing on the site of the village manufactory of industrial implements. Professor Troyon showed me many proofs that it was so—pieces of serpentine, half-fashioned and thrown away because they had been broken in the cutting, and rendered unfit for use; split stag's-horn also rejected; and, more affecting still, instruments that were not thrown away because of defect, but were dropped unfinished because of a sudden catastrophe: axes that lay beside the handles, into which time was not given to insert them; poniards yet unsharpened; needles or hair-pins yet unpointed.

He who visits Pompeii is not so much affected by the architecture he finds there, as by the signs of human life that realize the sudden destruction of the city. The woman's crouching form, impressed upon the lava that had filled a cellar, interests the heart more than hundreds of tessellated pavements. The remains fetched up from the subaqueous Pompeiis of Switzerland also produce this touching and human effect. They are more than books or oldest parchments wherein to read how race after race of men do verily pass away, according to old Homer's deathless simile, like leaves on trees. Science, too, on such evidences of abrupt conclusions to things, is wonderfully impelled to speculate on the wherefore of these stern closings-up of human periods. It is as if some power had grown tired

of a particular creation. Strong relation here to the geology of nature, in which the mintage of preceding eras is found suddenly to cease; the medals, indeed, laid up in the stupendous repositories of a past creation, but the dye that stamped them broken forever, and cast away as a thing of no account. No otherwise is it with the geology of man, with human relics subterrene or subaqueous. In the midst of their full life they were suddenly and utterly destroyed; if not by a volcano or an earthquake that ingulfs or overwhelms them, by man's own rage. The excavations of Wroxeter display a people suddenly crushed by some other people. The conquered are gone: the conquerors themselves have passed away. Similarly, the Swiss lakes are now giving up their records of hasty catastrophes, and nations blotted out forever. But why so sudden? Why so complete these destructions? Here, the doombook is silent and decipherless.

I can only glance at later eras to be read in the contents of Professor Troyon's museum. Arranged with infinite knowledge, this complete collection rises from the age of stone and wood to that of bronze (which composite material, though imperfectly mixed, does, singularly enough, precede any demonstration of simple iron), and so on to periods, still remote, but which, like the Eocene and Pliocene of geology, are assimilated to our own time by form and material; periods in which the luxury of the precious metals, and the beauty of gems, far from being unknown, were displayed in works of human fancy, then young and vigorous, which modern art but feebly imitates.

There is, however, one group of relics of the ante-Roman period, evidences of an event that probably occurred two centuries before Christ, which I cannot pass over in silence, since these evidences contrast most strikingly with any revelations that we obtain of the harmless, childish, and in all respects—except the poniards—peaceful people of the Lakes.

The time had grown warlike: as the bronze spear-heads and swords demonstrate. The human beings had grown larger: I could almost insinuate my hand into the inflexible bronze circle without a clasp, which was called a woman's bracelet, while a woman's bronze girdle, with clasp, gave no wasp-like idea of the women's waists of the period. Society had left the lakes, as too tame, in order to dwell in the hills and forests: living, to construct bloody altars; dying, to be burnt and potted in tumuli. The relics I was now surveying came from a tumulus opened some years ago, under the direction of Professor Troyon, of course, in a forest, on a hill. The hill and forest are about five miles inland from Lausanne. The relics are three earthen pots, which are filled with a calcined-looking stuff; then, sundry small bones of animals; then a number of warlike implements,

and a still greater number of female ornaments, consisting of glass-bead necklaces and bracelets, that have an Egyptian character, and a very curious appendage, like a little bronze cage with a round white stone loose in it—a child's rattle, in fact.

These objects were found in the following order: Lowest were the earthen pots that held all which had once been a hero, or heroes. Above these, came a vast assemblage of bones, supposed to be those of the warrior's favorite animals, which were slain in order that they might accompany him into Hades. At the summit of the tumulus—crowning the terrible interest—were four skeletons of females, supposed to be the warrior's four wives, also sent after him to Hades.

Concentrating the interest, I take the professor's account of the uppermost skeleton. It was that of a young female in an attitude of supplication and wild agony. The knees were bent, as if she had implored for life; the arms were cast on high, as if in frantic deprecation of her fate. She had evidently been tossed upon the top of the pile, and her limbs yet retained the very posture in which she died. Then earth and stones had been thrown hastily over the corpse, to crush out the remains of life, if any remains of life there were. A large stone had shattered one of her feet; another lay across her arm, the bone of which it had broken.

"Was she stoned to death?" I asked. "No," replied the professor: "she was probably slaughtered at a stone altar, which was close to the tumulus, and in which the customary blood-basins of the heathens are still to be seen *in situ*—for, the altar, as we had others of the same kind, we did not remove from its place. Besides, it was the wish of the owner of the wood that the relic should remain on his property."

"Did you preserve the skeleton?"
 "I could not. It fell into a thousand pieces in being removed from the pile. But here is the young creature's skull; and you see by the teeth (magnificent are they not?) that the poor thing was young."

I was struck by the preservation of the small and perfect teeth; and moreover by the fact that the skull was beautifully and intellectually formed.

"Ay!" said the professor, "it was an affecting sight to see that skeleton uncovered, telling its own poor history of two thousand years ago! Several ladies, who were present at the exhumation, (the whole search into the tumulus took four days; and, as it excited great interest, was attended by many people), shed tears as they looked at the remains."

I felt how possible it was, even for a man, to have wept at such a drama; and the thought occurred to me, "Eras do not always rise to better things! The poor gentle savages on their artifi-

cial islets would not have done the deed which the nation of the forest, capable as it was of higher arts, arms and manufactures, so fanatically perpetrated. Was there ever a priest upon the tethered rafts of the Lakers? We find no trace of him! But here was evidently a grand sacrificator, and an unexceptionable altar. Blessed be the faith which has overturned every sacrificial altar save that of the loving heart!"

Here, according to all the laws of climax, I should end; but I cannot help throwing out one hint in parting to the antiquarian explorers of my own country:—

"Look well into the British lakes."

For Friends' Intelligencer.

Review of the weather, &c. for SECOND month.

	1859.	1860.
Rain during some portions of the		
24 hours,	6 days	4 days.
Rain all or nearly all day,	2 "	2 "
Snow,	6 "	7 "
Cloudy without storms,	4 "	3 "
Ordinarily clear,	10 "	13 "
	28	29

TEMPERATURES, RAIN, DEATHS, &c.

Mean temperature of the month at Penna. Hospital,	37 deg.	32.72 deg.
Highest do. during month do.	60 "	69 "
Lowest do. do. do. do.	19 "	1 "
RAIN during the month,	3.66 inch	2.75 in.
DEATHS, during do., counting four current weeks for each year,	769	853
DEATHS IN NEW YORK during do. for 1860,		1969
Average of the mean temperatures of the second month for the past 71 years,		30.18 deg.
Highest do. during that entire period, 1857,		41.03 "
Lowest do. do. do. 1815, '36, '38		24 "

WINTER TEMPERATURES.

Mean temperature of three winter months of 1859, 1860,	32.88 deg.
Do. 1858, 1859,	36.14 "
Average for the past seventy years,	31.09 "
Highest mean temperature of three winter months during the past 79 years, 1827, '20, and 1850, '51,	38.33 "
Lowest do., 1814, '15, and 1835, '36,	26.66 "

In comparing the month under review with the corresponding one of *last* year, it will be seen that, although that of 1859 was over four degrees warmer than that of 1860, the extremes of the latter have been much greater, while its mean rises more than two and a half degrees above the average for the past seventy-one years.

It is seldom the mean temperatures of the three winter months are so nearly alike as they have been the present season, viz:

Twelfth month, 1859,	32.80 deg.
First " 1860,	33.11 "
Second " 1860,	32.72 "

Not a degree variation between any two of them. In referring to our manuscript tables, we find that by taking periods of twenty-five years each, com-

mencing with the winter of 1790-91, the average temperature has been gradually increasing, viz.:

	Deg.
From 1790-91 to 1814-15 inclusive, av. of means,	29.65
" 1814-15 to 1839-40 do. do.	30.34
" 1839-40 to 1859-60 (twenty years) do. do.	33.85

It may also be noticed that there has been an increase of deaths in Philadelphia the present year.

J. M. E.

P. S. Should this meet the eye of any one who either takes a record himself of the thermometer at 9, 12 and 3 o'clock respectively, or knows of any other person who does, or any other hours near those named, a favor would be conferred by dropping a line to

J. M. ELLIS,

Southeast corner of Ninth and Spring Garden sts. Philada., Third mo. 2, 1860.

FRIEND SORROW.

Do not cheat thy heart and tell her
 "Grief will pass away;
 Hope for fairer times in future,
 And forget to-day."
 Tell her, if you will, that sorrow
 Need not come in vain;
 Tell her that the lesson taught her
 Far outweighs the pain.

Cheat her not with the old comfort,
 "Soon she will forget;"
 Bitter truth, alas!—but matter
 Rather for regret.
 Bid her not "Seek other pleasures,
 Turn to other things,"
 But rather nurse her caged sorrow
 Till the captive sings.

Rather bid her go forth bravely
 And the stranger greet:
 Not as foe, with spear and buckler,
 But as dear friends meet.
 Bid her with a strong clasp hold her
 By the dusky wings,
 And listen for the murmured blessing
 Sorrow always brings.

ADELAIDE ANNE PROCTOR.

THE LITTLE SUNBEAM.

A tiny sunbeam stole,
 On a summer's day,
 Through a little crevice,
 To where a sick man lay.

It played upon the wall.
 And upon his table;
 With a smile he watched it
 As long as he was able.

Much he loved the sunbeam,
 Little dancing light;
 It told of sunny hours,
 Of skies and meadows bright.

Kind words are like sunbeams,
 Stealing into hearts;
 Scatter them most freely
 Ere light of life departs. A. H. Y.

THE water that flows from a spring does not congeal in winter. And those sentiments of friendship which flow from the heart cannot be frozen in adversity.

ADDRESS ON THE GRASSES.

BY J. STANTON GOULD.

(Continued from page 814.)

Near towns where street manure can be obtained, the following compost will be found very useful. Three tons of manure, three tons of earth and two cwt. of common salt should be well mixed together; it should be well wetted two or three times, and the heap turned over after each wetting.

In places where the sweepings of woolen factories, or shoddy, can be cheaply procured, it may be made into an excellent compost, by mixing one ton of shoddy, three tons of earth, one cwt. bone ashes, and one cwt. of salt; these ingredients should be watered two or five times.

Where soot can be obtained readily, it may be composted by mixing thirty-two bushels of soot, three tons of earth, one cwt. of bone ash, one cwt. common salt, one half cwt. of sulphate of magnesia, which should be turned over two or three times.

A very valuable compost is made by mixing two and a half cwt. of Peruvian guano, one ton of earth, one cwt. of salt, one half cwt. of sulphate of magnesia.

Those who live in the vicinity of peat bogs may spread alternate layers of peat and quicklime, and after the heap is well dried turn it over and wet it with liquid manure. Grass lands treated with this mixture in the Fall, will be greatly improved the following summer.

For sandy or loamy land four parts of guano should be mixed with three parts of plaster and three hundred and fifty pounds of the mixture evenly spread over an acre.

For clays, equal parts of guano and ashes may be mixed together, and four hundred pounds of the mixture applied to the grass. Fifty pounds of salt to the acre would be an improvement.

Ashes and plaster are too well known as fertilizers to make it necessary for me to allude to them. And though I have not spoken of barnyard manure, I consider it the best of any application for grass lands.

You have observed that I have recommended common earth as an ingredient in all the composts that I have described. The object of this is,

1st. As an absorbent of the gaseous and liquid matters which are disengaged from the other manures. And,

2d. That the silica they contain may be rendered soluble.

Grasses cannot grow without silica; an external coating of this substance performs the same office for them that the bony skeleton does for animals. Although silica abounds in all soils, it must be made soluble before it can be of any use to the grass, and this soluble silica is deficient in nearly all soils. Its augmentation in the composts is, therefore, a very important advantage.

Before leaving this branch of our subject, we must warn the farmer against the system of one-sided manuring which unnecessarily augments one or two of the elements of vegetable nutrition, while all the others are neglected. The grasses contain silica, phosphoric acid, sulphuric acid, carbonic acid, lime, magnesia, peroxide of iron, potash, soda, chloride of potassium, chloride of sodium, carbon and nitrogen. Now we may supply any amount we please of any two or three of these ingredients without improving the grass; nay, we may provide abundance of them all; so long as the soil is deficient in any one of these ingredients, we cannot expect good crops. Suppose phosphorus is the missing ingredient, the grass will be feeble, and the crop unremunerative. If bone dust, which abounds in phosphorus, is now applied, the grass will increase as if by enchantment; and such will be the result on the supply of any missing ingredient. Illustrations of this erroneous one-sided manuring meet us on every hand, in all of the agricultural journals.

J. R. Bywater manured his land with the washings of his manure heaps, and the urine from his tanks; the effect of this for two years was astonishing, but a continuance of the practice caused a growth of coarse, woody varieties, which banished all the finer and more nutritious kinds. A return to barn yard manure which contained the missing elements, checked the growth of the coarser, and restored the finer grasses. Another gentleman applied bone dust at the rate of a ton to an acre to a very poor meadow; the next year, to use his own expression he had a forest of grass, three tons to each of two mowings, making six tons in all. Delighted with his success, he put on another ton of bone dust to the acre, but the year after he had only a common crop. The six tons of hay taken from it the previous year had exhausted the soil of several of its constituents not contained in bones, and therefore no addition of these could restore the elements of fertility demanded by the grass.

I must speak of one more means for the improvement of our grass lands, before I close, and that is, irrigation.

My attention was first turned to this source of fertility by a visit to the farm of Leonard D. Clift, of Carmel, in Putnam county, where its good effects were very conspicuous, but it has been very well known in the east as a valuable means of fertilization ever since the Bible was written, and it has been practised to a great extent in Europe for more than a century, and is now being somewhat introduced into our own country.

L. Clift has about forty acres under irrigation, which, before they were irrigated, were more difficult to keep in grass than any other portions of the farm; he now takes heavy crops of grass for hay from it, besides an immense amount of pasture, without the application of any

other manure than the simple water that flows over it. He also gets two hundred loads of manure for his uplands, annually, from the scrapings of the bottom of his pond.

Geo. W. Coffin, of Duches county, has irrigated five acres with the same results, and indeed every experiment which has been made within my knowledge has been attended with the most satisfactory results.

Irrigation is proved to have the effect of diminishing the number of poor grasses and increasing the number of the better ones. In one very carefully conducted experiment, there were before irrigation, on a given area, seventeen grass plants of twelve different varieties; after two years' irrigation there were twenty-two plants of ten varieties; after three years' irrigation there were twenty-seven plants embracing nine varieties. The seventeen grass plants before irrigation, contained eleven good varieties and six poor varieties. The twenty-seven plants of the third years' irrigation were composed of twenty-six good varieties and one poor variety. Before irrigation, there were, in addition to the seventeen grass plants, fourteen plants which were not grasses but weeds; three years' irrigation reduced the weedy plants to five. Three years' irrigation, therefore, increased the number of plants on a given area sixty-three per cent. The innutritious grasses were reduced from six to one, and the weeds from fourteen to five.

Slow moving streams are richer than the more rapid ones, and those running through alluvial are better than those running through primitive soils. It has been found that flat lands are not benefitted by irrigation unless they are underdrained. Where this has not been effected, the land ought to slope one inch in six. There are thousands of streams in the State which are wasting their treasures of fertility at the tide waters, which if skilfully distributed over our grass lands, would incalculably increase their fertility and add correspondingly to the wealth of the State.

I had marked several additional topics for exposition, such as the proper time for cutting hay, the proper length of stubble, the best modes of cutting and curing hay, and other collateral matters, but I have already trespassed too long upon your patience, and therefore close at once, in the humble hope that I have contributed in some slight degree to hasten that good time coming when two blades of grass shall grow where only one has grown before.

IN sickness we perceive our former faults and wrong doings. In sickness the mind reflects and surveys itself with judgment, and regrets its former course. Pliny said sickness was the period of philosophical reflection, and it would be well for us if we would, on recovering, perform what we promised when sick.

RINGS OF SATURN.

Prof. Lovering, in his astronomical lectures before the Lowell Institute, gives the following account of the important discoveries and investigations of the rings of Saturn, by American astronomers :

"Between 1847 and 1856, the rings of Saturn were a subject of special consideration with the astronomers of the Cambridge Observatory. On the night of the 11th of November, 1850, Mr. G. P. Bond noticed the filling up of light inside of the inner edge of the inner ring, and above and below the ring a dark band which he thought was the shadow of the ring. Further observation by himself and Mr. C. W. Tuttle, led to the suggestion by the latter that these phenomena were owing to the existence of an interior dusky ring, and that theory was confirmed by subsequent observation. This ring occupies about one-third of the distance between the planet and the ring formerly considered the interior. With some it is a question whether this is not divided into two rings. These rings have a different appearance when seen from different points.

It has been a question, of what these rings have been composed, and how they are sustained. Formerly it was believed they were a solid mass, but in 1851, Mr. George P. Bond advanced the theory that they were composed of a liquid substance. This hypothesis explains the different forms of the rings at different times, and if strengthened by the demonstrations of Prof. Pierce, that the rings cannot be solid, they are supposed to be kept in their place by the attraction of the satellites. Saturn has rings, because it alone of the planets has a sufficient number of satellites to keep the rings in their place."

ITEMS OF NEWS.

EUROPEAN NEWS.—By the steamer Africa, we have dates to the 18th ult. The statement that Lord Elgin was to be sent to China again was contradicted in the House of Commons by Lord John Russell, who also stated that a correspondence was going on with a view to admitting British vessels to the coasting trade between the eastern United States and California. The proposed annexation of Savoy to France had been noticed in the House of Lords, and in response to an inquiry addressed to him by Sir Robert Peel, Lord John Russell stated that Sardinia had informed England that there was no engagement or intention to cede Savoy to France. Also, that England had informed the Swiss Government that, in case of the annexation, England was not prepared to abandon the neutrality of Switzerland, guaranteed by all the Great Powers, and was determined not to do so. It was the opinion of her Majesty's Government that if there was to be any annexation, Savoy should be annexed to Switzerland. The commercial treaty with France had been criticised in the House of Commons, and the Conservatives showed considerable hostility to it. The French Government has concluded, in the matter of the annexation of Savoy, to defer it to the decision of the Great Powers of Europe. It is stated

that a commercial treaty similar to the one between France and England is about to be negotiated between France and Prussia. The Austrian Emperor was still making use of the most vigorous efforts to stifle the liberal sentiment of his people. Large numbers of political prisoners from Venetia were being sent to Slavonia and elsewhere. It is stated that the Emperor of China is disposed to make every reasonable concession for the satisfaction of England and to avert further hostilities.

The Correspondent of the Tribune remarks:—

Three questions now exclusively engross the attention of the public, the Free-Trade Budget of Mr. Gladstone in England, the annexation of Savoy and Nice, which it seems is insisted upon by the Emperor Napoleon, and the Central Italian question, which affects the relations of the Pope to Sardinia and France. As to the Budget, it is a bold and honest endeavor to carry out the principle of Free Trade to its utmost limits, without regard to political consequences. It strikes a heavy blow at the licensed victuallers especially, and the practical monopoly of the great brewing firms, all of them hitherto staunch supporters of Lord Palmerston and the Whigs, and their defection may really endanger the Cabinet.

THE BUDGET.—In the city of London the budget is decidedly popular, if we may judge by the language held by the majority of the city articles in the daily press, devoted to the monetary and commercial features of that great congress of capitalists and merchants. We find the same feeling in most of the great towns of England and Scotland, and the popularity of the scheme increases the more it is discussed and analyzed. It will, in all probability, absorb the Commons next week, and so important is its success regarded that Louis Napoleon has postponed the commencement of the proceedings of his legislative body until its fate is known, and Lord John Russell, actuated by the same feeling, has delayed the introduction of the reform bill until the beginning of March. The fate of the Ministry is bound up with its success or failure. There is a general feeling prevalent that the measure will pass the House of Commons by a large majority, and in this belief we coincide. Nothing so important has occurred in the way of a revision of taxation since Sir Robert Peel was at the head of the Government of this country, and it is such a thorough development of his policy that all free-traders and Liberals are united in its support.

FLORENCE NIGHTINGALE.—A great change for the worse has taken place in the health of Florence Nightingale than was even lately announced, when great fears were entertained.

GENEROSITY OF THE IRISH GIRLS.—Dr. Cahill, in a letter to the Dublin Telegraph, speaks of the generosity of Irish servant girls here, in sending money to their relatives in the old country. He has visited the different offices in New York for the transmission of money to Ireland, and from the statistics thus obtained estimates that, during the year 1859, the Irish servant maids now working in New York city, and Brooklyn, have sent home to their parents, brothers, and sisters, the enormous sum of one million three hundred and fifty thousand dollars.

OLD NEWSPAPERS.—Two of the oldest newspapers in Germany, the Gazette of Leipsic and Rostock, celebrated on New Year day, the former its two-hundredth, and the latter its one hundred and fiftieth birthday. As a souvenir of the occasion, the Leipsic Gazette presented to its subscribers *fac similes* of its publication on the first of 1st mo., 1860, and 1760, respectively.

THE STEAMER HUNGARIAN.—A dispatch from the Hungarian agent to Montreal, dated Barrington, S. C., gives a list of the passengers booked in England, by the agents of the Grand Trunk Railroads, numbering thirty-eight, all of whom were from the Canadas, excepting one from Milwaukee. Capt. Shannon, of Africa, thinks that she had about 140 passengers.

CALIFORNIA.—The Pacific Railroad Convention has been in session at San Francisco since the 6th. It is composed of about seventy members, representing California and Oregon, and Washington Territory, and the object is to concentrate public sentiment upon the important project of a connection by railroad with the Atlantic States. It was resolved to send memorials to Congress on the subject, and legislative action on the part of California and Oregon is recommended. A resolution was unanimously adopted urging the California Legislature to offer a bonus of six thousand dollars to any company that shall first complete an overland telegraph line to the United States, and four thousand dollars to any completing a second line by a different route, provided that both lines shall be finished within eighteen months.

THE PHILADELPHIA MARKETS.

FLOUR AND MEAL.—There is no quotable change to notice in the Flour market. With limited receipts, a fair home consumption demand and moderate stocks, holders are firm. Flour for export is held at \$5 75, a 5 87 for superfine; \$6 a 6 12½ for extra. The sales to the retailers and bakers range from \$5 75 up to \$6 75 for common and extra family, and \$6 87½ a 7 12½ for fancy. Rye Flour is steady at \$4 25, and Corn Meal at \$3 50 per barrel, but there is nothing doing in either. Barley is scarce. Barley malt ranges from 95 cents to \$1 05, cash and on time.

GRAIN.—There is not much Wheat coming forward, and it is in good demand for milling. Small sales of good red at 1 40 a 1 42, and white at 1 55 a 1 60. Rye is selling on arrival at 92 cents. Corn is more abundant. Sales of 8000 bushels yellow at 73 a 74½ cents. Oats are steady. Sales of Pennsylvania at 41 a 44½ cents, and Southern at 42½ a 43 cents.

There is a fair amount of Cloverseed offering. Sales of 360 bushels good and prime quality at \$4 37½ a 4 74, and 100 bags re-cleaned, at \$5 per 64 lbs. Timothy—Sales of 150 bushels at \$3 62½. Flaxseed at \$1 60 per bushel.

ANNE CHURCHMAN'S BOARDING AND DAY SCHOOL, No. 908 Franklin street above Poplar. 1st mo., 28, 8t.

SARON FEMALE SEMINARY.—This Seminary is located in a pleasant and healthy situation, one mile from the village of Darby, in Delaware county, Penna., and six miles from Philadelphia; between which places there is an hourly communication by passenger railway in winter, and half hourly in summer. It was for many years in successful operation under the charge of John and Rachael T. Jackson, by whom it was founded, but having been closed since the decease of the former, will be re-opened for the reception of pupils on the 21st of 5th month, 1860, and continue in session for twenty weeks, when a vacation will occur until the 19th of the 11th month, at which time the second term of the school year will commence.

COURSE OF TUITION.—The course of tuition embraces all the elementary and higher branches of a liberal English education, and also the Latin, French, and German languages, and drawing. Those who wish to qualify themselves for teachers will receive particular attention in such branches as they may de-

sire to pursue. The pupils will also be instructed in needle work. Superior facilities for the acquirement of the French language will be afforded, in daily conversation with a native French teacher, resident at the school.

Circulars containing a full description of the school building, terms, and other details of the institution, will be furnished on application to the subscribers, Darby P. O., Delaware county, Penna.

ISRAEL J. GRAHAME, }
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REFERENCES.

Brooklyn, New York.—Richard Field, James Haviland.

Philadelphia.—Thos. B. Longstreth, Charles Ellis, Dillwyn Parrish, Joseph C. Turnpenny, Edward Parrish, Rachel T. Jackson, Jane Johnson, Tacy R. Pancoast.

Baltimore.—Nathan Tyson, Richard Plummer, Edward H. Stabler, J. Saurin Norris, Samuel Townsend, George Harris, M. D., Gerard H. Reese, Cushings & Bailey.

One who has had some experience in teaching wishes either to assist in a boarding school, or to take charge of one, where the usual branches of an English education are taught. A Friends' school preferred. Inquire at this office.

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2 mo. 11, 1860. 3 m.

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Terms \$60 per Session, one-half payable in advance. For Circulars containing further particulars, address

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1st mo. 28, 1860.—2 mo.

EATON ACADEMY, KENNETH SQUARE, CHESTER COUNTY, PA. The Winter Term of the above Institution will expire on the 15th of the 3d mo. next, but, in order to meet the desire of many of the Pupils, and friends and patrons of this Institute, the undersigned have concluded to re-open the School for both sexes, on 2d day the 19th following, and continue it a period of ten weeks, or half a Session, at the present rates, which are \$65 per Term for Tuition, Boarding, &c., and \$16 for Tuition only, one-half payable in advance.

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1st mo. 28, 1860.

